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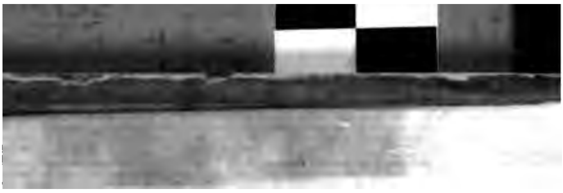

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THE

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By SEVERAL HANDS.

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THE

THE

MONTHLY REVIEW,

For JULY, 1767.

The Works of Horace in Engliſh Verſe. By Mr. Duncombe, ſen. J. Duncombe, M. A. and other Hands, with Notes hiſtorical and critical. The ſecond Edition. 12mo. 4 Vols. 12 s. Becket, &c. 1767.

WE have already given an account of this publication as it came out at different times in two volumes* octavo, and it again comes under our inſpection on account of the many additions that have been made to it. It may be remembered that, in reviewing the ſecond volume of the firſt edition, we obſerved it was equally *muſical* and *ſublime* with the firſt; ironically, indeed, notwithſtanding the Editors tell us, with ſupreme complacency, that their ‘ tranſlated odes flow with eaſe.’ The truth of this ſelf-flattering aſſumption is by no means ſo obvious as the vanity that ſuggeſted it; but this will beſt appear from our enquiry into the merits of the preſent additions.

The firſt that occurs to us is a ſpirited imitation of the firſt ode, by an anonymous hand. The ſecond is an imitation of the ode to Auguſtus, by Mr. J. Duncombe, in the character of a Portugueſe, who in the firſt place refers to the deſtruction of Liſbon;

Can we forget that fatal day,
When hapleſs Liſbon whelm'd in ruin lay?
When tumbling proſtrate all around,
Temples and palaces beſtrew'd the ground?
When nothing human could oppoſe
The Flame's dire rage, and Earth's convulſive throws?
Ah! what events have ſince enſued?
What ſcenes of horror, and what ſtreams of blood!
We ſaw our king's deſtruction plann'd,
His life attempted by a ſavage hand.

Had not another name been prefixed to this imitation, one would certainly have concluded that it had been written by

---

* For the firſt of thoſe volumes, ſee Rev. Vol. xviii. p. 45, and the ſecond, Vol. xxi. p. 197.

Cibber. Nothing ever ſo perfectly reſembled his ſtyle as the above paſſage. The proſaic tameneſs of one line, and the bluſtering turn of another, are entirely in his manner.

Tumbling proſtrate all around!

* * * *

We ſaw our king's deſtruction plann'd, &c. &c.

breathe the very ſoul of Cibber. His pathos is hit exactly;

On thee, Britannia, *happy land!*
All eyes are turn'd, and ſtretch'd is every hand.

His noble contempt of grammar too is well copied in the above couplet,—'every hand is ſtretch'd *on* thee.'

The peculiar feebleneſs of his *battle-array* ſtyle is thus imitated,

See, like a flood, their war-train'd hoſts
Impetuous ravage our defenceleſs coaſts.

Thus his ridiculous impetuoſity, which always ends in impotence:

Now, now behold the Bourbon line
In fatal compact *to our ruin join!*

Thus his ballad-like celebration of battles and heroes:

And thou, brave *Townſhend*, whom, with dread,
Quebec beheld, nor knew that Wolfe was dead.

In ſhort, this whole ode is a moſt finiſhed imitation—not of Horace, but of the late laureat. This edition ought not, however, to be wholly condemned, becauſe ſome of the new pieces publiſhed in it are dull and unpoetical; for there are others replete with the genuine ſpirit of poetry, and which, though not *tranſlated odes*, do really *flow with eaſe*. We allude to the imitations written by the late William Hamilton of Bangour, Eſq; The firſt that occurs is a modern application of the ode to Munatius Plancus, and addreſſed to John, Earl of Stair:

Let others, in exalted lays,
The lofty towers of Hopetoun praiſe,
Or where of old, in lonely cell,
The muſing Druid wont to dwell;
Or where the ſacred ſiſters roam,
Near holy Melroſe' ruin'd dome:
There are, who paint with all their might
The fields where Fortha's ſtreams delight,
That, winding through Stirlina's plain,
Roll beauteous to the diſtant main:
Or, faithful to the farmer's toil,
Extol fair Lothian's fertile ſoil;
Where Ceres her beſt gifts beſtows,
And Edin town her ſtructures ſhows.
Nor me delight thoſe Sylvan ſcenes,
Thoſe chequer'd bowers of winding greens,
Where Art and Nature join to yield
Unnumber'd charms to Marlefield:

Nor yet that ſoft and ſecret ſhade,
Where fair Aboyn aſleep is laid;
Where, gay in ſprightly dance, no more
She dreams her former triumphs o'er.
Thoſe ſcenes can beſt entice my ſoul,
Where ſmooth Blancatria's waters roll;
Where beauteous Hume, in ſmiling hour,
Plucks the green herb, or riſing flower;
Pleas'd on the borders to behold
The apple redden into gold.
But whate'er place thy preſence boaſt,
Let not, O Stair, an hour be loſt.
When the rough north and angry ſtorm
All Nature's lovely looks deform,
The ſouth reſtores the wonted grace,
And drives the clouds from heaven's fair face;
So thou, to finiſh all thy care,
The flaſk of briſk champaign prepare;
Invite thy friends, with wiſe deſign,
And drown the ills of life in wine:
Whether beneath the open ſky,
Stretch'd in the tented couch to lie
Thy fate ordains; to ſhine again
Great on ſome future Blenheim's plain;
Higher to raiſe thy deathleſs name,
Triumphant, to ſublimer fame;
Or if, ſecure from feveriſh heat,
Newliſton cover thy retreat,
Where wit conſpires with love's delights
To grace thy days, and bleſs thy nights.
When Fergus led, in days of yore,
His exil'd bands to Scotia's ſhore,
The godlike founder of our ſtate
Suſtain'd the ſhocks of adverſe fate;
Yet brave, diſdaining to repine,
Around his brows he bound the vine:
'Let's follow ſtill, without delay,
'Wherever Fortune ſhows the way:
'Courage, my lads! let none deſpair;
'When Fergus leads, 'tis baſe to fear:
'With better omens ſhall ariſe
'Our empire in the northern ſkies:
'Beauty and valour ſhall adorn
'Our happy offspring yet unborn:
'Now fill the glaſs, come, fill again;
'To-morrow we ſhall croſs the main.'

This is, indeed, poetry, ſuch as the true enthuſiaſm of genius, and the powers of harmony alone can produce. Nothing in the Lyric meaſure can be more finely modulated than the following lines.

Nor me delight thoſe ſylvan ſcenes,
Thoſe chequer'd bowers of winding greens,

Where Art and Nature join to yield
Unnumber'd charms to Marlefield:
Nor yet that ſoft and ſecret ſhade,
Where fair Aboyn aſleep is laid;
Where, gay in ſprightly dance no more,
She dreams her former triumphs o'er.

There is a peculiar delicacy and tenderneſs in the couplet that deſcribes the laſt retreat of departed beauty, and the lines move ſo ſoftly, that they even inſpire one with the fear of diſturbing her repoſe.

The following is an imitation of the Ode to Venus, the firſt of the fourth book, written by the ſame ingenious gentleman, and addreſſed to Lord Polwarth, now Earl of Marchmont:

Venus! call'ſt thou once more to arms?
Sound'ſt thou once more thy dire alarms?
Annoy'ſt my peaceful ſtate again?—
Oh! faith of treaties ſworn in vain!
Seal'd with the ſignet of thy doves,
And ratify'd by all the loves.
Spare, goddeſs; I implore, implore!
Alas! thy ſuppliant is no more
What once he was in happier time,
(Illuſtrated by many a rhyme)
When, ſkill'd in every ruling art,
Maria ſway'd his yielding heart:
Love's champion then, and known to Fame,
He boaſted no inglorious name.
Now, cruel mother of deſires!
Who doubts and anxious joys inſpires,
Ah! why, ſo long defy'd, again
Thus levieſt thou thy dreadful train;
That, when in daring fights he toil'd,
So oft his youthful ardor foil'd?
Oh! let thy hoſtile fury ceaſe,
Thy faithful veteran reſt in peace,
In the laborious ſervice worn,
His arms decay'd, and enſigns torn.
Go, go, ſwan-wing'd! through liquid air,
Where the bland breath of youthful prayer
Recalls thee from the long delay,
And, weeping, chides thee for thy ſtay.
My lowly roof, that knows no ſtate,
Can ne'er receive a gueſt ſo great:
In Polworth's dome, majeſtic queen,
With better grace thou ſhalt be ſeen,
If, worthy of the Cyprian dart,
Thou ſeek'ſt to pierce a lovely heart:
For he to noble birth has join'd
A graceful form and gentle mind;
And, to ſubdue a virgin-breaſt,
The youth with thouſand arts is bleſt;

Nor ſilent in his country's cauſe,
The anxious guardian of her laws.
He, in thy nobleſt warfare try'd,
Shall ſpread thy empire far and wide;
Confirm the glories of thy reign;
And not a glance ſhall fall in vain:
Then, when each rival ſhall ſubmit
The prize of beauty and of wit,
And riches yield to fair deſert
The triumph of a female heart;
Graceful thy marble form ſhall ſtand,
Fair-breathing from the ſculptor's hand,
Beneath the temple's pillar'd pride,
Faſt by a ſacred fountain's ſide,
Where Tweed ſports round each winding maze:
There, ſong ſhall warble, incenſe blaze;
Nor dumb ſhall reſt the ſilver lyre,
To animate the feſtive choir:
There, twice a day, fond boys ſhall come,
And tender virgins in their bloom,
(With fearful awe, and infant ſhame,)
To call upon thy hallow'd name,
As thrice about the wanton round
With ſnowy feet they lightly bound.
For Me, no beauty now invites,
Long recreant to the ſoft delights:
Loſt to the winning arts that move,
Ah! dare I hope a mutual love?
The fond relief of pleaſing pain,
That hopes, fears, doubts, and hopes again?
No garlands on my forehead bloom,
Where flowers their vernal ſouls conſume:
No more the reigning toaſt I claim;
I yield the fierce contended name,
Though daring once to drink all up,
While Bacchus could ſupply the cup.
Farewell, deluſive, idle power!
And welcome, contemplation's hour!
Now, now I ſearch, neglected long,
The charms that lie in moral ſong,
How to aſſwage the boiling blood,
The leſſons of the wiſe and good;
Now with fraternal ſorrows mourn;
Now pour the tear o'er Friendſhip's urn:
Or higher raiſe the wiſh refin'd,
The generous prayer for human kind;
Or anxious for my Britain's fate,
To freedom beg a longer date,
To calm her more than civil rage,
And ſpare her yet one other age.
Theſe, theſe the labours I purſue:
Fantaſtic love, a long adieu!

—Yet why, O beauteous Laura, why,
Thus heaves the long-forgotten ſigh?
Why down my cheeks, when you appear,
Steals, drop by drop, th' unbidden tear?
Once ſkill'd to breathe the anxious vow,
Why fails my tongue its maſter now,
And, faultering, dubious, ſtrives in vain
The tender meaning to explain?
Why, in the viſions of the night,
Riſes thy image to my ſight?
Now, ſeiz'd, thy much lov'd form I hold,
Now loſe again the tranſient fold;
Unequal, panting far behind,
I chace thee fleeter than the wind,
Whether the dear deluſion ſtrays
Through fair Hope-Park's enchanting maze;
Or, where thy cruel phantom glides,
Along the ſwiftly running tides.

To point out the ſeveral beauties in the above ode is unneceſſary. They muſt be perceived by every reader of ſenſibility; and we are glad of this opportunity of doing juſtice to the merit of a gentleman, whoſe poems, though they have been ſome time publiſhed, are not ſo well known as they deſerve to be.

Let us now examine a little thoſe new tranſlations that appear in this edition.—Of the ſecond book of ſatires, the firſt, third, fifth and ſeventh ſatires are new tranſlated. The following lines are taken from the beginning of the fifth, the well-known dialogue between Horace and his ſlave; which is tranſlated by Mr. J. Duncombe:

Davus. To you I long have lent a liſtening ear,
Wiſhing to ſpeak, but, as your ſlave, forbear.
Horace. Say, who is there? What, Davus, is it you?
Davus. The ſame, Sir; ever to my maſter true:
Though wiſe enough, yet not ſo wiſe that death
In early youth ſhould ſtop my vital breath.
Horace. The freedom granted by our ſires of old
On Saturn's feaſts enjoy; ſpeak uncontroul'd.
Davus. Some, by their paſſions blindly led away,
Thro' the ſmooth paths of lawleſs pleaſure ſtray:
Some to and fro with courſe unſteady ſwim,
And practiſe vice or virtue for a whim.
Three rings at morn on Priſcus' left hand ſhone,
But the ſame hand at night diſplay'd not one.
A various dreſs he every hour would wear:
From a proud palace he would ſtrait repair
To a poor hut, from which no ſlave, if clean,
To iſſue forth could decently be ſeen.
Now, with the learned, Athens was his home,
And now with harlots he would live at Rome;
The fickleſt he of all the ſons of Earth;
Vertumnus ſure preſided at his birth.

When Volanerius, long a ſlave to vice,
With juſtly-crippled hands could throw the dice
No more, he then retain'd a boy in pay;
Leſs wretched he, to vice a conſtant prey,
Than varying Priſcus, ſtill oblig'd to ſwim,
As paſſion led, againſt or with the ſtream.
Horace. In all this jargon, raſcal, what's thy view?
To whom doſt thou apply it? Speak.
Davus. To you.
Horace. To me, vile rogue! Explain.
Davus. You often praiſe
The ſimple frugal fare of former days;
But if ſome god ſhould bid you freely chooſe,
That boon, if proffer'd, you would ſtrait refuſe:
At ſuch wide variance are your tongue and heart!
Or elſe, unus'd to play a virtuous part,
Amidſt your courſe you form ſome vain delay,
Beyond eſcape immers'd in ſenſual clay.

When Davus firſt addreſſes himſelf to his maſter to apologize for the liberties he is about to take, Horace very naturally and familiarly calls him by his name—*Davuſne?* What, Davus! But what miſerable work does the Tranſlator make of it, when he ſpins it out to a whole line;

Say, who is there? what, Davus, is it you?

One would ſuppoſe, from the firſt part of this line, that Horace hardly knew his old domeſtic. This, however, is but a ſlight fault, compared with what we find in Davus's reply:

——— *Ita, Davus. Amicum*
Mancipium domino; et frugi, quod ſit ſatis; hoc eſt,
Ut vitale putes.

'Even Davus! a ſlave that loves his maſter, and is temperate enough to live long in his ſervice.' Such is the ſenſe of Davus's reply, and he could not recommend himſelf more acceptably to his maſter. The intemperance of the Roman ſlaves made them ſhort-lived, and by their deaths their proprietors ſuſtained a conſiderable loſs.—How it was poſſible for this obvious conſtruction of the paſſage to eſcape Mr. Duncombe, or how he could think of rendering it in the manner he has done, is utterly inconceivable to us——

———*frugi, quod ſit ſatis; hoc eſt,*
Ut vitale putes;———
Though wiſe enough, yet not ſo wiſe, that death
In early youth ſhould ſtop my vital breath.

Not to mention the triteneſs of the rhyme and expreſſion of 'death ſtopping the vital breath,' who ever heard that *frugi* meant wiſe, or had any relation to ſagacity, the ſenſe in which it is here taken?—The Tranſlator might have ſpared himſelf the trouble of quoting old laws to prove the prevalence of the ſuperſtition that great wits, or early wits are ſhort-lived, if the following paſſage in Seneca's Epiſtles had occurred to him. *Mediocria malle, quam nimia. Illa enim utilia,* vitaliaque *ſunt; at hæc, eo quo ſuperfluunt, nocent.* A frugal life is generally a long life: *frugi, ſatis, ut vitale putes.*

In another paſſage, within the compaſs of the tranſlation above quoted, Davus thus addreſſes his maſter. After obſerving that if the gods ſhould offer him that kind of life he praiſed ſo much, he would refuſe it; he adds the reaſons, and ſays,

Aut quia non ſentis, quod clamas, rectius eſſe;
Aut quia non firmus rectum defendis; et hæres,
Nequicquam cœno cupiens evellere plantam.

'With regard to what is right, either your declarations differ from your ſentiments, or you want reſolution to maintain thoſe ſentiments, and thus you reſemble a man ſet faſt in the clay, who wiſhes to extricate himſelf and cannot.' This is the plain conſtruction of the above lines, which, in the tranſlation, is almoſt totally loſt:

At ſuch wide variance are your tongue and heart!
Or elſe, unus'd to play a virtuous part,
Amidſt your courſe you form ſome vain delay,
Beyond eſcape immers'd in ſenſual clay.

'Unus'd to play a virtuous part,' is as much a tranſlation of *non firmus rectum defendis*, as *wiſe* is of *frugi*; and certainly Horace never once dreamt of the theological metaphor of being *immerſed in ſenſual clay*, which, by the bye, is nonſenſe into the bargain.

We cannot diſmiſs this article without obſerving that there is a degree of envy as well as vanity obvious in ſeveral parts of the work—wherever any ſlight inaccuracy, or any paſſage that may appear to leſs advantage than the reſt in Dr. Francis's tranſlation can be pointed at, room is diligently made to exhibit them in this edition. For inſtance, Dr. Francis has ſomewhere or other called the ſeeds of the apple, *pippens*, which Mr. J. Duncombe ſhrewdly obſerves he ſhould have called kernels. Mr. D——, however, ſhould have known that, in many parts of England, they are actually ſo called; and if he himſelf could not make the ſame plea where he calls a certain chamber-utenſil a jorden, one does not know what handle Dr. Francis might make of it. There is no doubt that the acknowledged ſuperiority of Dr. F.'s tranſlation occaſioned theſe little attacks, but they are below even the arts of a bookſeller.

Upon the whole, it is not without mortification we ſee one of the fineſt wits in the world thus obſcured by a ſwarm of minor poets and miſerable rhymers, for ſuch (one name or two excepted) they certainly are; and their ſtrange *farrago* of blank and rhyme tranſlations, parodies, paraphraſes and imitations may very properly be termed the HARLEQUIN HORACE.

Crito, or, Eſſays on various Subjects. Vol. 2d, and laſt. 12mo. 3s. Dodſley, &c. 1767.

IN our Review, Vol. xxxiv. we gave ſome account of the firſt volume of this work; and to what is there ſaid, we now add the following remarks:

Our Author might well have taken for his motto, (were it not a paſſage become trite by being often uſed on ſuch occaſions) Horace's ſaying, *Ridentem dicere verum quis vetat?* For he has, in a humorous manner, treated of ſeveral ſubjects of very grave importance. The generality of readers are not at preſent willing to liſten to ſerious writers. We have, in Crito, many obſervations on political and moral ſubjects, which demand the attention of all, eſpecially of thoſe, whoſe ſtations enable them to redreſs the public grievances in ſtate and church.

Crito ſhews, that the ſtate of the nation is not what the true friends of their country would wiſh it; that there are various fatal conſequences to be dreaded from the growing power of the great, who are continually gaining more and more influence in the H. of Commons, in the law, and in the church, which threatens the loſs of the conſtitution in oligarchy; from the enormous emoluments annexed to the ſtate-offices; from the contentions and cabals of ſtateſmen, by which the buſineſs of the nation, inſtead of being properly conducted, is put into confuſion; from the dreadful and threatening incumbrance of an immenſe national debt, and conſequent burden on commerce, occaſioned by a ſeries of ruinous continental wars; from the long-lamented, but ſtill unremedied evils of ſeptennial parliaments, an unequal repreſentation of the national property, and of placemen in a certain aſſembly; from the dangerous privileges of certain courts; from the bad examples of many of the rich, and the unreſtrained licentiouſneſs of the poor; from the univerſal decay of public ſpirit, and prevalence of corruption; from the univerſal ſpread of luxury and diſſipation; from the multiplication of uſeleſs oaths, lay-teſts, and clerical ſubſcriptions to human-invented articles, creeds, and confeſſions; from the diſcouragements of marriage, and failure of population, &c. &c.

The ſecond volume of Crito contains, firſt, a very long comico-ſerious dedication to the good people of the twentieth century; in which the Author gives his reaſons for dedicating this his ſecond volume to them, rather than to any of his contemporaries. He ſays, he foreſees confuſions coming on; and he hopes, that public affairs may be got into a better ſtate, in their times. He adviſes them not to follow too ſlaviſhly the example of their anceſtors, which he cannot recommend to their imitation. He tells the twentieth-century gentry, that our preſent ideas of government are—' ſomewhat different from thoſe of your fuſty PLATOS, and your POLYBIUSES, of your antient lawgivers, your MOSESES, your LYCURGUSES, SOLONS, ZALEUCUSES, &c. They had a mighty notion of police, or the forming of the minds and manners of the people to certain diſpoſitions, which they thought neceſſary for ſecuring the happineſs of ſtates. We look upon ſuch things as merely Utopian. We have ſome idea of what we can feel, as a purſe of gold, for inſtance. But, as to your notions of entering deeply into human nature, inveſtigating its hidden ſprings, and turning it in a maſterly manner to purpoſes eſſential to national proſperity, we look on all ſuch matters as ſchemes in the clouds. We have but one maxim; and he muſt be a dull ſtateſman, who cannot maſter one rule. It is this; "To let every thing remain as it is." This has reduced the art of government, which has been formerly reckoned not a little delicate and involved, to a moſt beautiful and obvious ſimplicity. To govern a nation is, in our times, to do nothing.—No—I muſt retract: it is not *abſolutely* doing nothing. It requires your receiving and ſpending, or laying up, ten or twelve thouſands a-year; this is the proper buſineſs of our ſtate-employments. That our notion of government is (excluſive of taking the money) *doing nothing*, appears manifeſtly from this, that, while there are innumerable particulars in church and ſtate gone, through lapſe of time, into deviation, our eighteenth-century-governors, ſo far from thinking of reforming them, will laugh in your face, if you propoſe to alter or amend any one article. Then they reſume a wiſe countenance, and play off upon you ſome grave maxim of ſtate, as, *Quietum ne moveto*; that is, "Be not moved to do any thing for quieting the minds of the people;" *Malum bene poſitum, bonum*; that is, being rightly interpreted, "There is no evil in putting a good ſum of money into your pocket." *Nolumus mutari leges Angliæ*; which ſignifies, according to modern rules of conſtruction; "We will not change the law for getting what we can out of the people of England."

The Author then goes on to obſerve to the twentieth-century-folks, that even the *independent people* of theſe times degenerate into greater and greater degrees of indifference about the ſafety of their country, and that it is become too common to turn patriotiſm into ridicule. He gives a brief, but clear, ſtate of the inequality of parliamentary repreſentation, as follows:

'Things will, I imagine, be got into ſo different a way in your times, that you will hardly be able to conceive their condition in our days, or how we could be contented to let them go on in their preſent track. I think I ſee you make eyes as large as Juno's in the Iliad, on reading, that, in this our happy age, the houſe of commons, which ought to be a true repreſentative of the whole national wealth, excepting only what belongs to the peerage, is in fact any thing as much. That the inconſiderable counties of Cornwall and Devon ſend ſeventy members, North-Britain forty-five, and the meaner boroughs above two hundred: ſo that two thirds of the members are got into the houſe, before one appears who repreſents any property of conſequence. That the wealth to be repreſented in parliament is comprehended in London, Briſtol, Liverpool, Newcaſtle, the manufacturing towns, as Mancheſter, Birmingham, &c. and the counties, or land. That London, Weſtminſter, Southwark, and Middleſex, are repreſented by ten members; while Cornwall and Devonſhire ſend ſeventy; that is, a quantity of property equal to a tenth part (probably it is not ſo much) of the real wealth of London, Weſtminſter, Southwark and Middleſex, ſends ten times as many members into the houſe. If the proper number for Cornwall and Devon be ſeventy, the proper number for the county of Middleſex, the cities of London and Weſtminſter, and the great borough of Southwark, ought to be ſeven hundred. I cannot help thinking how ſtrange this muſt appear to you, our worthy deſcendents. Yet farther, London, Weſtminſter and Southwark, pay eighty parts, in five hundred and thirteen, of the land-tax, and one hundred eighty-five of the ſubſidy; while they ſend only eight members. Cornwall and Devon pay twenty-nine parts land-tax, and twenty-four ſubſidy, while they ſend no leſs than ſeventy members. Or, in one view, two hundred ſixty-five ſend only eight; while fifty-three ſend ſeventy. What will you think, when you are told, that, at this time, the great intereſts of the nation are not repreſented in parliament at all, viz. the commercial, the manufactural, and the monied. That a merchant, a manufacturer, or a proprietor in the funds, is not, by being ſuch, entitled to one vote for a member to repreſent his property, be it ever ſo great. That a proprietor of houſes and lands to any value whatever, if copyhold, has no right to be repreſented in parliament. That, therefore, the unanimous ſenſe of the houſe of commons may occaſionally prove quite different from that of the majority of the people of property; becauſe the people of property are not in any proportion repreſented in the houſe of commons.'

The Author ſhews, in ſeveral inſtances, that the *parliament* have often been of one mind, and the *independent* people have been of a contrary opinion,—the effect of miniſterial influence. He remarks the impropriety of the manner of electing in many towns, and the horrible corruption, and debauchery too general at all elections; and then he proceeds as follows:

'Thus, my worthy heirs of the times to come, you ſee how we proceed in a matter of ſupreme concern, where our integrity and public ſpirit ought moſt conſpicuouſly to appear. Our candidates bribe, and our voters receive the bribe. Our people ſell themſelves, and the buyers are the ſhepherds of the people. *The ſafety of the nation* is in the mean time neglected by thoſe who have it in their power to reform theſe groſs abuſes. For reformation, as I have ſaid above, is *romantic* and *viſionary*. Theſe are, you muſt know, the happy effects of our enormous court-emoluments; of which more by and by.'

Our Author adds his apprehenſions of the conſequences, which we cannot help thinking are but too juſt. He then goes on thus:

'Our great ones, however, do not deſpair of the commonwealth. They ſhew plainly, that they do not look upon the ſtate as in any danger; if they did, they would ſee it not to be worth while to treaſure up reverſions of penſions and places, for their ſons, their grandſons, their great-grandſons, and ſo on, to the tenth generation. Having never yet ſeen their country undone, they cannot be convinced, that ſhe is in any danger from that which has ruined all the free ſtates, that have been ruined. In which they ſhew the ſame ſagacity, as the drunkard does, who living irregularly till forty, and having never in all his life killed *himſelf* by drinking, tho' he knows *thouſands* have, wiſely concludes, he may ſoak on with ſafety for forty years longer.'

He now proceeds to adviſe the good people of the twentieth century concerning matters of ſtate, to keep to the conſtitution of kings, lords, and commons, to elect and vote chiefly by ballot, to make their houſe of commons a real repreſentative of their wealth, to reſtore *annual* parliaments, to treat their colonies with mildneſs and juſtice, &c. He then goes on to a ſubject, which he looks upon (and very juſtly) as of great conſequence:

'Above all other directions, ſays he, I can think of for your advantage, my good children of a better age, let me recommend to your particular attention the contents of the following paragraph:

——— ſi qua eſt Heleno prudentia vati,
Si qua fides, animum ſi veris implet Apollo;
Unum illud tibi, nate deâ, præque omnibus unum,
Prædicam, et repetens iterumque iterumque monebo. VIRG.

'Annex no ſordid *wages* to the public employments, commonly, with us, called the great offices of the ſtate, but let them be diſcharged by rotation, as the offices of ſheriffs, and the like. The natural tendency of ſuch a mercenary policy, will be to turn adminiſtration into a farce and ſcramble for the public money; to ſuggeſt to the ſhepherds of the people, that the buſineſs of government is rather to fleece, than to feed the flock; to make every ambitious, avaritious, and conceited prater mad to get into parliament; to give a deſigning court a fatal aſcendency over the houſe of commons; to bring the conſtitution more and more into danger of being loſt in oligarchy; *to diſcourage true merit*, and throw a falſe glare on worthleſs oſtentation; to render a court ſuch a ſcene of infamy, that men of principle will not be connected with it, by which means, the buſineſs of the nation will be left to the mercy of the very men, who leaſt deſerve the public confidence; to draw the great into factions and cabals, and engage them in ſchemes unconnected with, and often prejudicial to the public intereſt, while the attention of the independent people, the only check on licentious power, will be drawn away to the unintereſting ſquabbles among the grandees; the wheels of government will be clogged, and the machine, inſtead of being regularly drawn in the road of ſucceſs and honour, by the concurrent endeavours of thoſe, whoſe buſineſs it is to conduct it, will be in danger of being torn in pieces by the jarring efforts of worthleſs men, who would rather ſee their country in ruins, than in any other hands beſides thoſe of their own faction.'

Our Author, in the next place, cautions our great-grandchildren againſt proſtituting the ſacred title of PATRIOT, by beſtowing it raſhly or undeſervedly. He gives them a brief account of the eſſentials of that diſtinguiſhed and rare character; in which he riſes, in our opinion, above the pitch of any of the paſſages hitherto quoted.

'A PATRIOT!—(I could proſtrate myſelf before the venerable name) a PATRIOT is he, who follow's virtue for *virtue*'s ſake; who ſerves his country for the ſake of *ſerving* his country. His *country*, I ſay: not *himſelf*. He thinks not of the vile emoluments of mercenary ſtate-offices; he does not, like the giants, rearing mount Pelion upon Oſſa, and Olympus on Pelion, heap employment on employment, penſion upon penſion, reverſion upon reverſion, and ſine-cure upon ſine-cure, in order to clamber up the dunghill-height, to which ſordid ambition, or more ſordid avarice, prompts little ſouls to aſpire.

'Infinitely beneath a ſpirit of his celeſtial origin, is the ſordid luſt of having his name wafted on the ſtinking gale of popular breath. He is incapable of laying traps for catching the worthleſs and unlearned applauſe of an undiſtinguiſhing herd, who praiſe and blame they know not why. He will be as forward to ſerve his countrymen againſt, as with their approbation. He will be equally deſirous of benefiting the ſtate, when his own intereſt is not, as when it is, advanced. He chooſes rather to be virtuous with infamy, than to prove a time-ſerver with applauſe.

'True virtue conceals itſelf. Modeſty is its very baſis. The true patriot is never ſeen to elbow thoſe around him, to worm himſelf in, and ſcrew others out, to engage himſelf in factions and cabals, to inſiſt on ſordid gains for himſelf, and his whole crew of friends. What he deſires, is, that his country may be ſerved. If that is likely to be better done by others, than by himſelf, (and modeſty will often incline him to think ſo, when it is much otherwiſe) he will never interrupt thoſe, who are carrying on public affairs, till it manifeſtly appears, that the public intereſt is in danger. And then, overcome by the requeſts of the wiſe and good, to whom his worth is known, he modeſtly takes the helm into his hand. He keeps his eye invariably on one point; he purſues one regular plan, for he acts on right principles, and right principles are unchangeable. He holds himſelf ever open to advice and perſuaſion. He does not ſhew himſelf at different times unaccountably obſtinate, and unaccountably pliant, according as it ſuits his different ſchemes. He does not, at one time, peeviſhly deſert his poſt, in a ſeaſon of difficulty, becauſe he cannot drive all into an implicit ſubmiſſion to his dictatorial commands; and at another time yield to meaſures by himſelf (when independent) repeatedly declared to be *univerſally* of ruinous tendency; becauſe he cannot otherwiſe keep in power. He does not lie at the catch for opportunities of increaſing his popularity. He does not obſerve a profound ſilence, while wrong meaſures are carrying on, and ready to be put in execution; and then, with ſublime pompoſity, ſtalk forth, as if that *moment* alarmed; and aſſume to himſelf the merit of a patriot, for preventing, when too late, what true patriotiſm would have excited him to prevent, when firſt propoſed. He does not aggravate the errors of his predeceſſors in place; his attention is too much engaged about his own conduct. He goes effectually to work againſt the capital grievances of the ſtate. He applies his moſt athletic labour to the eradicating of wrong diſpoſitions in the different ranks of the people, from which, more than from any other cauſe, all evils in all free ſtates ariſe. He lays the axe to the root of corruption, inſtead of ſetting a corrupt example by clutching the hardly-earned pittance of the wretched labourer. He diligently ſtudies police, or the art of forming a people to the love of their country, to induſtry, ſobriety, frugality. He attends to the progreſs of population, to commerce, to proviſions, to manufactures, to naval and military diſcipline and ſtrength, to all that can render his country great, and (which is more) happy.

'The true patriot is that to his country, which a wiſe and kind father is to his own dear children. Will a wiſe and kind father conſult his own advantage preferably to that of his children? Will he make his gain of their loſs? Will he ſtrip them to enrich himſelf? Will he plunge them into debt needleſsly? Will he draw them into imprudent ſchemes for his own aggrandizement, and to their ruin? and will he leave them to extricate themſelves as they can from the difficulties he himſelf has drawn them into? Will he wheedle and deceive them, in order to ſurpriſe their undeſerved eſteem, and then make uſe of that *very partiality* to abuſe and injure them? Will he be the *corruptor of their virtue*? Will he lead them, by his prevailing example,

ample, to the admiration of riches, and of the luxury which riches procure? Contrary to all this, the true patriot will lay out his beſt abilities of body, mind, and fortune, in the ſervice of his country without deſire, or proſpect, of any other reward, than the pleaſure of ſeeing his fellow-citizens virtuous and happy in conſequence of his parental, his godlike care and providence.

'I leave you to judge, my good twentieth-century-men, whether it is right to give to every ordinary dabbler in public buſineſs, the honours, which ought to be reſerved ſacred in the temple of Virtue, and never produced, but for the reward of ſuch diſtinguiſhed heroiſm, as I have been deſcribing. Let all due praiſe, and all reaſonable advantage, be given to your ordinary ſtateſmen, to your men of ambiguous characters, who have done ſome things well; who have done ſome things admirably; but others execrably. Only pleaſe to remember, that when men of abilities for buſineſs, and of ſtaunch integrity, ſee mock-patriotiſm, or half-patriotiſm, rewarded with thoſe honours, which ought to be peculiar to the true, they grow ſick of ſerving their country.'

In the remaining part of his dedication, our Author conſiders the neceſſity of a ſenſe of honour, and love of country, the evil of too numerous a peerage, the value of the juſt applauſe of the independent people, the proper method of rewarding thoſe who have been at expence or trouble in the public ſervice, induſtry, luxury, public diverſion, contempt of court, the means of reforming the manners of the vulgar, &c. &c.—He concludes his dedication, (of 120 pages) with ſome directions to our poſterity on their conduct in regard to religion. What he ſays on this head, we earneſtly recommend to the peruſal of a certain grave order of men among us, who are concerned to defend themſelves, as well as they can, againſt the attacks that have lately been made upon them by ſuch *bitter* writers (if any there be ſo bitter) as Crito.

The fourth eſſay contains the Author's *own* account of the origin of evil, and his *rationale* of Chriſtianity, from the laſt eſſay in the firſt volume. It is impoſſible to do juſtice to ſo extenſive a ſcheme by any abridgment of it; we ſhall not therefore attempt it. The judicious reader, who is converſant with ſuch ſubjects, will find, in what our Author advances, many hints which deſerve attention, though there are, undoubtedly, many ſtrong, and ſome perhaps unanſwerable objections, to his ſcheme upon the whole.—After the fourth eſſay, follows a long poſtſcript, containing a vaſt number of reflections on different ſubjects.—As to his ſtyle, it is, (as we intimated in our account of his former volume) for the moſt part, rough, but manly;—yet, ſurely, a little poliſhing might not have impaired its ſpirit and vigour. Sometimes he expreſſes his meaning in ſuch phraſes as, we are perſuaded, no Engliſh writer could have uſed. We were particularly ſurprized at his ſubſtituting the adjective, *beſtial*, for the noun-ſubſtantive, *beaſts*;—but ſome writers affect to *diſtinguiſh* themſelves by peculiarities.

To conclude; we very ſincerely wiſh, that the ſubjects treated of by our Author may be taken into the ſerious conſideration of all perſons of underſtanding and public ſpirit, but eſpecially of thoſe in whoſe power it is, (would to heaven it were in their inclination!) to redreſs the ruinous evils pointed out:

Eia, agite, expergiſcimini, capeſſite
Rempublicam!

Edge-Hill, or the Rural Proſpect delineated and moralized, a Poem in Four Books. By Richard Jago, M. A. 4to. 10s. 6d. Dodſley. 1767.

THAT poetry which is employed in rural deſcription lies under many diſadvantages. Though there is a variety, there is, likewiſe, an uniformity in the works of nature, which renders it difficult to embelliſh ſuch ſubjects with images that have not been exhibited by former writers. With regard to the moralizing of rural paintings, it is almoſt always attended with quaintneſs and a forced manner;—nor is it difficult to inveſtigate the cauſe: all moral truths are of an abſtracted nature, and when we attempt to illuſtrate them by objects of the ſenſes, the tranſition from the natural ſimplicity of the latter to the refinement of the former, is incompatible with that eaſe which we expect to find in poetical deſcriptions, and interrupts that attention which we are always inclined to afford. The deſcriptive poet ſhould leave the diſcovery of the moral to the ſagacity of his readers; by which means they will be flattered with the indulgence of their own penetration: and this a ſkilful writer may always effect, by rendering the moral concluſion obvious, without drawing it himſelf. Another obſervation, which occurred to us on reading this poem, and which we ſhall take the liberty of mentioning to Mr. Jago, is, that in works of this and of every other kind, where epiſodes are introduced, thoſe epiſodes ſhould be related in no very tedious or circumſtantial manner. Brevity in epiſodes is eſſentially neceſſary, becauſe it is *Gratiâ Lectoris* that they are introduced, and we are not willing to be long detained from the principal ſubject: we here allude to the epiſode of the blind youth in his third book. The Author, we preſume, will now underſtand our principal objections to his poem; and we ſhall therefore content ourſelves with giving a further account of it in his own words:

‘ The title is *Edge-Hill*; a place taken notice of by all the topographical writers, who have had occaſion to mention it, for *its extenſive,* and agreeable proſpect, and further unhappily diſtinguiſh'd by being the ſcene of the firſt battle between the forces of King Charles, and thoſe of the parliament, under the command of the Earl of Eſſex, in the year 1642. Theſe two circumſtances of natural beauty, and hiſtorical importance, coinciding with the affection of the writer for his native country, lying at the foot of this celebrated mountain, preſented to his mind a theme for poetical imagery, too pleaſing to be reſiſted by him. His buſineſs therefore was, firſt to ſelect a ſtock of materials fit for his purpoſe, and then to arrange them in the beſt order he could. Both theſe points he endeavoured to effect, not only by conſulting his eye, but alſo by conſidering the character, natural hiſtory, and other circumſtances of ſuch places as were moſt likely to afford matter for ornament, or inſtruction of this kind; forming from the whole, by an imaginary line, a number of diſtinct ſcenes, placed in the moſt advantageous light, and correſponding with the different times of the day; each exhibiting an entire picture, and containing its due proportion of objects, and colouring.

‘ In the execution of this deſign, he endeavoured to make it as extenſively intereſting as he could, by the frequent introduction of general ſentiments, and moral reflections; and to enliven the deſcriptive part by digreſſions, and epiſodes belonging to, or eaſily deducible from the ſubject; diveſting himſelf as much as poſſible of all partiality in matters of a public nature, or concernment; in private ones, following with more freedom, the ſentiments and dictates of his own mind.’

The rules he lays down for the ſituation and conſtruction of rural ſeats ſhew him to be a man of true taſte and good obſervation:

Wou'd ye, with faultleſs judgment, learn to plan
The rural ſeat? To copy, as ye rove,
The well-form'd picture, and correct deſign?
Firſt ſhun the falſe extremes of high, and low,
With watry vapours this your fretted walls
Will ſoon deface; and that, with rough aſſault,
And frequent tempeſt ſhake your tott'ring roof.
Me moſt the gentle eminence delights
Of healthy champaign, to the ſunny ſouth
Fair-op'ning, and with woods, and circling hills,
Nor too remote, nor, with too cloſe embrace,
Stopping the buxom air, behind enclos'd.
But if your lot hath fall'n in fields leſs fair,
Conſult their genius, and, with due regard
To Nature's clear directions, ſhape your plan.
The ſite too lofty ſhelter, and the low
With ſunny lawns, and open areas cheat.
The mariſh drain, and, with capacious urns,
And well conducted ſtreams refreſh the dry.
So ſhall your lawns with healthful verdure ſmile,

While others, ſick'ning at the ſultry blaze,
A ruſſet wild diſplay, or the rank blade,
And matted tufts the careleſs owner ſhame.
Seek not, with fruitleſs coſt, the level plain
To raiſe aloft, nor ſink the riſing hill.
Each has its charms tho' diff'rent, each in kind
Improve, not alter. Art with art conceal.
Let no ſtrait terrac'd lines your ſlopes deform,
No barb'rous walls reſtrain the bounded ſight.
With better ſkill your chaſte deſigns diſplay;
And to the diſtant fields the cloſer ſcene
Connect. The ſpacious lawn with ſcatter'd trees
Irregular, in beauteous negligence,
Clothe bountiful. Your unimpriſon'd eye,
With pleaſing freedom, thro' the lofty maze
Shall rove, and find no dull ſatiety.
The winding ſtream with ſtiffen'd line avoid
To torture, nor prefer the long canal,
Or labour'd fount to Nature's eaſy flow,
And artleſs fall. Your grav'lly winding paths
Now to the freſh'ning breeze, or ſunny gleam
Directed, now with high embow'ring trees,
Or fragrant ſhrubs conceal'd, with frequent ſeat,
And rural ſtructure deck. Their pleaſing form
To Fancy's eye ſuggeſts inhabitants
Of more than mortal make, and their cool ſhade,
And friendly ſhelter to refreſhment ſweet,
And wholeſome meditation ſhall invite.
To ev'ry ſtructure give its proper ſite.
Nor, on the dreary heath, the gay alcove,
Nor the lone Hermit's cell, or mournful urn
Build on the ſprightly lawn. The graſſy ſlope
And ſhelter'd border for the cool Arcade,
Or Tuſcan porch reſerve. To the chaſte dome,
And fair rotunda give the ſwelling mount
Of freſheſt green. If to the Gothic ſcene
Your taſte incline, in the well-water'd vale,
With lofty pines embrown'd, the mimic fane,
And mould'ring abbey's fretted windows place.
The craggy rock, or precipitious hill,
Shall well become the caſtle's maſſy walls.
In royal villas the Palladian arch,
And Grecian portico, with dignity,
Their pride diſplay: ill ſuits their lofty rank
The ſimpler ſcene. If chance hiſtoric deeds
Your fields diſtinguiſh, count them doubly fair,
And ſtudious aid, with monumental ſtone,
And faithful comment, fancy's fond review.

The famous ſtory of the Lady Godiva of Coventry is here, for the firſt time, we believe, verſified: it will ſerve as a further ſpecimen of the Author's abilities; and may alſo afford *ſome entertainment* to our Readers:

When Edward*, laſt of Egbert's royal race,
O'er ſev'n united realms the ſceptre ſway'd,
Earl Leofric, with truſt of ſov'reign pow'r,
The ſubject Mercians rul'd. His lofty ſtate
The loveliest of her ſex! in inward grace
Moſt lovely; wiſe, beneficent, and good,
The fair Godiva ſhar'd. A noble dame,
Of Thorold's ancient line! But pageant pomp
Charm'd not her ſaintly mind like virtuous deeds,
And tender feeling for another's woe.
Such gentle paſſions in his lofty breaſt
He cheriſh'd not, but, with deſpotic ſway,
Controul'd his vaſſal tribes, and, from their toil,
His luxury maintain'd. Godiva ſaw
Their plaintive looks; with grief ſhe ſaw thy arts,
O Coventry! by tyrant laws depreſs'd;
And urg'd her haughty lord, by every plea,
That works on generous minds, with patriot rule,
And charter'd freedom to retrieve thy weal.
Thus pleaded ſhe, but pleaded all in vain!
Deaf was her lord; and, with a ſtern rebuke,
He will'd her ne'er again, by ſuch requeſt,
To touch his honour, or his rights invade.
What cou'd ſhe do? Muſt his ſevere command
Check the ſtrong pleadings of benevolence?
Muſt public love, to matrimonial rules
Of lordly empire, and obedience meek,
Perhaps by man too partially explain'd!
Give way? For once Godiva dar'd to think
It might not be, and, amiably perverſe!
Her ſuit renew'd. Bold was th' adventrous deed!
Yet not more bold, than fair! if pitiful
Be fair, and charity, that knows no bounds.
What had'ſt thou then to fear from wrath inflam'd
With ſenſe of blackeſt guilt? Rebellion join'd
With female weakneſs, and officious zeal?
So Leofric might call the vertuous deed;
Perhaps might puniſh as befitted deed
So call'd, if love reſtrain'd not: yet tho' love
O'er anger triumph'd, and imperious rule,
Not o'er his pride; which better to maintain,
His anſwer thus he artfully return'd.
  Why will the partner of my royal ſtate,
Forbidden, ſtill her wild petition urge?
Think not my breaſt is ſteel'd againſt the touch
Of ſweet humanity. Think not I hear
Regardleſs thy requeſt. If piety,
Or other motive, with miſtaken zeal,
Call'd to thy aid, pierc'd not my ſtubborn frame,
Yet to the pleader's worth, and modeſt charms,

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* Edward the Confeſſor.

Wou'd my fond love no trivial boon impart.
But pomp and fame forbid. That vaſſalage,
Which, thoughtleſs, thou would'ſt tempt me to diſſolve,
Exalts our ſplendor, and augments my pow'r.
With tender boſoms form'd, and yielding hearts,
Your ſex ſoon melts at ſights of vulgar woe;
Heedleſs how *glory* fires the *manly* breaſt,
With love of high pre-eminence. This flame,
In female minds, with weaker fury glows,
Oppoſing leſs the ſpecious arguments
For milder regimen, and public weal.
But plant ſome gentler paſſion in its room,
Some vertuous inſtinct ſuited to your make,
As glory is to ours, like it requir'd
A ranſom for the vulgar's vaſſal ſtate,
Then wou'd the ſtrong contention ſoon evince
How falſely now thou judgeſt of my mind,
And juſtifie my conduct. Thou art fair,
And chaſte as fair; with niceſt ſenſe of ſhame,
And ſanctity of thought. Thy boſom thou
Did'ſt ne'er expoſe to ſhameleſs dalliance
Of wanton eyes; nor—ill-concealing it
Beneath the treach'rous cov'ring, tempt aſide
The ſecret glance, with meditated fraud.
Go now, and lay thy modeſt garments by.
In naked beauty, mount thy milk-white ſteed,
And through the ſtreets, in face of open day,
And gazing ſlaves, their fair deliv'rer ride:
Then will I own thy pity was ſincere,
Applaud thy virtue, and confirm thy ſuit.
But if thou lik'ſt not ſuch ungentle terms,
And public ſpirit yields to private ſhame,
Think then that Leofric, like thee, can feel,
Like thee, may pity, while he ſeems ſevere,
And urge thy ſuit no more. His ſpeech he clos'd;
And, with *ſtrange* oaths, confirm'd the deep reſolve.
Again, within Godiva's anxious breaſt
New tumults roſe. At length her female fears
Gave way, and ſweet humanity prevail'd.
Reluctant, but reſolv'd, the matchleſs fair
Gives all her naked beauty to the ſun:
Then mounts her milk-white ſteed, and, thro' the ſtreets,
Rides fearleſs; her diſhevell'd hair a veil!
That o'er her beauteous limbs luxuriant flow'd,
Like Venus *, when, upon the Tyrian ſhore,
Diſguis'd ſhe met her ſon. With gratitude,
And rev'rence low, th' aſtoniſh'd citizens
Before their great ſultana proſtrate fall,
Or to their inmoſt privacies retire.

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* —— dederatque comas diffundere ventis. VIRG.

All, but one prying ſlave! who fondly hop'd,
With venial curioſity, to gaze
On ſuch a wondrous dame. But foul diſgrace
O'ertook the bold offender, and he ſtands,
By juſt decree, a ſpectacle abhorr'd,
And laſting monument of ſwift revenge
For thoughts impure, and beauty's injur'd charms *.

If Mr. Jago ſeems to have wanted judgment in ſome parts of this poem, we muſt do him the juſtice to ſay, that, upon the whole, he does not want eaſe or fancy, and he has ſhewn a goodneſs of diſpoſition in every part of his work.

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* 'Story of Leofric and Godiva, from Sir Will. Dugdale's Antiquities of Warwickſhire.

'The following narrative is ſubjoined to ſatisfy the curioſity of ſuch as may not have a preſent opportunity of conſulting this valuable collection of antiquities. That part of the ſtory, of which no mention is made here, reſts upon other authorities, ſufficient, at leaſt, for the writer's purpoſe, though ſomewhat differently related. How far he has ſucceeded in explaining what appeared to him to be obſcure, and in giving a true meaning and conſiſtency to the whole, and thereby rendering it more credible, agreeably to thoſe ſeemingly authentic memorials which are preſerved of it, is left to the judgment of the reader. The ſtory, as taken from a MS. in Bib. Bod. and Math. Paris, is as follows:

"This Leofric wedded Godeva, a moſt beautiful, and devout lady, ſiſter to one Thorold, ſheriff of Lincolnſhire, in thoſe days, and founder of Spalding Abbey, as alſo of the ſtock, and lineage of Thorold, ſheriff of that county, in the time of Kenulph, king of Mercia. Which Counteſs Godeva bearing an extraordinary affection to this place, often, and earneſtly beſought her huſband, that, for the love of God, and the bleſſed Virgin, he would free it from that grievous ſervitude whereunto it was ſubject. But he rebuking her for importuning him in a matter ſo inconſiſtent with his profit, commanded that ſhe ſhould thenceforth forbear to move therein. Yet ſhe, out of her womaniſh pertinacity, continued to ſollicit him, inſomuch that he told her, if ſhe would ride on horſeback naked, from one end of the town to the other in the ſight of all the people, he would grant her requeſt. Whereunto ſhe returned, But will you give me leave ſo to do? And he replying, Yes, the noble lady, upon an appointed day, got on horſeback naked, with her hair looſe, ſo that it covered all her body, but the legs, and thus performing the journey, ſhe returned with joy to her huſband, who thereupon granted to the inhabitants a charter of freedom."

'It is pleaſant enough to obſerve, with what earneſtneſs the abovementioned learned writer dwells on the praiſes of this renowned lady. "And now, before I proceed, ſays he, I have a word more to ſay of the noble Counteſs Godeva, which is, that beſides her devout advancement of that pious work of his, i. e. her huſband Leofric, in this magnificent monaſtery, viz. of monks at Coventry, ſhe gave her whole treaſure thereto, and ſent for ſkilful goldſmiths, who, with all the gold, and ſilver ſhe had, made croſſes, images of ſaints, and other curious ornaments." Which paſſages may ſerve as a ſpecimen of the devotion, and patriotiſm of thoſe times.'

ıblies, or ingenious Converſations of learned Men among the
ıns, upon a great Variety of uſeful and entertaining Sub-
formerly publiſhed by the celebrated Schultens in Arabic and
with large Notes and Obſervations, explaining ſeveral pe-
Cuſtoms, Manners and Idioms of Speech among the Eaſtern
; whereby much Light is thrown upon many Paſſages of
ıre, both of the Old and New Teſtament: together with a
ion of ſeveral proverbial Sayings among the Arabians, with
planation of their ſingular Beauty and Propriety. The whole
ranſlated into Engliſh, with Improvements. By Leonard
elow, B. D. Arabic Profeſſor in the Univerſity of Cam-
:. 8vo. 2s. Johnſon and Davenport, &c. 1767.

RIRI, an Arabian Poet and Philoſopher, who flouriſhed
bout the twelfth Century, was the Author of theſe little
arratives, called Aſſemblies or Meetings, in Arabic
ton, and generally deriving their names from the places
he converſations are ſuppoſed to be held. Hariri was
f many other compoſitions of the ſame moral and phi-
al caſt; ſome of which have come down to us, and
ave been loſt, owing as much, perhaps, to their own
tance as to the deſtructive effects of time. There is,
a ſimplicity in theſe eſſays, but then it is unintereſting;
a juſtneſs of ſentiment, but little depth of thought:
, the learned Schultens thought it worth while to give an
f them at Franequer in the year 1731, and they had before
bliſhed in Latin and Arabic by Golins, about the year
rofeſſor Chappelow, who has diſtinguiſhed himſelf by his
comments on the Oriental writings, particularly the
Job, has now thought proper to introduce theſe Arabic
into our own language; and the curious in antiqui-
undoubtedly thank him for his pains.—For the amuſe-
ſuch, and becauſe this is a ſpecies of compoſition that
ıthing of novelty attending it, we ſhall quote the firſt
aſſemblies entire.

rith the ſon of Hemmam hath tranſmitted to us the fol-
aſſembly.—Having mounted my travelling camel, the
purſued carried me a great diſtance from my native friends;
duced to a neceſſitous condition. The viciſſitudes of for-
ke the boiſterous waves of the ſea, when they diſtreſs
wrecked mariner, with the ſame ſwiftneſs as an arrow
ed from a bow, preſſed upon me with ſuch an impetuous
louded me with ſo much error and confuſion, that they
d my paſſage as far as Sanaa in Arabia Felix. When I
the city, my pockets were exhauſted; my poverty very
bl; not having ſo much as one day's ſuſtenance left,
ngle morſel in my bag. In ſhort, my bowels, for want
of

of refreſhment, were ſo contracted, that I was like an old manſion-houſe without any furniture; ready to fall by every blaſt of wind. You might compare me to a decayed leathern quiver, or a ſhepherd's ſhrivelled pouch; which being empty of proviſions, he ſhakes and expoſes to the open air. This demand of an immediate ſupply obliged me, like an impotent, wild ſtroller, to paſs through every part of the city. In my circuit from one ſtreet to another, I moved as a bird, which flies ſwiftly round the ſurface of water, with a deſire to drink, but yet afraid to attempt it. My footſteps, in the ſeveral avenues where I directed my courſe, reſembled thoſe of an herd of cattle; when to ſatisfy their hunger, or to quench their thirſt, they eagerly preſs forward to the paſture, or place of watering. Mine eyes entertained themſelves without any reſtraint, like darts piercing through every part of my excurſion. My intention was to find out a perſon of ſo much honour and generoſity, that I might communicate to him with the utmoſt freedom the circumſtances of my diſtreſs:—or, if I failed in that point, a man of letters; whoſe agreeable countenance might diſſipate my anxiety, which was ſo grievous, that it hindered me almoſt from taking my breath: and whoſe elegant converſation might afford me ſome pleaſing refreſhment. During this contemplation, I found I was advanced even to the extremity of my circuit; the ſeveral inquiries I made, in the tendereſt manner I was able, proving ſo auſpicious, as to conduct me to a numerous aſſembly of men, crowding one upon another, and raiſing their voices in much weeping and lamentation. Having forced my way through this multitude, (with the ſame difficulty as if I was entering into the center of a thick wood,) to know the cauſe that drew ſo many tears from their eyes; in the midſt of the circle I eſpied a perſon of a lean, meagre viſage, furniſhed with all the apparatus neceſſary for a religious itinerant. The words that he ſpoke were uttered in the ſame complaining accent that you hear at a funeral; in ſome meaſure reſembling the tremulous, tinkling ſound of a bow, as ſoon as the arrow is diſcharged. The ſentences he pronounced were delivered in rhymes, and with ſuch exquiſite ſweetneſs of language, that one might call them *rhymes ſet with jewels of eloquence.* And the reproofs he expreſſed, ſo full of ſatyr and threatening ſeverity, that they affected the ears of his audience to a great degree. The croud that ſtood round him, conſiſted of various ranks and orders of people; ſo cloſely united, that you might compare them to an halo, or circle about the moon; or, to the flowers of palms, or fruits of dates; which like fœtuſes for a while lie concealed in the grand repoſitory of nature. It was with no little pains I advanced nearer him, that I might be edified from his ſalutary inſtructions, and collect ſome of his ſtriking obſervations. I then heard his voice diſtinctly, when he had raiſed it to the higheſt pitch; ſpeaking with the ſame degree of volubility and eagerneſs, as when the ſwift courſer runs and contends for the prize in the circus. The words that he uttered were ſeemingly an *extempore* oration; flowing from him with ſuch eaſe as to require no premeditated thought; but in ſo loud and clamorous a tone, as one hears from a camel, when bit with the ſtinging breez.

'To his audience he thus addreſſed himſelf:—O thou, of what ſtation or rank ſoever, who without the leaſt reſtraint indulgeſt thyſelf in thoſe paſſions which the petulant inſolence of youth is ever ready to ſuggeſt; and by a cloſe attention to the importunate exceſſes of luſtful pleaſures, art as much diſordered in mind with the ſplendor of thy happineſs, as one, who by keeping his eyes for a long time fixed on the brightneſs of the ſun, is affected with dizzineſs, and deprived even of ſight. Thou, I ſay, who ſuffereſt thy thoughts to be tranſported with vain and falſe imaginations: who like a ſtubborn, refractory horſe, that ſhakes his rider, not yielding to the check of his rein, ruſheſt headlong into thy follies; deviating from what is right, with a ſtrong propenſity to thy ludicrous, criminal converſation: How long wilt thou ſeduce thyſelf by conſtantly perſiſting in error, and indulge thy vicious taſte by tranſgreſſing the rules of truth and juſtice? How long wilt thou labour to riſe to the utmoſt height of pride and vain glory; and not ceaſe to engage in ſuch wanton, effeminate pleaſures, as divert the mind from whatever is of any ſerious moment? by this obſtinacy of temper thou art contending with one who is thy ſuperior, and hath an abſolute command over thee. Thy diſhonourable conduct makes thee ſo audacious as to live in oppoſition to him, from whom no ſecret is concealed. So artfully contrived, as thou imagineſt, are thy actions, that even thy neighbour is ignorant of them: when at the ſame time thou art expoſed to the eye of thy great Obſerver. Thou art very ſolicitous that thy ſervant ſhould know nothing of thy projects, when the moſt private deſign is public to thy Maſter. What? art thou ſo weak as to ſuppoſe the moſt proſperous condition will be of any advantage, when the time is drawing near for thy departure out of this world? will the richeſt treaſures be able to deliver thee, when thy own works have occaſioned thy deſtruction? Or, thy repentance make ſo full a ſatisfaction, as to anſwer all thoſe queſtions that will be demanded of thee, concerning the numerous errors thou haſt been guilty of? Is it thy opinion that they who have been thy companions, tho' never ſo many, and their affections never ſo ſtrong, can be of any ſervice to thee at the day of judgment? Let me adviſe thee to rectify thy progreſs, and without delay to think of ſome remedies that may remove thy diſtemper, and check the impetuous courſe of thy tranſgreſſions.

This may be done by laying a reſtraint on the ſoul, and confining it's extravagant motions within juſt and proper limits; becauſe it is the moſt powerful enemy thou haſt to engage with. When death gives the fatal ſtroke, is thy laſt period then determined? what preparation haſt thou made for that ſolemn time? thy grey hairs are monitors ſufficient to poſſeſs thee with an awful terror. And what excuſes wilt thou form in vindication of thyſelf? is thy grave to be the dormitory, where thou art only to lie down, and take thy noon-day repoſe? what anſwer wilt thou make when called to a ſtrict examination? at thy departure hence, when thou ſhalt return to God, and appear at the bar of his juſtice; who ſhall be an advocate to plead for thee? thou haſt lived long enough to awake out of ſleep. But inſtead of vigilance, thy time hath been conſumed in a voluntary ſlumber. The beſt advice to reform thee hath not been wanting; but this thou haſt obſtinately reſiſted. Examples of the moſt engaging nature have been propoſed for thy imitation: but ſuch a degree of blindneſs haſt thou indulged, as not in the leaſt to be affected by them. Truth and righteouſneſs have appeared to thee in their ſimple, naked dreſs: but to oppoſe and diſpute againſt them, thou haſt exerted the utmoſt of thy power. Death hath given thee frequent calls to recollect thy actions: but to ſo little purpoſe, that thou art deſirous of having no remembrance of them. To communicate to the relief of other men's indigent circumſtances, thou haſt been favoured with all the opportunities imaginable: but theſe thou haſt greatly neglected. Thy love of money hath been ſo ſtrong and prevailing, that the beſt and wiſeſt inſtructions, both of the Coran, and the traditions of our anceſtors, concerning religion and ſubjects truly divine, (which ſhould be valued as the higheſt treaſure:) thou haſt given the preference of heaping up abundance of riches. And to gratify thy pride, thou hadſt rather diſtinguiſh thyſelf by raiſing a ſtately, expenſive building, than by doing a ſingle act of beneficence and charity. In thy travelling expeditions, ſo far from being conducted by one who would ſhew thee the right way; thou chooſeſt to take a different courſe, and appear as a ſtarved mendicant, a common beggar for an alms: and to be pointed at for wearing a looſe, flowing garment, rather than to merit a reward by performing ſome buſineſs of weight and importance. Thy heart is ſo immoderately fixed on receiving large and valuable preſents, that they influence thy affections more than the ſtated ſolemn times of prayer. And trafficking for dowries, to be paid at certain times, and on certain conditions is more eligible with thee, than the appointing any ſeaſon for charitable diſtributions. So great an epicure! that thou haſt a ſtronger reliſh for taſting variety of diſhes, ſerved up in different forms and colours, than for entertaining thy ſelf with devout diſtinguiſhed by the titles of *The Lamp of Strangers,* and *Crown of the learned.* After this I retired to the place from whence I came, being affected with the higheſt admiration of the incidents I happened to meet with.'

Several learned notes are ſubjoined to theſe eſſays, which help to illuſtrate ſome paſſages in the Scriptures, and are, in our opinion, the moſt valuable part of the work.

Gulielmi Harveii Opera omnia: a Collegio Medicorum Londinenſi Edita: 1766. 4to. 1 l. 1 s. in Boards. Nourſe.

THE College of Phyſicians have, in this edition, done juſtice to the valuable and ſcattered remains of the great Harvey. —The advantages which are to be expected from this elegant edition may be ſeen in the following addreſs to the reader.

' *Collegium Medicorum Londinenſe Lectori S.*

' Cum jamdiu, apud eos qui medicinae et rerum naturalium ſtudia, perſequuntur, indignam quiddam merito habitum ſit, Gulielmi Harveii libros, quibus cordis uſum et ſanguinis motum primus ille declaravit, in tanto ſilentio tam depravatos jacere; ad nos potiſſimum eam curam pertinere cenſuimus, ut omnia ejus opera decentiori cultu in manus tuas traderentur. In primis itaque editionem Francofurtenſem exercitationis de motu cordis et ſanguinis, quae anno 1628, Cantabrigienſem autem duarum defenſionum contra Riolanum, quae anno 1649 vulgata eſt, diligenter perlegimus; quippe quae ſolae Harveii auctoritatem prae ſe ferunt: tum eaſdem cum aliis editionibus praecipuis comparavimus. Qua ratione, ex innumeris, quibus illae principes ſcatent, erratis typographicis, ipſa auctoris verba elicuiſſe viſi ſumus; leviſſima, ubi id neceſſarium erat, facta mutatione, vel ſola verborum interpunctione nova. Simul vero priorum editorum immoderatam cognovimus fingendi licentiam: inter quos eminet Joannes Antonides Vanderlinden, vanitate atque audacia prope incredibili. Caeterum quae de generatione animalium ſcripſit Harveius, et quae Londini anno 1651 edita ſunt, nullius iſtiuſmodi opis indigebant: ea enim accurate ſane adminiſtraverat Georgius Ent, eleganti eruditione vir, et Harveii apprime ſtudioſus. In hac igitur parte, nihil aliud a nobis curandum erat, niſi ut editionem illam Londinenſem repraeſentaremus. Huic proxima accedit, e Joannis Betti de ortu et natura ſanguinis libro, Thomae Parri anatomia: quam ſubſequuntur Harveii epiſtolae. Harum una quidem a Joanne Daniele Horſtio in epiſtolarum medicinalium decade, altera autem a Georgio Richtero inter epiſtolas ſelectiores, olim vulgata eſt; reliquae vero, quae auctore ſuo perdignae ſunt, nunc primum *in publicum* prodeunt, ex autographo Georgii Ent expreſſae.

Quod editioni noſtrae decus ſingulare liberali animo impertiit Franciſcus Pigott, ex academia Oxonienſi medicinae doctor.

'Harveii autem operibus novam vitae ipſius deſcriptionem praefiximus: e qua fore ſperamus ut perſpicue intelligas qualis vir ille fuerit, et quantis in genus humanum meritis. Huic vero libri particulae reconditum quoddam nec injucundum ornamentum addere licuit per benevolentiam reverendi vir Oſmundi Beavoir, qui ſcholae regiae Cantuarienſi praeeſt. Ille enim diplomate archetypo nos donavit, quo academia Patavina doctoratus gradum in Harveium aliquando contulit. Ex hoc diplomate, quanta fieri potuit ſimilitudine, effingi curavimus illuſtrium virorum nomina qui indolis et virtutis teſtimonium Harveio tunc tribuerunt. Indices denique ſatis copioſos ad editionem noſtram accomodavimus. Vale. Ex aedibus noſtris: 5 Cal. Mart. 1766.'

The *Life of Harvey*, which is prefixed to this edition, is well written; and contains a ſhort hiſtory of his different works; and the manner in which they were received by the world.—A great number of adverſaries immediately appeared on the publiſhing his account of the *Circulation*.—The firſt attempt was, to diſprove the truth of what he pretended to demonſtrate; and when this failed, they endeavoured to point out, that it was an *old diſcovery*.—But Harvey had not only to combat with thoſe, who either through envy or a ſpirit of oppoſition controverted his doctrines; he ſuffered alſo from others; who had a leſſer kind of game to play; and who, by *little inſinuations*, injured him in his practice as a phyſician.—Is it not ſtrange,—that HARVEY ſhould loſe his *patients* by diſcovering the circulation!—that GALILEO ſhould be thrown into the priſons of the inquiſition, for defending the truth of the *Copernican ſyſtem!*—and that SOCRATES ſhould be treated as a blaſphemer, and put to death, for endeavouring to correct the abſurd *polytheiſm* of the Athenians!—When we read of theſe things, who is not ſtruck with the *ſelfiſhneſs* and *wickedneſs* of thoſe, who have in all ages availed themſelves of the *ignorance* and *credulity* of the MANY, in order to make them the SLAVES of *prejudice* and *fear!*

The Hiſtory of the Rebellion and Civil War in Ireland. By Ferd. Warner, L. L. D. 4to. 1l. 10s. in Boards. Tonſon. 1767.

FROM the *Dedication* of this work to the Duke of Northumberland we learn, that this nobleman very ſtrongly countenanced the author's deſign of completing the Iriſh hiſtory, when the adminiſtration of that kingdom was delegated to his grace; who (we are here told) had the glory and welfare of ountry too much at heart, to have ſuffered its general to have been laid aſide for want of his countenance. ith his grace's adminiſtration fell the author's deſign of uing the hiſtory of Ireland down to the Revolution. however, he could, unaſſiſted, do towards it, he has at- d in the preſent work; which contains a part of the Iriſh the moſt critical and important to both kingdoms; and y lover of his country and religion:—a work [in the Au- own words] 'devoted to liberty diveſted of licentiouſneſs, gion free from bigotry, and to truth void of malice.'

Warner having undertaken to write a General Hiſtory and, from the earlieſt times to the Revolution, and the e already publiſhed containing only the ancient hiſtory to gliſh conqueſt, he thinks it incumbent on him to juſtify continuance of that, as well as to give reaſons for the pre- ork. This he does in the *Preface*:—from whence we that ſome encouragements were given him to expect par- tary aſſiſtance in carrying on his propoſed general hiſtory; , however, did not meet with the deſired ſucceſs, ſo that ſign was quite abandoned, as the farther proſecution of it ys) would have been attended with an expence, neither t nor practicable to attempt, without public aſſiſtance.

therefore now chuſes to confine himſelf to the hiſtory of bellion and civil war in Ireland, under Charles I. which s great light upon many paſſages of our Engliſh hiſtory; hough the buſineſs of the maſſacre hath made as much and been as much the ſubject of diſpute and examination, y point of hiſtory in the whole, yet (as he obſerves) it ever been fully nor fairly repreſented. The principal pro- t Iriſh writers of this period, are Sir John Temple, and Borlaſe; the former of whom hath confined himſelf to the re and rebellion in the e[illegible] and the ſenſe at he himſelf ſuffered by th[illegible] probably led o aggravate the crimes and cruelties of the Iriſh: and the ſeems to have been an officer [illegible]. But these rs, therefore, 'are to be read [illegible] of par- [illegible]:' and as Sir Richard Cox h[illegible] tran- their accounts, he is enti[illegible] open ſame ſuſpicions.

e chief original popiſh wri[illegible] are the uis of Clanricarde, and Lo[illegible] The former d wrote his memoirs at the [illegible] only to what paſſed in tha[illegible] where he and as the latter wrote [illegible] well happen. Dr. Warner [illegible] , and other miſrepreſentatio[illegible]

The only original Engliſh hiſtorians, who have wrote any thing fully of this event in Ireland, are the Earl of Clarendon, and Mr. Carte: but both theſe the preſent Writer brands with marks of notorious partiality.—But ſtill he profeſſes not to cenſure the imperfections of former writers, but only to ſhew 'the utility of an impartial and authentic work'—like his own, we ſuppoſe.

In enumerating his materials for this work, beſides the extracts from authentic manuſcripts in Dublin, he informs us, he is poſſeſſed of 'the original return of the Depoſitions ſigned by the commiſſioners who were appointed to examine into the maſſacre at the beginning of the rebellion.'—He had alſo the advantage of Lord Clanricarde's memoirs, 'publiſhed too late for other hiſtories to make uſe of.'—* He adds, that 'ſome original letters on this ſubject from Charles I.' are to be found amongſt the Harleian manuſcripts in the Muſeum.—But more important ſtill, he had the peruſal of the 'memoirs of Rinuccini, the pope's nuncio in Ireland at the time of this rebellion,'—which bring to light (he ſays) ſo many ſecret affairs of the catholics in that period, that it is impoſſible for any hiſtory of the Iriſh rebellion to be complete, without the aſſiſtance of this manuſcript.

In compiling the preſent hiſtory, not only the authorities above-mentioned, but many others, were conſulted; which the reader will find enumerated [though but barely ſo] in the margin, at the head of each reſpective book to which they belong: and as the years are diſtinguiſhed, a particular reference to the pages (he ſays) was deemed unneceſſary.—We cannot, however, for our own parts, altogether approve of this method of quotation,—or rather *no* quotation at all. For it amounts to little more than a general acknowlegement, that the writer has drawn his materials from ſuch and ſuch authorities, at large.—He aſſures us, towards the end of his preface, no pains have been ſpared, no endeavours wanting, to make the work as worthy of the public attention, as poſſible:—and we really believe him. For, as he goes on—'It will inſtruct PRINCES, to conſult the intereſt and inclinations of their ſubjects, and not to govern by illegal and deſpotic power. It will inſtruct the MINISTERS of princes, that their own paſſions, faction, and ill-humour, will produce as much miſchief to the public peace, and the ſecurity of their maſter, as the moſt open villainy. It will inſtruct the PEOPLE, not to ſuffer and aſſiſt the folly, the frowardneſs, the pride, and ambition of particular perſons, to govern the public underſtanding, and the venom of private intereſt to be mingled with the public good.'

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* See Review, vol. xvii. p. 218.

‡ Book I. 'Amidſt a general tranquillity which had been eſtabliſhed in Ireland for many years; when all former animoſities ſeemed to have been extinguiſhed, and every irritating diſtinction to have been laid aſide; that a rebellion ſhould be concerted, and without the knowlege or ſuſpicion of any but the contrivers, ſhould break on a ſudden into acts of cruelty, in ſeveral parts of the kingdom on one and the ſame day; this is an hiſtorical event ſo very aſtoniſhing and improbable, as poſterity can ſcarcely credit: but yet the fact is undeniable.'—In this happy ſituation of public affairs, an information was one evening given to Sir W. Parſons, one of the lords juſtices, that a deſign was formed by ſome Iriſh catholics, on the next day to ſurpriſe and ſeize the caſtle of Dublin: and though the ſcheme was defeated by this information, yet the next day, October 23d, a great number of Iriſh Catholics, in the province of Ulſter, and other places, tumultuouſly aſſembled together, put themſelves in arms, ſeized ſuch towns and houſes belonging to Proteſtants as they had force enough to poſſeſs; and in a ſhort time after, with moſt ſhocking circumſtances of cruelty, deſtroyed in many parts a vaſt number of men, women, and children, without diſtinction of age or ſex, or any other pretence of crime than their being of Engliſh deſcent, and not being papiſts.

Having given a view of the ſtate of public affairs in Ireland previous to the inſurrection, he proceeds to lay open the CAUSES and OCCASIONS of an event ſo little expected, and ſo very aſtoniſhing, as well as dreadful in its effects. He traces ſome of thoſe *cauſes* up to the Engliſh conqueſt: from which *æra* there commenced two different ſorts of people in the ſame country, totally different in notion, intereſt, manners, laws, language, and diſpoſition. Theſe all contributed their ſhare; but, perhaps, the moſt prevalent cauſe of all which generated this rebellion, was the difference of RELIGION, which was, indeed, the cauſe avowed by the Catholics themſelves who took up arms.—As to the *occaſions* which more immediately brought this horrid deſign into action, 'the firſt and principal (he alleges) was the ſucceſs which the Scots met with in their firſt invaſion of England, and the favourable terms they got from the king.'—The Iriſh knew 'the weakneſs of the government, and the diſtreſs the king was in;'—and concluded they could never have a fairer opportunity to execute their ſcheme with a proſpect of ſucceſs.'—Another occaſion aſſigned for this inſurrection is, 'the diſbanding an army of 8000 men, raiſed by Lord Strafford, to aſſiſt the king againſt the Scots;'—and next to this, 'that the E. of Strafford himſelf was taken out of the world.'—for [illegible] had that Lord been living in his poſt of lord-lieutenant, the Iriſh durſt not (he thinks) have put their deſign in execution:—'for the Earl was too brave, too vigilant, and too high-ſpirited a ruler, not to have cruſhed ſuch an inſurrection in its birth.'

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‡ CHARLES I. 1641.

He next gives a deſcription of the firſt contrivers, and the principal actors of the tragic ſcene which followed.—The chief of theſe was CONNOR MACGUIRE, baron of Iniſkilling,—'who by a profligate and luxurious way of living, became overwhelmed with debt: and being thus diſtreſſed in his circumſtances, was ready for any enterpriſe that would probably better his fortune.'—The next, though not in rank, was ROGER MOORE, Eſq; of the county of Kildare; the poſſeſſions of whoſe anceſtors were now almoſt all in the hands of the Engliſh, and which he might hope to recover by this inſurrection.—Col. PLUNKET, a great acquaintance of Moore's, was early engaged by him as another conſpirator, and principal inſtrument in this plot.—The other chief conſpirator, and indeed chief agent in this horrid enterpriſe, was Sir PHELIM O NEIL, of the county of Tyrone,—who 'embarked warmly in the deſign as ſoon as it was propoſed to him; and became the moſt active, vindictive, and cruel rebel in the kingdom.'—'Theſe were the principal conſpirators; and it is obſervable, that there is one particular, how different ſoever they were in other reſpects, in which there is a ſimilarity through all their characters; the diſtreſs of their circumſtances occaſioned by vice and folly.'

In order to ſhew the ſteps taken by theſe conſpirators towards the execution of their deſigns, we are next preſented with Lord Macguire's narrative, wrote in the Tower, which contains a circumſtantial and minute relation of the beginning and progreſs of the conſpiracy:—but as it is long, and ſomewhat tedious; and may, moreover, be ſeen in Nalſon's collection; we ſhall give no extract from it here.

The ſecret of the conſpiracy, as appears from that narrative, was confided but to few perſons, and might doubtleſs have eluded the moſt vigilant adminiſtration; yet, Dr. Warner thinks, the lords-juſtices [Sir William Parſons, and Sir John Borlaſe] had ſufficient intimations given them of ſome ill intentions towards the ſtate, and time enough to provide againſt them. In ſupport of this opinion, he refers to a letter of Sir Henry Vane's, wrote by the king's order, in which ſuch intimation was given, but no ſteps whatever appear to have been taken in conſequence of it.—This apparent neglect he attributes to the lords-juſtices owing their poſts to the [then] governing party in the Engliſh parliament, rather than to the king. Under ſuch an adminiſtration, as they are here repreſented, he thinks it no wonder that the conſpiracy made the aſtoniſhing progreſs it afterwards did.

Book II.—On October 22, about 9 at night, Mr. *Owen O Conolly* informed Sir *W. Parſons*, that a conſpiracy was then on foot for ſeizing the caſtle of Dublin the next day; and that the chief conſpirators (whoſe names he gave in) were in town for that purpoſe. An order was immediately ſent to the conſtable of the caſtle to have the gates well guarded; and to the mayor and ſheriffs, to ſet a good watch in every part of the city, and to detain all ſtrangers. About ten o'clock Sir W. Parſons acquainted his colleague, Sir John Borlaſe, with the intelligence he had received, and the ſteps taken. Sir John ſaw in a moment the error of Parſons in giving the alarm, and letting O Conolly go; as having nobody to puniſh in caſe the information ſhould prove falſe, or if true, to make any proof, and to get at more diſcovery.—The council were then ſummoned, and O Conolly, being again met with and taken up, was brought before them; where he confirmed his former information, and added, that great numbers of Iriſh papiſts were to be in town that night, with a view to take the caſtle, and poſſeſs themſelves of all the ammunition there the next morning: that they intended firſt to batter the chimneys, and if the city would not yield, to batter down the houſes, and cut off all proteſtants that would not join them: that the Iriſh had prepared men in all parts of the kingdom to deſtroy all the Engliſh inhabiting there, the next day; and that in the ſea-ports, all the proteſtants ſhould be killed that night.

Dr. Warner obſerves upon this information of O Conolly, who received his intelligence from one Macmahon, 'that no ſtreſs is to be laid upon what is depoſed to have been ſaid by ſome of the Engliſh or the Iriſh. For though theſe evidences may prove that ſuch things were ſaid, yet they cannot (he adds) be admitted to prove—that the chiefs intended to act in the very manner, which, in the hearing of theſe witneſſes, the others had reported.' For inſtance, in the preſent caſe, he remarks that Macmahon went much beyond what the principal conſpirators had determined, in affirming [as O Conolly depoſed he had done] that all the Engliſh and proteſtants were to be killed that night, or next morning: 'whereas it appears by Lord Macguire's narrative, that no lives were to be taken away, unleſs occaſioned by an oppoſition.'

If the lords-juſtices and council had not been ſtruck with a panic upon this examination, it was their buſineſs, undoubtedly, to have ſecured the perſons of Lord *Macguire* and *Macmahon*, of whoſe lodgings *O Conolly* had informed them. 'But inſtead of this, they contented themſelves with ſetting a watch upon thoſe houſes; by which means, and by Parſons's imprudently *giving* the alarm, the report of a diſcovery had taken air; and *all the* chiefs made their eſcape.' So that of the great numbers that came up to Dublin, not above thirty were taken, and thoſe moſtly ſervants and low people; the men of fortune having enough, either to conceal, or aſſiſt them in their eſcape; and even of thoſe that had been ſeized, two of the moſt active found means to get away.—The next morning, however, we find that *Macmahon* and Lord *Macguire* were actually taken, [though the very page before, Dr. Warner ſeems to ſay that '*all* the chiefs made their eſcape']:—*Macmahon* immediately confeſſed the plot, as an action in which he thought it to his reputation to have been concerned; but Lord *Macguire*, when brought before the council, denied every thing, except that he had heard of this conſpiracy in the country; but when, or from whom, he would not diſcover then, nor till ſix months after.

The noiſe of this conſpiracy [as may well be imagined] was ſoon ſpread over the city;—and intelligence being brought of great numbers of ſtrangers having come to town; a proclamation was iſſued, commanding them to depart within an hour, upon pain of death; which ſhewing the plot to be diſcovered, the ſtrangers ſoon diſappeared.—Sir Francis Willoughby, governor of the fort of Galway, arriving at this juncture, was commanded to take upon him the government of the caſtle and city, and to provide for the defence of both; which he did in the beſt manner he could, with ſo ſmall a force as eight warders, and forty halberdiers, 'the only guard there was to the *caſtle*,'—and not a ſingle company of the army was in the *city*, where the number of papiſts to proteſtants was more than ten to one. 'Unguarded however as it was, there were in the caſtle 1500 barrels of powder, match and bullet proportionable, arms for 10,000 men, and 35 pieces of artillery, with all neceſſary equipages: had the rebels made themſelves maſters of the caſtle, and of theſe arms and ammunition, it is probable they would ſoon have become maſters of the kingdom.'

The lords juſtices and council imagining that the conſpirators in the remote parts of the kingdom would be ſomewhat diſheartened, when it was known that the deſign of ſeizing the caſtle of Dublin was diſappointed; and on the other ſide, that the proteſtants and other loyal ſubjects would be [thereby] comforted, and defend themſelves with more ſucceſs; a proclamation was iſſued, ſtating the fact, and requiring his majeſty's good and loyal ſubjects, in all parts of the kingdom, with confidence and chearfulneſs, to betake themſelves to their own defence, and ſtand upon their guard.—'The ſame day (October 23.) at 12 o'clock at night, Lord Blaney came to town with the news of the rebels ſeizing his houſe at Caſtle-Blaney, in the county of Monaghan, with 200 men, and making his lady, children, and ſervants priſoners; alſo a houſe belonging to the E. of Eſſex, and another of Sir Henry Spotſwood's, in the ſam

y. At the laſt place, there being a little plantation of
h, they plundered the town, and burnt divers houſes,
ſeveral adjacent villages; and robbing and ſpoiling the
ſh proteſtants, and leaving the papiſts as well as the Iriſh
leſted. On Sunday morning (October 24.) intelligence
from Sir Arthur Tyringham, that the Iriſh had the day
e broken up the king's ſtore of arms and ammunition at
ry; where they found 90 barrels of powder. Being fur-
l thus with arms and ammunition, they put themſelves un-
e command of Sir *Con Macgennis*, and one *Creely* a monk;
lundering the Engliſh there, diſarmed the garriſon.

On the 25th, the council ſent a letter to the Earl of *Leiceſter*,
lord-lieutenant, then in England, with an account of every
that had happened, begging his preſence amongſt them,
his application to the Engliſh parliament for aſſiſtance,
in men and money; and as the forces then in Ireland con-
only of 2000 foot, and 1000 horſe, and thoſe ſo diſperſed
rriſons about the country, as not to be collected together
out manifeſt danger of being cut off, by marching in ſmall
ers, before they could poſſibly aſſemble in a body.—A diſ-
of the ſame nature was alſo ſent to the king, then at Edin-
h.

These informations to the ſupreme authority in the ſtate
g been ſent away, the care of the council was next em-
d in the further ſecurity of the city and parts adjacent;
ein they met with many difficulties from the want of men
money.'

hough a timely diſcovery had defeated the deſign upon the
, yet this not being known at a diſtance, the rebel chiefs
upon the day appointed, and, dividing their forces, ſur-
l many ſmall garriſons in the province of Ulſter, one after
er: and ſo rapid was their progreſs in theſe atchievements,
in a week's time they got poſſeſſion of all the towns, forts,
s, and gentlemen's houſes of proteſtants and Engliſh, with-
e counties of Tyrone, Donegal, Fermanagh, Cavan, Ard-
, Londonderry, Monaghan, and half the county of Down;
t the city of Londonderry, Colrain, Iniſkilling, and ſome
places, which (though well defended at firſt) were [after-
s] for want of relief, ſurrendered into their hands. Sir
m O Neil led the way; and the cowardly treachery with
h he ſet out was a ſure preſage of what followed. The fort
arlemont was then a place of importance; of which the
Charlemont, a very old man, was governor. Sir Phelim,
g in his neighbourhood, and in good correſpondence with
ſent him word, that he would come and make merry with
that day; when he was accordingly well received, and en-
ned, with the company which he brought. Many of Sir
Phelim's

Phelim's followers, under pretence of partaking of the noble Lord's hoſpitality, repaired to the caſtle, in different parties, in the afternoon; when the chief obſerving his men to be ſtrong enough, on a ſudden ſeized on his Lordſhip, and thoſe in the room with him; as his followers did on the ſoldiers [a ſingle company of foot] who were making merry in the fort, and had laid aſide their arms, not ſuſpecting an enemy. In this ſurpriſe, they were all taken priſoners; and the ſame night Sir Phelim took the caſtle of Dungannon. Being thus furniſhed with arms and ammunition, they became maſters of the open country with great eaſe: for the common Iriſh riſing univerſally with their chiefs, there was no want of men—The conſequences of their ſucceſs were ſuch as might be expected from the different tempers, and natural diſpoſitions of the rebel chiefs. 'For in ſome places the Engliſh and proteſtants were only robbed of their goods and clothes, and turned out of their houſes, (which were deſtroyed or burned) and ſo left expoſed to cold and hunger. In other places, their perſons were only reſtrained, after their houſes were plundered and ſpoiled of every thing;—and many were ſent under convoy to the Engliſh quarters. Through the humanity of *Philip O Reily*, the latter was the caſe particularly in the county of Cavan; in which fewer and leſs horrid cruelties were exerciſed, than in any other of the province of Ulſter. As to the murders that were committed in the *firſt week* of the rebellion, if we ſay with the proteſtant writers, that there were *great numbers*, we ſhall ſpeak, [ſays Dr. Warner] by all that I have ſeen, without authority: and if we affirm with the popiſh writers, that there were not above *ſeventeen* perſons killed at the beginning of this inſurrection, we ſhall conclude againſt evidence and probability.'

But, as he goes on,—'It matters little, as to the guilt of the Iriſh papiſts in this rebellion, whether many murders were committed in the firſt week, or in the firſt two months; though ſo warmly charged on one ſide, and ſo ſtifly contended againſt on the other. Nor does it in fact at all leſſen their guilt, or abate their cruelty, that without any provocation from the Engliſh proteſtant inhabitants, they only plundered or burnt their houſes, 'deſpoiled them of their eſtates, ſtripped them naked, and expoſed them to a lingering death by cold and famine: and whatſoever the leading part of the Iriſh might deſign, yet ſtill they were inexcuſable; for as Lord *Caſtlehaven* honeſtly confeſſes, "there is no great difference whether a man kills another himſelf, or unchains a maſtiff that will tear him in pieces; and he could not therefore but believe the contrivers and abettors of the Iriſh rebellion guilty of the maſſacre that enſued."—'Indeed, if there is any difference, between putting to death im-

tely by the ſword or rope, and taking away the life by
neſs and want, the laſt is infinitely moſt cruel.'
Whatever might be at firſt intended or put in practice, their
ties, as their ſucceſs, encreaſed.'—' The prieſts had ſo in-
ted, and made ſuch cruel impreſſions upon the minds of
eople on their firſt ſucceſs, that they held it a mortal ſin to
any manner of relief or protection to the Engliſh; and
all ties of faith and friendſhip were diſſolved, and all other
ons cancelled and foregone.'—' No method which fraud
tifice could ſuggeſt, in order to draw in their own people,
enſnare the Engliſh, was left untried. In ſeveral places
came under divers pretences, and borrowed ſuch weapons
rms as the proteſtants had in their houſes: and in Cavan,
igh ſheriff, being an Iriſh papiſt, got poſſeſſion of the arms
the proteſtants in that county, by pretending that they
wanted to ſecure them againſt the violence of the rebels
were in arms in the next county.—But the chief engine
u and artifice made uſe of to delude the ignorant and un-
, was the pretending to have received a commiſſion from
ing in Scotland, for what they did, under the great ſeal;
ing the commiſſion itſelf to all their principal followers that
with them, and ſending copies to their confederates in
part of the kingdom.'—' But if the rebel chiefs had not
n the ignorance of the people, whom it was their inten-
to delude, they would not have pretended any ſuch com-
on at all; there being nothing more unlikely for a man of
non ſenſe to believe.'—' It is very certain [however] that
retenſion and report of a commiſſion from the king to the
lics of Ireland to take up arms, was of the utmoſt ill con-
nce to his affairs in that kingdom, and in this.'——For
gh [in Dr. Warner's opinion] it required only a little good
and impartiality to diſcern the cheat; yet this calumny
ſed more, he ſays, on many ſober and moderate men here
an could be imagined then, or can now perhaps be believed.
ntrary to the repreſentations of ſome former writers, Dr.
ner is of opinion, that 'not very many murders were commit-
n the firſt week,'—the main view of the common Iriſh be-
lunder: ' they ſaw the opulence of their Engliſh neigh-
, at the ſame time that they felt the miſerableneſs of their
condition; and not being able, by their ſtrong averſion to
r, to bring themſelves to mend it in any ways of induſtry,
eagerly catched at the means of doing it by the ſpoil of
s: and chiefly by theſe temptations of licentiouſneſs and
e, Sir Phelim O Neil, in a week's time, had thirty thou-
men under his command; with which he boaſted, in his
o his confeſſor, that he had gained great and many vic-
.' Indeed, in that ſpace of time, ſo very rapid was their

progreſs, they left the proteſtants but little in the whole province of Ulſter; and ſuch of them whoſe lives they thought fit then to ſpare, they drove out of the country; multitudes of whom were ſtarved and periſhed in the roads, after having been plundered, and ſtripped of all they poſſeſſed. And many who had got together, and made a ſhew of ſtanding on their defence, were baſely murdered on their ſurrender.—‘ Theſe were the firſt fruits of this rebellion: which having covered over the northern parts of the kingdom with a deſolation that muſt be left to the reader's imagination—for words cannot expreſs it—began now to be diffuſed over the other provinces.’

Our Author next takes a view of what was done by the king and parliament of England, when they received the news of this inſurrection:—after which he proceeds to treat of the progreſs of the rebels, and the meaſures purſued in Ireland for their defeat.

Sir *Phelim O Neil*, intoxicated with ſucceſs, and in ſome meaſure to prevent his followers from being drawn from him by any general offers of pardon from the government, ‘ took care that their hands ſhould be dipped in blood; and that they ſhould exerciſe ſuch cruelty to the Proteſtants and Britiſh, as muſt make them deſpair of pardon.’ Whether this was owing to the ſuggeſtion of others, or to the cowardlineſs of his own heart, is not eaſy for us to determine: ‘ but it is certain, that he firſt began and encouraged thoſe maſſacres, which have juſtly rendered his memory execrable to poſterity; and left ſuch a ſtain upon his nation and religion—whether it ſhould do ſo, or not—as will never be wiped away.’—The reader's humanity would be too much ſhocked with a recital of their ſanguinary meaſures. Let it ſuffice therefore to ſay, that ‘ every thing which the moſt ſavage ferocity could ſuggeſt was put in practice by the common ſoldiers; and their maſſacres were committed with ſuch a variety of helliſh tortures, and with ſo many circumſtances of horror, as is ſcarcely to be paralleled in any hiſtory. Nay, their inbred hatred to the Engliſh, did not confine itſelf to their perſons and houſes, but extended even to the poor cattle; many thouſands of which they deſtroyed with the moſt ſenſeleſs and lingring tortures, merely for being Engliſh.’

Whilſt theſe things paſſed in Ulſter, the lords juſtices and council were taking meaſures for defence againſt the rebels; but [apparently] calculated rather for their own ſafety, than that of the kingdom. In ſupport of this inſinuation, many ſtrong and (ſeemingly convincing) circumſtances are produced by our Author, who cloſes this book with obſerving, ‘ that if the proteſtants in Ireland have the ſtrongeſt reaſon for accuſing the papiſts there, of forming a moſt horrid and unreaſonable conſpiracy againſt the eſtates and perſons of their anceſtors, which occaſioned cruelties and deſolation too ſhocking for deſcription; the Roman catholics may recriminate on the weak and ill-intentioned meaſures of the adminiſtration, which fomented and continued it. The firſt indeed are moſt criminal, as having began the war: but the crimes on both ſides, owing to the wickedneſs of particular men, being too great for extenuation, inſtead of charging each other at this day with principles and practices which the wiſe and good of both ſides did abhor, they ſhould lament the follies and vices of their forefathers, and be taught by their example to abſtain from all approaches towards the ſame ſort of guilt. In ſhort, they ſhould learn, from the miſeries of diſcord that have been related, that as charity is the ſublimeſt of all Chriſtian virtues, ſo nothing conduces more to the peace and proſperity, the ſtrength and harmony of a nation.' ——This may ſerve as a ſpecimen of the *reflections* frequently to be met with in the hiſtory before us.

[*To be continued.*]

An Enquiry into the Cauſes of the preſent high Price of Proviſions. In two Parts. I. Of the General Cauſes of this Evil. II. Of the Cauſes of it in ſome particular Inſtances. 8vo. 3s. Fletcher and Co. 1767.

THE preſent high price of proviſions and other neceſſaries of life is a calamity of ſo general and alarming a nature, that every attempt to find out its cauſe, or to point out a remedy for it, is undoubtedly commendable. It muſt be allowed, that it is not in all its extent owing to any ſingle cauſe: many circumſtances concur in producing this effect; and others are alleged to do ſo, which have not in fact ſuch tendency. Theſe our Author examines ſeparately: firſt, conſidering thoſe cauſes whoſe operation he ſuppoſes to be general and uniform; ſecondly, thoſe of a more limited nature, which affect only particular articles, and at particular conjunctures.—Of the former ſort, he reckons *riches*, *luxury*, and *taxes*.—That the wealth of this country is the firſt general cauſe of the high price of proviſions and other neceſſaries, he thinks indiſputable; as well as that the quantity of circulating money is prodigiouſly increaſed ſince the late war. The conſequence of which increaſe muſt neceſſarily be an advance upon commodities of all kinds; eſpecially if the quantity of commodities brought to market continue the ſame. It would therefore, as he obſerves, be ridiculous to expect, that the price of proviſions now ſhould bear any proportion to the prices in Q. Elizabeth's reign, or to the preſent prices in ſome other countries.—The *firſt*, and moſt natural channel by which money finds its way into any kingdom, is by the export of its produce and manufactures; the *ſecond*, by carriage: upon both which we here find many very ſenſible obſervations. But the real ſtrength and proſperity of a country, as he juſtly remarks, depend chiefly upon the number and induſtry of its inhabitants: which advantages, in reſpect to England, can only be derived from an improved agriculture, and a flouriſhing commerce. Hence it may be eaſily perceived, he ſays, what are the proper objects of government with reſpect to this firſt cauſe of the evil complained of; viz. 'to cheriſh thoſe kinds of produce, manufacture, and commerce, which employ the greateſt number of hands, and tend to throw out the greateſt plenty of the neceſſaries of life; and, in this view, to give every poſſible encouragement to agriculture, to extenſive navigation, and fiſheries of all kinds: to check on the contrary all wanton inundation of wealth into the kingdom, and to confine, within ſome limits, that deluſive ſpecies of artificial money, [paper] the repreſentation merely of a repreſentation, and a new phænomenon in the political world.'

With regard to *luxury*, he very juſtly obſerves, that 'by engroſſing, as it were, to itſelf the commodities brought to market, and at the ſame time obſtructing the means of their ſupply, it inevitably tends in every poſſible way to the diminution of general plenty:'—and that *taxes* of all kinds have an immediate tendency 'to enhance the price of every thing brought to market is too obvious to need a proof.'

Having thus pointed out what he eſteems the *general* cauſes that affect the prices of every thing brought to market; he next proceeds to conſider ſome *particular* circumſtances, ſuppoſed to enhance the price of commodities neceſſary to ſubſiſtence: and what he offers upon this ſubject, is compriſed under two heads, viz. Corn, and Cattle.

Corn, he obſerves, is generally conſidered in two diſtinct views, either as food, or merchandiſe. But he thinks it ſhould be conſidered as a merchandiſe only in a *ſecondary* view, and in an abſolute ſubſerviency to its primary, and moſt eſſential application as a proviſion. He is, notwithſtanding, an advocate for a bounty upon the exportation of corn, upon the principle of its certainly producing the greateſt plenty upon the whole. Of this he has not the leaſt doubt remaining; but is rather inclined to think, that corn 'would have been little ſhort of double its preſent price, had not ſo happy a thought ſuggeſted itſelf to our forefathers'——He acknowleges, however, [as every candid perſon muſt] that the bounty is extended at preſent to too high a price of wheat, [viz. 48 s.] and ſeems to allow that it ought to ceaſe at 40 s. if not at 32 s. per quarter.

the ſubject of engroſſing, he ſeems to think, 'that who-
ays up or engroſſes any conſiderable quantity of corn, muſt
eral do it, either to the hurt of the public, or to his own
ſs.' For if corn be laid up in a plentiful year, it is a
ion againſt an unfavourable ſeaſon: and if laid up in a
of ſcarcity, and when above the middle price, it will [he
in general turn out to the diſadvantage of the engroſſer.
bers, badgers, and ſuch ſort of middle men, he juſtly
s pernicious to the body of the people, except in ſome very
ular ſituations: but he does not allow the charge of com-
on between theſe and the farmers, quite ſo much weight,
ne others attribute to it. And as to the circumſtance of
iller's profit being greateſt (as is often alleged) when corn
he higheſt price; he declares he knows not in what man-
can be.—[However, if he means a *working* miller, who
l *in kind* for the corn he grinds; the caſe is very plain:
ven if he means by miller—a *meal merchant*, we will ven-
o ſay, that candid perſons of that occupation will not deny
hey have uſually the briſkeſt trade, when corn is above
iddle price:—at leaſt we have heard ſeveral very conſider-
nes acknowlege it. And when any trade is *briſk*, we may
truſt the ſeller's making ſome *additional* profit.]

e preſent prevailing practice of *engroſſing farms*, he appre-
[not without cauſe] to be a matter of a more ſerious na-
than it may perhaps at firſt view appear to be.— This is
l an evil which ſtrikes at the very root of our national proſ-
, as nothing gives ſo dreadful a check to population, as
oſt pernicious practice.— Our author thinks a medium,
s reſpect, would perhaps be better than either extreme;
iſhes that farms, in general, did not exceed two or three
ed acres at moſt.

hat he ſays upon the ſubject of *incloſures*, particularly his
rs to various objections frequently urged againſt this mode
provement, are well deſerving the attention of the public.
to that ſtrongeſt of all objections,—the injury hereby done
oor cottagers; he very humanely argues, that a full com-
tion for their ſuppoſed advantages of common, might, and
nly ought, to be made, by an allotment of an acre or two
d near their reſpective cottages, which they would have
motive to cultivate and improve to the utmoſt. Indeed,
were done, they would be real gainers:—but, on the
ary, he is forced to acknowlege, [and experience confirms
uth of the remark] 'that in general very little regard is
o poor cottagers in bills of incloſure:'—though he moſt
ally alleges, that 'it ſhould be an everlaſting rule in all
ions of this kind, to take the greateſt care of the ſmalleſt
ſt.'

Before he quits this ſubject of land-improvements, he adds a word upon that of *tithes*, which have been eſteemed unfavourable to them. He ſays not a ſyllable with reſpect to the *property* of tithes; which he owns to be a real landed property, ſtanding on as good a foundation as any other intereſt in land. But ſtill he wiſhes to ſee them abſolutely extinguiſhed, wherever it can be done with the conſent of all parties; this being [as he juſtly obſerves] 'an allotment of property equally inconvenient both to the payer and to the receiver: the ſource of endleſs contention between thoſe who ought, from their relation to each other, to dwell together in the moſt perfect unity: and alſo detrimental to the public; as it may in many inſtances, where tithes are taken in kind, be an obſtacle to valuable improvements.' He therefore wiſhes to ſee, in all acts for the incloſure of lands ſubject to tithes, a direction to allot a parcel of lands in lieu of ſuch tithes.—[This *is frequently* done, though not ſo *univerſally* as might be wiſhed: for nothing, in our opinion, would contribute in ſo effectual a manner to create a good underſtanding between the clergy and their pariſhioners; to their mutual improvement, ſpiritual as well as temporal. For if a clergyman is rigorous in exacting his tithes, to the full extent of the law, he muſt not expect to be greatly eſteemed by his people; and conſequently will be leſs able to benefit them by his inſtructions: and if he is remiſs in regard to his dues, he muſt, of courſe, expect to be defrauded; as nothing is paid, in general, with ſo much reluctance as tithes. Happy therefore would it be, for all parties concerned, if they were univerſally exchanged for lands,—though even of ſomewhat leſs value: of which opinion we have alſo known many worthy clergymen; and make no doubt but great numbers of that body of men would be heartily glad to ſee ſuch an exchange accompliſhed. But to return to the Author.]

He next conſiders the laws, as they now ſtand, for regulating the *aſſize of bread*, and plainly ſhews that the baker's profit, allowed thereby, is increaſed in too large a proportion, as the price of wheat advances. Is not this a confirmation of the general opinion, that the *dealers* in corn and flour are willing, if not deſirous, to enhance the price thereof, as well as the farmers? ſo that amongſt them the public are often great ſufferers, without ſufficient cauſe.—But as this writer never finds fault, without propoſing an amendment; he has offered a *new* table of aſſize, ſupported with ſuch rational arguments, as ſeem to confirm the expediency of the propoſed alteration.

The ſubject of cattle, (by which the Author underſtands in general thoſe animals which ſupply the ſhambles) comes next before our view. It is not to be diſſembled, that there is at preſent a conſiderable interruption of the uſual ſupply, expected from this claſs of proviſions. He enquires not into any accidental or temporary cauſes of this evil, but attempts at once to trace it up to its very ſource. And this he apprehends to be the too general uſe of horſes, (rather than oxen) in ploughing, and other buſineſs of the farm. After a good deal of rational argument in ſupport of this opinion, he aſks—‘ Do we mean then in earneſt to increaſe our breed of cattle? Our firſt ſtep (he anſwers) muſt be to reduce our breed of horſes. This *will* effectually do it; and, in my opinion, this *only*.’—This ſection is concluded with ſome juſt ſtrictures upon the inordinate conſumption of uſeful meat, in the preparation of certain articles of luxury, frequently to be met with at the tables of the rich, as well as upon the great quantities of proviſions devoured by a ſet of needleſs ſervants, wherewith thoſe tables are uſually ſurrounded.

The laſt ſection propoſes to leſſen the breed of *horſes*, and to encourage that of horned cattle, by prohibiting the exportation of, and laying a tax upon, the former; which he looks upon as a ſpecies of animals, that (from their prodigious increaſe of late, chiefly for pleaſureable purpoſes) are likely to render proviſions ſtill dearer, by conſuming the produce of vaſt quantities of land, which might otherwiſe be employed in providing more immediately for the better ſupport of the human race.

The work before us ſeems to be wrote upon enlarged and juſt principles, without any eye to thoſe narrow ones, which ſo often influence men of buſineſs, as they are called. The author, doubtleſs, has his peculiarities, as well as other writers; but what he offers to public conſideration, highly merits the attention of thoſe who have it in their power to redreſs the grievances, at this time, ſo univerſally complained of.

The real object of this ENQUIRY is certainly laudable; which (in the Author's own words) is, firſt, ‘ To procure the greateſt poſſible plenty of the natural and beneficial produce of this country: and in this view to recommend agriculture to all imaginable encouragement, as the only means of multiplying this produce in all its branches. And ſecondly, to direct the conſumption of it to its proper channel: either to the immediate ſubſiſtence of the body of the people, or to the maintenance of thoſe animals which are eſſentially neceſſary to this end.’

The additional Volume of Lady Montague's Letters, concluded; ſee our laſt, P. 478.

THE vulgar notion among us, that the Turks are ſuch infidels as not to believe that their women have ſouls, was refuted by this ingenious lady, in a former letter; (ſee Rev. Vol. xxix. p. 57.) *and here, in* Letter lviii. (addreſſed to Count ——) we have a farther

con-correction of this miſtake; expreſſed in the following agreeable manner:—‘ I aſſure you ’tis certainly falſe, though commonly believed in our parts of the world, that Mahomet excludes women from any ſhare in a future happy ſtate. He was too much a gentleman, and loved the fair ſex too well, to uſe them ſo barbarouſly. On the contrary, he promiſes a very fine paradiſe to the Turkiſh women. He ſays, indeed, that this paradiſe will be a ſeparate place from that of their huſbands; but I fancy the moſt part of them won’t like it the worſe for that; and that the regret of this ſeparation will not render their paradiſe the leſs agreeable. It remains to tell you, that the virtues which Mahomet requires of the women, to merit the enjoyment of future happineſs, are not to live in ſuch a manner as to become uſeleſs to the world, but to employ themſelves as much as poſſible, in making little Muſſulmans. The virgins who die virgins, and the widows who marry not again, dying in mortal ſin, are excluded out of paradiſe: for women, ſays he, not being capable to manage the affairs of ſtate, nor to ſupport the fatigues of war, God has not ordered them to govern or reform the world; but he has entruſted them with an office which is not leſs honourable, even that of multiplying the human race: and ſuch as, out of malice or lazineſs, do not make it their buſineſs to bear or to breed children, fulfil not the duty of their vocation, and rebel againſt the commands of God. Here are maxims for you, prodigiouſly contrary to thoſe of your convents. What will become of your St. Catherines, your St. Thereſas, your St. Claras, and the whole bead-roll of your holy virgins and widows? who, if they are to be judged by this ſyſtem of virtue, will be found to have been infamous creatures, that paſſed their whole lives in moſt abominable libertiniſm.’

There are in this letter, ſome candid obſervations on the Koran, with ſeveral ſmart reflections on the fallacious dealing of the Greek prieſts, in order to miſrepreſent the celebrated Mahomedan code. Here we find alſo the ſentiments of an intelligent Turkiſh Effendi, concerning the abſtinence from wine ſo ſtrongly enjoined the Muſſulmans; and a curious diſquiſition on the ſtrange mixtures and mungrel breeds of people of different countries, to be met with in the ſuburbs of Conſtantinople.—In a letter to Mr. Pope, from Paris, ſhe ſmartly animadverts on the nation of ſmarts in which ſhe then reſided; and, in another, dated in 1717, ſhe compliments that celebrated genius on his tranſlation of Homer. How different were her ſentiments of that work, when ſhe fell ſo *foul* upon him (for indeed, begging her ladyſhip’s pardon, her violent performance juſtly merits the epithet) in her *Verſes* mentioned in the former part of this article, in our laſt month’s Review. The probable cauſe of that ſevere attack upon her old friend, ſeems to be here pointed out,

in

[illegible] the Countess of —— dated from Florence, which according to the editor, muſt have been written after the [illegible] evidence at [illegible]. The paſſage is thus. "The Marquis [illegible] which concludes a remark immediately preceding [illegible] and a [illegible] my mind [illegible] of Twickenham [illegible] me now no [illegible] as much [illegible] as the [illegible] of the ſe[illegible] of which I am perſuaded he was [illegible]. That man has a malignant and ungenerous [illegible] enough to aſſume the maſk of a moraliſt, [illegible] human nature, and to give a decent vent to [illegible] and woman kind.—But I muſt quit this con[illegible], on which a juſt indignation would render my [illegible]

[illegible], we cannot wonder at the vivacity of her [illegible], in the poem we here refer to:—perhaps [illegible] to be met with) a copy of it may [illegible] to our Readers: the following tranſcript is from the fifth edition, printed for A. Dod; but without [illegible] of the year.

Verſes Addreſs'd to the Imitator of the Firſt Satire of the Second Book of Horace.

In two large columns on thy motly page,
Where *Roman* wit is ſtrip'd with *Engliſh* rage;
Where ribaldry to ſatire makes pretence;
And modern ſcandal rolls with antient ſenſe:
Whilſt on one ſide we ſee how *Horace* thought;
And on the other how *he never* wrote:
Who can believe, who view the bad and good,
That the dull copy'ſt better underſtood
That *Spirit*, he pretends to imitate,
Than heretofore that *Greek* he did tranſlate?
Thine is juſt ſuch an image of *his* pen,
As thou thyſelf art of the ſons of men:
Where our own ſpecies in burleſque we trace,
A ſign-poſt likeneſs of the noble race;
That is at once reſemblance and diſgrace.
Horace can laugh, is delicate, is clear;
You, only coarſely rail, or darkly ſneer:
His ſtyle is elegant, his diction pure,
Whilſt none thy crabbed numbers can endure;
Hard as thy heart, and as thy birth obſcure *.
If *he* has thorns, they all on roſes grow;
Thine like rude thiſtles, and mean brambles ſhow,
With this exception, that though rank the ſoil,
Weeds as they are they ſeem produc'd by toil.

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* See Mr. Pope's Epiſtle to Dr. Arbuthnot. p. 19.

Satire ſhould like a poliſh'd razor keen,
Wound with a touch, that's ſcarcely felt or ſeen.
This is an oyſter-knife, that hacks and hews;
The rage, but not the talent to abuſe;
And is in *hate*, what *love* is in the ſtews.
'Tis the groſs *luſt* of hate, that ſtill annoys,
Without diſtinction, as groſs love enjoys:
Neither to folly, nor to vice confin'd;
The object of thy ſpleen is human kind:
It preys on all, who yield or who reſiſt;
To thee 'tis provocation to exiſt.
  But if thou ſee'ſt [*] a great and generous heart,
Thy bow is doubly bent to force a dart.
Nor dignity nor innocence is ſpar'd,
Nor age, nor ſex, nor thrones, nor graves rever'd.
Nor only juſtice vainly we demand,
But ev'n benefits can't rein thy hand:
To this or that alike in vain we truſt,
Nor find thee leſs ungrateful than unjuſt.
  Not even youth and beauty can controul
The univerſal rancour of thy ſoul;
Charms that might ſoften ſuperſtition's rage,
Might humble pride, or thaw the ice of age.
But how ſhould thou by beauty's force be mov'd,
No more for loving made, than to be lov'd?
It was the equity of righteous heav'n,
That ſuch a ſoul to ſuch a form was giv'n;
And ſhews the uniformity of fate,
That one ſo odious, ſhou'd be born to hate.
  When God created thee, one would believe
He ſaid the ſame as to the *ſnake of Eve* [†];
To human race antipathy declare,
'Twixt them and thee be everlaſting war.
But oh! the ſequel of the ſentence dread,
And whilſt you *bruiſe their heel*, beware your head.
  Nor think thy weakneſs ſhall be thy defence;
The female ſcold's protection in offence.
Sure 'tis as fair to beat who cannot fight,
As 'tis to libel thoſe who cannot write.
And if thou draw'ſt thy pen to aid the law,
Others a cudgel, or a rod, may draw,
If none with vengeance yet thy crimes purſue,
Or give thy manifold affronts their due;
If limbs unbroken, ſkin without a ſtain,
Unwhipt, unblanketed, unkick'd, unſlain;
That wretched little carcaſs you retain:
The reaſon is, not that the world wants eyes;
But thou'rt ſo mean, they ſee, and they deſpiſe.

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[*] See Taſte, an Epiſtle.
[†] See Mr. Pope's Epiſtle to Dr. Arbuthnot, p. 16.

When fretful *porcupine*, with rancorous will,
From mounted back ſhoots forth a harmleſs quill,
Cool the ſpectators ſtand; and all the while,
Upon the angry little monſter ſmile.
Thus 'tis with thee:—while impotently ſafe,
You ſtrike unwounding, we unhurt can laugh.
Who but muſt laugh, this bully when he ſees,
A puny inſect ſhiv'ring at a breeze?
One overmatch'd by ev'ry blaſt of wind,
Inſulting and provoking all mankind.
Is this the thing to keep mankind in awe,
To make thoſe tremble who eſcape the Law?
Is this the ridicule to live ſo long,
The deathleſs ſatire, and immortal ſong?
No: like thy ſelf-blown praiſe, thy ſcandal flies;
And, as we're told of waſps, it ſtings, and dies.
If none do yet return th' intended blow,
You all your ſafety to your dulneſs owe:
But whilſt that armour thy poor corps defends,
'Twill make thy readers few, as are thy friends;
Thoſe who thy nature loath'd, yet lov'd thy art,
Who lik'd thy head, and yet abhorr'd thy heart,
Choſe thee, to read, but never to converſe,
And ſcorn'd in proſe him whom they prized in verſe.
Even they ſhall now their partial error ſee,
Shall ſhun thy writings like thy company;
And to thy books ſhall ope their eyes no more,
Than to thy perſon they would do their door.
Nor thou the juſtice of the world diſown,
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] inſtance how [illegible] the num- [illegible] the moderation of [illegible] to de- [illegible] —but the [illegible] genius of the [illegible] paper of this [illegible] maxim, [illegible] epigram.' [illegible] moſt agreeable and victorious ſtrain, aſſerted and vindicated the marriage ſtate, from almoſt every objection that can be brought againſt it, by ſnarling philoſophers, or witling debauchees: and the Fair are particularly obliged to her for the juſtice ſhe has done to their charms, and their happy influence over the oppoſite ſex.

At the cloſe of the volume we have a pretty poem of this Lady's, containing a deſcriptive view of *Conſtantinople* and its *environs*; and to this piece are ſubjoined *verſes*, ſaid to be written by Mr. Pope, in praiſe of Lady Mary Wortley Montague; but there is no date to them: they contain an elegant compliment to the Lady; but ſome of the lines are unworthy of Mr. Pope's muſe,—and, on the whole, we can ſcarce believe them the production of his correct and harmonious pen.

A new and eaſy Method of giving Mercury, to thoſe affected with the venereal Diſeaſe. To which is annexed a new Theory of the Action of this Metal on the ſalivary Glands. Tranſlated from the Latin of Joſeph James Plenck, Profeſſor of Surgery and Mid-wifery, at Vienna. By William Saunders, M. D. 8vo. 1 s. 6 d. Dilly. 1767.

THE candid and ingenious M. Plenck, has in this little work, communicated to the public, ſome very curious and uſeful obſervations.—In a converſation with his friend Dr. Marherr, concerning the action of mercury on the ſalivary glands, the Doctor gave it as his opinion, that mercury had a greater affinity with the ſaliva and mucus, than with any other fluids of the body; and it was on that account that the mouth and throat were chiefly affected by it. He likewiſe added, that he had ſeen a ſmall quantity of mercury diſappear by trituration ſaliva; but imagined there was a ſtill greater affinity between mucus and mercury.

M. Plenck therefore made a number of experiments to determine by what ſubſtances mercury might moſt effectually be extinguiſhed. He found, that one ſcruple of mercury, and two ſcruples of mucus raiſed from the throat, when triturated together in a marble mortar for ſeven minutes, were converted into a greyiſh viſcid ſubſtance; on the addition of water, little remained ſuſpended: the mercury however did not ſeparate, but remained united with the mucus at the bottom of the veſſel.—The ſaliva extinguiſhed a much leſs proportion of mercury, and this probably depended upon a ſmall quantity of mucus which is always united with the ſaliva.—It appeared from other experiments, that there was little or no affinity between mercury and the yolk of an egg; the white of an egg; the blood or its ſerum; freſh animal bile; or iſinglaſs.—The ſeventh experiment, which is the moſt important, we ſhall give in our Author's own words.

EXPERIMENT VII. *Mercury with mucilage of gum arabic.*

'When therefore, from the former experiments, I learned that there are no animal fluids but mucus that is proper for extinguiſhing mercury, curioſity excited me to try whether vegetable mucus or gummy ſubſtances might not do the ſame; therefore I triturated one drachm of quickſilver, with two drachms of gum arabic for a quarter of an hour in a ſtone mortar, adding by degrees a ſmall portion of water, ſo as to give it the conſiſtence of a mucilage. To my great ſurprize the mercury ſuddenly diſappeared, and the whole being carefully rubbed together, became a viſcid grey mucus, which being diluted and agitated with a pound of water, the whole became of a grey colour, and one part remained ſuſpended in it, while another part, upon allowing the veſſel to ſtand at reſt for ſome minutes, was ſlowly depoſited to the bottom in the form of a grey ſediment, in which the mercury was ſo thoroughly extinguiſhed by the viſcid mucus, that although a large quantity of water was added, they remained united together, and the mercury did not run into globules as uſual. By a gentle agitation of the veſſel, the whole of this mucus was again readily united with the water, and on the ſurface of the water, ſomewhat elevated, there was a white froth, which, together with the water, held the mercury ſuſpended in a very ſubtile attenuated ſtate; for, upon immerſing a gold ring in it, it was perfectly whitened and ſilverized.

'I repeated the ſame experiment with a ſmaller quantity. A ſcruple of gum arabic was reduced to mucilage, and mixed with ten grains of mercury, that it might be an experiment ſimilar to the firſt.—In the ſpace of ſix minutes the mercury was entirely extinguiſhed, while ſeven minutes were neceſſary in uniting it with animal mucilage; therefore mercury admits of a much more ready union with gum arabic.

'The gummy mercurial ſediment remained for a long time, even for many weeks, without undergoing any change, unleſs in a length of time it became ſomewhat grumous, more black, and was leſs equally miſcible with the fluid on its ſurface; it however did not depoſite the whole of the mercury, until the liquor above being previouſly ſeparated by a filtration, was exſiccated by the heat of a furnace; then indeed the power of the mucilage was deſtroyed, and the mercury ſeparated and was now to be obſerved in the form of the globules of quickſilver.'

From this experiment it appears, that the mucilage of gum arabic is more powerful in extinguiſhing mercury than animal mucus; that it has a ſtronger affinity with it, and remains more ſtrictly united with it.—Mercury is ſo perfectly diſſolved by the mucilage of gum arabic, that it will paſs the filtre: whether mercury will do the ſame when united with mucus, M. Plenck does not inform us.—Gum arabic is ſoluble in water; mucus however is not, as is evident from the experiments of Dr. Fordyce: and hence probably it is, that mucilage is a better menſtruum than mucus.

It is farther aſcertained by the experiments of M. Plenck, that mercury united with the mucilage of gum arabic, by this means becomes miſcible with other ſubſtances, with which it has either no affinity, or a very ſlight one; viz. blood and its ſerum, the yolk and the white of an egg, the bile, and iſinglaſs. Mercury likewiſe thus combined, admits a more ready and firm union with either fat or oil; nor will it ſeparate ſo ſoon from theſe, as in the common Neapolitan ointment, from which it will ſometimes be depoſited ſpontaneouſly, eſpecially if the ointment becomes thinner by heat. A proof of this, that there is a ſtronger affinity between mercury and mucilage, than between mercury and fats.—It is a ſingular fact, that mercury is not extinguiſhed by ſugar in the form of a ſyrup; and yet, by the addition of ſugar or ſyrup, the union of the mercury and mucilage is ſtrengthened. Hence the uſe of ſyrups in M. Plenck's *formulæ*.

Having thus diſcovered his method of preparing mercury, the formulæ and doſes of which are added at the end of the pamphlet; M. Plenck next relates twelve caſes in which he had tried mercury thus prepared with ſucceſs: it appears alſo from letters addreſſed to M. Plenck, that others had adopted his method, and with good effect. Almoſt all our author's patients had an encreaſed ſecretion of urine, which was fœtid and mucous.

In chapter the third, M. Plenck makes ſome obſervations on the common preparations of mercury, and the uſual manner of adminiſtring them.—And in chapter the fourth, he gives his own theory of the action of mercury on the ſalivary glands; in which he very clearly and ingeniouſly illuſtrates the following propoſitions.

I. ‘ Of all the animal fluids, mercury has the greateſt affinity with mucus.

II. ‘ Mercury, when extinguiſhed by gum arabic, is ſimilar to that which is effected by uniting it with animal mucilage, and by means of this menſtruum it may be very readily mixed with the other fluids of our body.

III. ‘ Mercury, when taken by the mouth, or when abſorbed into the blood, by being externally applied, firſt of all meets with mucus in the throat.

IV. ' All the ſecretory ſyſtem poſſeſs a ſpecific irritability, by which means they are not excited into general action by every ſtimulus, but only by ſome particular ones.

V. ' It is therefore not repugnant to reaſon to ſay, that, by the ſame law, the organs that ſecrete mucus and ſaliva are irritated by mercury, as a ſpecific ſtimulus; ſo that the ſecretion of both becomes much greater than it was formerly.

VI. ' Therefore the cauſe of a ſalivation from mercury, ariſes from its adhering to the mucous glands of the throat, and hence the ſalivary glands are ſtimulated by ſympathy.

VII. ' Mercury extinguiſhed by gum arabic cannot exerciſe its ſpecific ſtimulus on the ſalivary glands.

VIII. ' Mercury extinguiſhed by mucus paſſes more eaſily into the blood, either by the primæ viæ, or when externally applied, than crude mercury not extinguiſhed.

IX. ' The mucous mercurial circulates more eaſily and equably through the veſſels, than when united with a fatty ointment.

X. ' But how mercury acts on the venereal virus, in deſtroying it, no perſon can determine, unleſs the nature of this virus was perfectly known.'

It is evident that the particular advantages of this preparation are, that the mercury may be thus ſaturated with mucilage, and yet retain its antivenereal efficacy; that it will not run to the ſalivary glands, as it is already united to a ſubſtance with which it has a ſtronger affinity than with mucus; and that on this account alſo, it is preferable to the mercury as combined with fat in the mercurial ointment; for here the mercury will quit the fat, unite with the mucus of the glands, and thus tend to a ſalivation. M. Plenck ſays, that mercury thus prepared cannot raiſe a ſalivation, unleſs the body be either already charged with mercury, or another mercurial be joined along with it; and even in theſe caſes, it will rather *check* the tendency to the ſalivary glands.

The following are M. Plenck's *Formulæ*, both for internal and external uſe.

' No. I. *Simple Mercurial Solution.*

℞. Mercurii vivi depuratiſſimi, ʒj.
Gummi arabici, ʒij.

terantur invicem in mortario lapideo, addito medio cochleari aquæ fumariæ, donec mercurius penitus diſpareat in mucum.

Exacte ſubactis admiſce ſenſim conterendo
Syrupi kermeſini ℥ſs.
Aquæ fumariæ ℥viij.

D. S. mane & veſpere cochlearia duo.

No. II. *Balſamic Mercurial Solution.*

℞. Balſami Copaivæ
Gummi arabici ana ʒſs.

terendo ſubigantur. Exacte ſubactis adde ſenſim conterendo
Syrupi kermeſini ʒij.
Aquæ fumariæ ℥ij.
tota hæc ſolutio miſceatur cum priori (No. I.) bene concuſſo vaſe denter mane & veſpere cochlearia duo.

No. III. *Cauſtic Solution for the Condylomata.*

℞. Aquæ fortis ℥j.
Mercurii vivi ʒij.
Plumbi ſimpl. ʒiſs.
fiat leni calore ſolutio.

No. IV. *Mercurial Syrup.*

℞. Mercurii vivi ʒſs.
Gummi arabici ʒiſs.
terantur invicem in mortario lapideo addito medio cochleari aquæ fumariæ, donec mercurius diſpareat in mucum,
ſenſim conterendo admiſce
Syrupi violarum ℥ij.
Aquæ florum ſambuci ℥j.
D. S. pro infante cochleare coffée mane & veſpere.

No. V. *Mercurial Pills.*

℞. Mercurii vivi ℥j.
Gummi arabici ʒij.
Terantur invicem addito medio cochleari aquæ in mucum.
Huic bene ſubacto adde
Extract. cicutæ ʒj.
Pulveris liquiritiæ q. ſ.
m. f. pil. gr. ij. S. mane & veſpere ſex pro doſi.

No. VI. *Simple Mercurial Ointment.*

℞. Mercurii vivi
Gummi arabici aa ℥ſs.
Subigantur addito cochleari aquæ in mucum.
Huic admiſce
Unguenti nutriti recent. ℥j. m. d. uſui.

Subinde camphoram & ſaponem nigrum, quando tumoribus induratis, ſubinde balſamum quando ulceribus illud adhibui, addidi.

No. VII. *Simple Mercurial Serate.*

℞. Mercurii vivi
Gummi arabici aa ℥ſs.
Subigantur addito cochleari aquæ in mucum.

Adde ceræ liquefactæ & butyri Cacao q. ſ. pro formando cerato, d. uſui.'

We hope Dr. Saunders, to whom the Engliſh reader is indebted for this tranſlation, will communicate to the public the reſult of thoſe experiments and obſervations, which he informs us at preſent engage his attention.

A new Collection of Voyages, Diſcoveries and Travels: containing whatever is worthy of Notice, in Europe, Aſia, Africa, and America: in reſpect to the Situation and Extent of Empires, Kingdoms, and Provinces; their Climates, Soil, Produce, &c. with the Manners and Cuſtoms of the ſeveral Inhabitants; their Government, Religion, Arts, Sciences, Manufactures, and Commerce. The whole conſiſting of ſuch Engliſh and foreign Authors as are in moſt Eſteem; including the Deſcriptions and Remarks of ſome late celebrated Travellers, not to be found in any other Collection. Illuſtrated with a Variety of accurate Maps, Plans, and elegant Engravings. 8vo. 7 Vol. 2l. 2s. Knox. 1767.

THE voluminous ſize and great price of thoſe collections of this kind which are in the beſt eſteem, as Churchill and Harris, together with their want of thoſe authentic and valuable voyages and travels which are of modern date, and in which are many judicious obſervations on men and things, theſe are the pleas on which this new collection is offered to the public. On the other hand, the ſmaller abridgments are ſaid to be ill digeſted, and rather calculated for the meer amuſement of the lower claſs of readers; being too much, and too careleſly curtailed, to be rendered agreeable to the intelligent. There may be ſome truth in both theſe allegations; the preſent compilation is therefore profeſſedly calculated to furniſh a compendium, the plan of which is explained in the following extract from the preface.

'The firſt volume contains, beſides the compendium of geography, the diſcovery of America by Columbus; beginning with him, as his voyages are the firſt in order of time, which merit regard, and have occaſioned likewiſe ſo great an alteration in the commercial ſyſtem of Europe. This diſcovery naturally leads us to conſider Spaniſh America, and to give an account of the conqueſt of Mexico and Peru, by the Spaniards under Pizarro and Cortez. To this more antient ſtate of thoſe countries, we have added Ulloa's moſt modern account; ſo that we ſee with preciſion what alterations theſe extenſive countries have undergone ſince they came under the dominion of Spain. The volume concludes with a view of the policy which regulates the trade between Old Spain and its colonies; containing ſome curious particulars not generally known.

'In the ſecond volume we give, in Nieuhoff's voyage to the Braſil, an account of the Portugueſe ſettlement there, enlarged by ſome farther particulars of later date. Then follows a memoir concerning the Jeſuits in Paraguay; and directing our courſe northward, we cloſe what relates to the Portugueſe and Spaniſh poſſeſſions on the continent by Wafer's deſcription of the

the Iſthmus of Darien. Still ſteering to the north, the Britiſh dominions in that country claim our principal attention. We have therefore, from the lateſt information, given a connected view of the Britiſh ſettlements from Florida to Newfoundland; and have alſo added a deſcription of the American iſlands, to whatever nation they belong; in which their reſpective products and articles of trade have been eſpecially regarded. For many of the particulars relating to the Indians and inland parts of this extenſive empire, we are obliged to major Rogers, colonel Bouquet, and governor Pownal; theſe are the guides we have taken, in preference to the French deſcriptions of theſe countries, which upon many accounts are more liable to ſuſpicion. If we have extended a little in this part of the work, it is hoped that the intereſt every Briton has in the countries deſcribed will be a ſufficient apology.

‘ Having thus, as far as our deſign admitted, exhauſted the deſcription of the new world, we next proceed to the firſt diſcovery of the Eaſt Indies by the Portugueſe; and in an introduction to De Gama's voyage, have traced the ſeveral progreſſive attempts which led to the doubling the Cape of Good Hope. After De Gama's, we have, as a curioſity, given the firſt voyage to theſe parts, undertaken by the Engliſh on account of the Eaſt India company. Then follows a voyage to the Cape Verde Iſlands; Kolbein's accurate account of the Cape of Good Hope, and Nieuhoff's voyage to the Eaſt Indies, in which is introduced a faithful narrative of the cruelties practiſed by the Dutch on the Engliſh at Amboyna. The volume cloſes with a ſhort view of the Engliſh ſettlements and trade in theſe parts of the world.

‘ Having now given the completeſt accounts that could be obtained, from the preceding method, of the weſtern and eaſtern navigations; the third volume is appropriated to the circumnavigators of the globe: men whoſe attempts were great, and diſtreſſes ſurpriſing; but who, with an unſpeakable fortitude, ſurmounted all, and returned to enrich their native country by their wealth and their diſcoveries. Of theſe we have ſelected Drake, Dampier, Woodes Rogers, and eſpecially Anſon; ſince the voyage of the latter, whether we conſider the authenticity of his matter, or the elegant manner in which it is related, may be conſidered as the moſt valuable publication of the kind.

‘ With the circumnavigators, we cloſe the firſt diviſion of this collection which conſiſts of voyages: in the fourth, fifth, and ſixth volumes, we have given the relations of the moſt approved travellers through Europe, Africa, and Aſia; beginning at the north of Europe, and advancing ſouthward and eaſtward, as far as their journies could be extended by land. Where theſe have been tedious, too minute, or diſguſtingly dry, we have taken the liberty to retrench them. On the contrary, where they have been ſuperficial or negligent, we have taken the liberty to improve their accounts, by inſerting paſſages from others. Thus Keyſler, for inſtance, who is reckoned one of the moſt faithful deſcribers of Europe, is at the ſame time ſo prolix, that we have in many places curtailed his too minute deſcriptions of unintereſting objects, which has afforded an opportunity of engrafting in proper places, from later writers, ſome of the moſt judicious remarks on the living manners and peculiarities of the inhabitants of various countries, that have appeared in any language. Wherever we have availed ourſelves of the obſervations of theſe writers, the obligation is in every inſtance acknowleged.

'After traverſing ſo many foreign countries, it would be an unpardonable omiſſion to have overlooked our own; and, like ſome miniſters, too much employed in foreign conqueſts, leave our native dominions unregarded. In other countries we had, perhaps, ſcenes of natural beauty, luxuriant ſoils, and happy climates to deſcribe; but in Britain, we chiefly confined ourſelves to what makes the happineſs of the people ſtill ſuperior to that derived from ſuch advantages, namely the government of the country, its conſtitution and excellent laws. It is theſe which make Great Britain the delight, the envy, and the miſtreſs of the world; and in this part of our undertaking, it would be ungenerous not to own our obligations to the learned Dr. Blackſtone, whoſe commentary on the laws of England affords the moſt accurate and clear idea of the Britiſh conſtitution; and in ſome meaſure does what had been deſpaired of by others, reconciles law and philoſophy.

'Having deſcribed our interior government and laws, it was thought a neceſſary concluſion to this work, to exhibit a ſhort hiſtorical view of our naval tranſactions, from the time when our navy became reſpectable by the defeat of the Spaniſh Armada, to the end of the late ſucceſsful war. Nor will this be ſo foreign to our principal deſign, as may appear on a tranſient glance: for in this we ſhall ſee the effect of wiſe regulations on land, powerfully operating on the ocean; we ſhall ſee how far a juſt policy at home is capable of rendering us formidable in every part abroad.

'This, it is hoped, will ſuffice (nor could leſs have been ſufficient) to give the reader a previous idea of the nature of the collection here put into his hands; of the labour this work hath coſt, of the many volumes we have been obliged to wade through, and which were to be read, though they were at length to be rejected. Men not verſed in ſtudies of this kind are apt to overlook a collector's aſſiduity, and deſpiſe his care; yet it is neceſſary, both for the improvement and entertainment of mankind, that there ſhould be ſuch writers, men of ſtudious application and humble aims, willing to promote knowlege without being known, and to ſmooth the way to victories which they are not to ſhare. The pains we have been at is unneceſſary to inſiſt on; the expence which this work has coſt is obvious. It was our deſign to make ſuch a collection as would afford at once the utility of a geographical ſyſtem, and the amuſement of itinerary adventures: to offer nothing of our own but what was neceſſary to connect the materials, and to give nothing from any other but what might be depended upon as true. While there are readers willing to acquire knowlege without pain, and entertainment without interruption, a work of this kind muſt be uſeful. And this we may venture to ſay, that we undertook the taſk, not becauſe we thought that the work was likely to ſell, but becauſe we knew it was wanting.'

From this concluſion it would be natural to ſuppoſe, that the publiſher, through a ſingular benevolence of diſpoſition, intends to diſtribute his collection gratis to all who pleaſe to apply for them: otherwiſe it is a bull that would do honour to Dublin its own ſelf.

Theſe voyages and travels are neatly printed, and illuſtrated with ſeveral good maps, plans, and miſcellaneous plates: among others is a very handſome folio plan of Paris, which may be of uſe to travellers who intend to viſit that city; and two plans of London; one as it now is, and the other as it was intended to be altered after the great fire, by Sir Chriſtopher Wren.

The work is indeed too much confined for the objects of it; for while ſome remote parts, as Japan, are not noticed, one volume is entirely dedicated to our own country; which, however agreeable it may prove to ſome, will doubtleſs be deemed unneceſſary by the generality of readers; who peruſe voyages and travels to acquire a knowlege of diſtant lands. Such readers who ſtudy the conſtitution of Great Britain, will rather conſult Blackſtone and other authors of credit, at large, than any ſmall abridgments of them: and the naval hiſtory of Britain, whatever affinity it may have with voyages, is certainly not calculated to deſcribe other countries, the main purpoſe of voyages. So that while theſe articles deviate from the title of the collection, they occupy that room which might have been more ſuitably employed. However, taking the work as it is, the materials appear to be carefully abridged, and correctly printed; and contain the moſt uſeful articles of information concerning the reſpective countries of which it treats: ſo that it certainly deſerves the preference to the ſmaller abridgments, and will anſwer the purpoſe of the generality of readers better than the larger, dearer, and more indiſcriminate collections.

The Words *of the favourite Catches and Glees, performed at Ranelagh Houſe, on the Twelfth of May.* The Muſic by Dr. Arne. 4to. 1s. Nicoll. 1767.

THE mere reader will doubtleſs be diſappointed if he expects to find any degree of entertainment in this ſing-ſong collection above that which he ordinarily meets with in the production of our garden-muſes. As for example, what can be more *namby pambyiſh*, than the following *Glee:*

Fair the op'ning lily blows,
Sweet the fragrant citron grows,
Which perfumes the eaſtern grove:
Say, can ought with theſe compare?
Oh, much fairer, ſweeter far,
Bloom the charms of her I love.

Others again are written in the familiar ſtyle of *St. Giles's*, ſuch as the *Catch*, entitled and called—

The Street Intrigue.

A Rake, an Alehouſe-Woman, and her Daughter.

RAKE.

Hark you, my dear! come hither,
Afford me a moment's delay——
Where wou'd you run, ſay whither?
Shall you and I go to the play?
Nay, don't be afraid——
Come, come, you jade,
Before the gallery's full;
The play is fine,
And the pantomine,
Europa aſtride on a bull.

DAUGHTER.

O fie, Sir!—I can't, ſir—Lord! what will the neighbours ſay?
They'll all tell my mother, I went with a man to the play.
Let me be gone—I tremble—Excuſe me, I now muſt retreat,
Or elſe, be chidden and pinch'd and drub'd, for talking with you in the ſtreet.

MOTHER.

So, miſtreſs minx, have I caught you!
Heyday! what doings are here!
Come home, you ſlut, *'od rot you!*
And draw my cuſtomers beer——
Sir, looſen her hand,
And go to the Strand,
The market for impudent whores——
If e'er ſhe flirts it with you again,
I'll turn her out of my doors.

But the greater part are dedicated to *Bacchus*, and the writers of them owe their inſpiration to the juice of the grape. The *humour* of the following *Catch* is eaſy and agreeable:

Queſtion. Which is the propereſt day to drink?
Saturday, Sunday, Monday?
Anſwer. Each is the propereſt day, I think—
Why ſhould we name but one day?
Queſtion. Tell me but yours, I'll mention my day—
Let us but fix on ſome day?
Anſwer. Tueſday, Wedn'ſday, Thurſday, Friday,
Saturday, Sunday, Monday.

But it is difficult to ſay, in what claſs of poetry we ſhould rank the following, which, though a tranſlation from the *Italian*, preſerves all the ſpirit of the original:

Three Italian Gentlemen over a Bottle.

Together. Let all three drink!
Firſt Gent. One at a time.
Second Gent. With all my heart.
Third Gent. Oh, by all means.
Firſt Gent. Here goes.
Second and Third. Live for ever, Bravo, bravo! } *alternate.*
Firſt Gent. Gentlemen, your moſt oblig'd.
Together. Oh, what joy in mirth to join,
And toſs off bumpers of good wine.

The Author of the preface has, however, made an apology in behalf of theſe compoſitions, which at once ſilences all cenſure. ‘ If the poetry (ſays he) of one or two of the ancient Catches will not bear a critical examination, (he might have added, the modern alſo) the reader is requeſted to conſider, that they were ſo written, with a more particular regard to the Muſic, which will probably make them ample amends.’ The *Catch* and *Glee* poet has, therefore, little more to do than to obſerve Swift's precept,

Suit your words to your muſic well;

and we have no buſineſs to expect any thing more from him than what Horace calls

—Verſus inopes rerum, nugæque canoræ.

If any of our Readers ſhould be curious to know what is meant by the terms *Catches* and *Glees*, the learned Prefacer has given us a ſhort definition of them, ‘ for the information of thoſe perſons, who have not been acquainted with this kind of muſic.’ And firſt he tells us—‘ A Catch is that ſpecies of compoſition, in which the words and muſic are ſo contrived, that the ſenſe of one line *catches* on, or plays into that of another; and, by ſo doing, conveys a meaning and humour, which did not occur in the curſory reading.’

He proceeds to inform us, ‘ a Glee, in the *Scotch* acceptation, implies ſomething chearful, as in the well-known ſong,

“ With tuneful pipe, and merry Glee,
“ Young Jockey won my heart.”

With ſubmiſſion to his better judgment, we humbly conceive, that the word *Glee* is not merely *Scotch*, as it often occurs in our old *Engliſh* writers, and is in common uſe among us to this day.

‘ But, (ſays our Prefacer) not to be too ſtrict on productions of genius, the right honourable, the honourable, and other moſt reſpectable members of the catch-club, in their deciſion on the merit of the compoſitions, which lay claim to the prize-medals, have generouſly extended the appellation of Glee to every compoſition, in three or four parts, which is not contrived in manner of a Catch.’ For this reaſon we muſt not be ſurprized to find among the *Glees* in this collection a moſt ſorrowful *dirge* on the death of his R. H. the Duke of Cumberland.

Too much praiſe cannot be given to the ‘ right honourables, the honourables, and the other moſt reſpectable members of the catch-club,’ for thus encouraging harmony and good humour; and there is not the leaſt doubt, but that nothing indelicate or immoral is ever ſuffered to conſtitute any part of their amuſement.

MONTHLY CATALOGUE,

For JULY, 1767.

MISCELLANEOUS.

Art. 12. *Select Eſſays on Huſbandry.* Extracted from the *Muſeum Ruſticum*, and foreign Eſſays on Agriculture. Containing a Variety of Experiments, all of which have been found to ſucceed in Scotland. 8vo. 6 s. Edinburgh printed, and ſold by Becket and Co. in London. 1767.

THE ſubjects here ſelected from the periodical work entitled *Muſeum Ruſticum*, are,—Dreſſing for land.—Profit of arable and paſture land compared.—Wheat and other corn, and pulſe.—Turneps.—Carrots.—Drill and horſe-hoeing huſbandry.—Fruits.—Graſſes.—The dairy.—Cattle and ſheep.—Carriages, &c. &c. Theſe papers are introduced by ‘ reaſons why farming ſo often proves unprofitable;’ and a diſſertation on the food of plants, by Meſſ. du Hamel, and M. Engel of Swiſſerland. The whole is prefaced by the following advertſement:

‘ The publication of theſe Eſſays takes its riſe from ſundry gentlemen, who are zealous for promoting and improving Agriculture in Scotland: they were of opinion, that there were a variety of papers in the Muſeum Ruſticum, and eſſays in foreign Agriculture, which, if properly ſelected and printed by themſelves, would be a very valuable acquiſition to the public. They therefore ſet about it with care, and have reduced it as much into the form of a ſyſtem, as the nature of the thing was capable of. Their chief intention was to promote the good of their country; and if the publiſher was at liberty to mention their names, they would give credit and authority to the work.

‘ The public may reſt aſſured, that whatever is recommended in theſe Eſſays, has been again and again tried with remarkable ſucceſs in Scotland, which is a ſufficient evidence that they are very well adapted to the climate.’

Art. 13.

Art. 13. *Two Letters; one to John Wilkes Eſq; occaſioned by his Letter inſerted in the public Papers, giving an Account of the Engagement at Bagſhot, between him and Lord T——. The other, to a Friend, on Suicide and Madneſs.* 8vo. 1 s. Nicoll.

Piouſly meant as a diſſuaſive from duelling. The Author tells us he was prompted to make this addreſs to Mr. Wilkes, by his late account of the duel fought by him with Lord T——: from which, he ſays, ‘ it appears that both of them met, with a deliberate intention of murdering each other.’—By relating this tranſaction, he adds, with ſo much livelineſs and gaiety, Mr. W. attempts to give that which is horrid in itſelf, the face of entertainment; and to repreſent his own courage at leaſt, as a ſubject of applauſe, and exemplary for that coolneſs which, when it is exerted on ſuch occaſions, makes it a thouſand times more wicked. But, he continues, words have no power to alter the nature of actions or things; and duelling, though unaccountably tolerated in Chriſtian countries, is a crime of aggravated guilt, repugnant to the concurring ſentiments of all good men, to the univerſally eſtabliſhed laws of civil ſociety, and to the expreſs and genuine ſpirit of the goſpel:—all which, this well-meaning Writer endeavours to prove, by a variety of ſerious and pious arguments.

In the 2d letter, addreſſed to a friend, the Author endeavours to ſhew that religion is the only ſure defence againſt melancholy or deſpair; and that the learned and thinking part of mankind are moſt apt to ſink under the weight of theſe evils, by truſting only in their own natural powers.

Art. 14. *A Letter to the Right Rev. the Lord Biſhop of O——d. Containing ſome Animadverſions on a Character given of the late Dr. Bentley.* 8vo. 1 s. Wilkie.

A late *profeſſor* in the univerſity of Oxford having, in a letter to the right rev. author of *The Divine Legation of Moſes**, ſpoken very harſhly of the literary character of the late Dr. Bentley,—a gentleman who here ſigns himſelf ‘ A member of the univerſity of Cambridge,’ ſharply animadverts on the rudeneſs of that attack on a departed genius, ſo reſpectable for his learning as Dr. B. undoubtedly was. The Author of the Letter now before us, very aptly on this occaſion quotes a paſſage from Dr. Lowth’s Letter, in which he remonſtrates againſt the unhandſome treatment which his father had met with from Dr. Warburton, in his Julian, viz. ‘ It is not in behalf of myſelf that I expoſtulate; but of one, for whom I am much more concerned, that is—my father.’——From hence it is obvious what quarter this vindication of Dr. Bentley’s memory comes from; and every impartial reader will commend the piety of the ſon, while the ſpirit with which he has acquitted himſelf in this remonſtrance, will extort from every diſcerning reader, the praiſe that is due to an ingenious writer.

Art. 15. *A Defence of Strictures on Dr. Lowth, reſpecting Liberty. With Obſervations on Men and Things.* 8vo. 1 s. Flexney, &c.

In our Review for Auguſt 1766, p. 167, we briefly mentioned a pamphlet entitled ‘ The proteſtant; or the doctrine of univerſal liberty aſſerted, in oppoſition to Dr. Lowth, &c.’ The preſent Defence appears to come from the ſame hearty champion for liberty, and contains, *chiefly, a reiteration of* the ſame charge againſt the Biſhop of O——d, viz. *the holding intolerant principles.* But this Author wants that temper and coolneſs which are abſolutely neceſſary to enſure ſucceſs in any attack on a writer of Dr. Lowth's abilities.

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* See an account of this letter, in our 33d Vol. p. 389.

Art. 16. *An Addreſs to the People of England, on the Manners of the Times.* 8vo. 9d. Newbery.

A well intended pious remonſtrance, againſt negligence in religion, and the immoralities of the times; by one better acquainted with the dead letter of religious precepts in his cloſet, than with their application to active life in a commercial nation; and who imagines the political evils complained of by the public, are to be cured by texts of ſcripture.

Art. 17. *Hiſtorical Memoirs of his late Royal Highneſs William-Auguſtus, Duke of Cumberland. Including the Military and Political Hiſtory of Great Britain, during that Period.* 8vo. 6s. Waller, &c.

This compilation includes all the memorable events of the Spaniſh war which broke out in 1739; of the German war which began in 1741; of the French war in 1744; of the Scottiſh rebellion in 1745; with other public occurrences, to the peace of Paris in 1763; and to the death of his Royal Highneſs in 1765. The whole appears to be a circumſtantial and accurate collection of facts: but the writer is neither a Tacitus nor a Livy.

Art. 18. *A Chronological Abridgment of the Ruſſian Hiſtory; tranſlated from the original Ruſſian.* Written by Michael Lomonoſſof; Counſellor of State, and Profeſſor of Chemiſtry at the Academy of Sciences at Peterſburg; and continued to the preſent Time by the Tranſlator. 8vo. 2s. Snelling.

This abridgment is ſo very brief, as not to afford much information or amuſement, beyond a mere chronological table. The Tranſlator, in his dedication to the Ruſſian miniſter at the court of London, offers it as containing many materials that have never yet appeared in the Engliſh language. This may perhaps be true, but what relates to the early and very rude ſtate of the Ruſſian empire, before its ſubjects became of importance enough to engage the attention of, or to have much intercourſe with the other European ſtates, is very unintereſting to us now. Could the writer have afforded us any private anecdotes concerning the laſt revolution in that empire, his abridgment would have been valuable indeed. But—ſuch were not to be expected from a *living* counſellor of the ſtate whoſe hiſtory he writes.

Art. 19. *A Second Letter to a Friend. In which ſome farther Objections to the Rev. Mr. Kennedy's Syſtem of Chronology are pointed out; the Text in the fifth Chapter of Joſhua is carefully conſidered; and a new Scheme of Chronology, ſuited to that and other texts, and not eſſentially different from Mr. Kennedy's Syſtem, is humbly offered to the Examination of that Gentleman and of the Public.* 8vo. 1s. Edinburgh printed, and ſold by Nicoll in London.

A firſt letter on this ſubject was briefly mentioned in our Review for September 1763. The writer appears to be a judicious candid objector, and urges his ſentiments of Mr. Kennedy's ſyſtem without any of that warmth ſo contagious in altercations concerning hypotheſes.

Tho' we cannot pretend to enter into particulars of this controverſy, it may not be unacceptable to ſome of our Readers to ſee the proper requiſites in a ſyſtem of ſcripture chronology, which this Writer has arranged in the following manner:

‘ 1ſt, It muſt place the commencement of time at a proper diſtance, to include the ſeveral facts recorded in the Bible.

‘ 2dly, It muſt begin from a full moon coincident with the autumnal equinox, on account of the command concerning the feaſt of in-gathering; and the full moon ſhould follow the equinox.

‘ 3dly, It ought to begin with the firſt complete day of Adam's life, the lives of Adam and the patriarchs being what conſtitutes the chronology of the firſt ages.

‘ 4thly, That firſt day ſhould likewiſe be the firſt day of the week, the firſt of the month, the firſt of the year, as well as the firſt day of reſt, that every meaſure of time may coincide.

‘ 5thly, The moon ſhould not be much paſt the full at the commencement of time, becauſe ſhe would not then be viſible till the firſt day was finiſhed.

‘ 6thly, It muſt bring us, in about 2512 years ſix months, to a paſchal full moon on a Saturday, for the day of the exodus, becauſe the Jews are commanded to obſerve the ſeventh day, i. e. Saturday, and do yet obſerve it, in memory of the exodus, and becauſe it happened the night after the paſſover was killed, i. e. on the 15th of the moon.

‘ 7thly, Let it agree with the account of the feaſt of pentecoſt that year, viz. with the giving of the law from Mount Sinai, on the fiftieth day from the morrow after the Sabbath in the paſchal week, and on a Sunday, alſo three days at leaſt after the coming to Mount Sinai in the third month.

‘ 8thly, It muſt bring us, exactly 40 years after the exodus, to a paſchal full moon on a Sunday; becauſe what is enjoined to be done every year on the morrow after the Sabbath, is, at the entrance into Canaan, after 40 years ſojourning, ſaid to be done on the morrow after the paſſover, Joſhua v. 10, 11.

‘ 9thly, Let it bring us from the jubilee proclaimed on the 10th day of the firſt or ſeventh month, i. e. in the month Tiſri following the exodus, by a regular ſucceſſion of periods of 49 years, to the year in which our Lord ſuffered, when the expiation typified by the ceremonies on the day of atonement being fully completed, the acceptable year was preached to the whole world.

‘ 10thly, Let it bring us down to a paſchal full moon on a Friday, 490 years after a command to rebuild Jeruſalem, i. e. to the year of the J. P. 4746; for there is ſcarce a doubt now but that was the very year in which our bleſſed Lord died.

‘ 11thly, It ought to agree with the ſeveral eclipſes, hiſtorical events, obſervations, &c. to be met with by the way, as recorded by authors of credit.

‘ Laſtly, It muſt bring us down, by a regular ſucceſſion of days, months, and years, to this very time, and agree, nearly at leaſt, with the full moons, eclipſes, &c. of any year, paſt, preſent, or to come.’

From hence may be conceived the arduouſneſs of an undertaking which requires ſo critical a correſpondence and coincidence between the phænomena of nature, and the hiſtorical records in ſacred writ; from the *beginning of time* to the preſent period. A perſon however who has not meditated deeply on this ſubject, and with that kind of erudition it calls for, would be apt to be ſtartled at finding ſuch a principle as the following, advanced in the early part of this letter:

‘ Time did not commence from the creation of the two great luminaries, as they are without impropriety called; for the evening was, and the morning was, in a regular ſucceſſion before; ſo that not only time, but the menſuration of time by days, had commenced before that day.’

And we muſt confeſs ourſelves not able to help ſuch a perſon through the difficulty he may find in conceiving it.

The ingenious writer ſhews wherein Mr. Kennedy has failed in fulfilling the before-mentioned requiſites, and likewiſe the difficulties which attend his own ſyſtem, which is contained in a ſet of tables at the end of his letter: he adds farther ſome good reaſons naturally ſuggeſted, which ſeem to argue the improbability of ever ſucceeding in ſuch an undertaking.

To ſuch of our Readers who might wiſh we had entered into and ſtated the merits of the objections made to Mr. Kennedy's ſcheme, as well as of the tables given in this preſent letter, we will produce what our Author has to ſay on a ſummary view of the ſubject:

‘ The value of time, though little conſidered, is ſo great, that all who write ſhould be cautious how they employ it themſelves, and how they throw a temptation in the way of others, by putting them upon vain purſuits. I own this thought, which makes a moſt ſerious impreſſion on me, and ought to affect every ſerious Chriſtian, has often come croſs me, and made me ready to throw my papers into the fire. However, upon the whole, the work is too inconſiderable to do much harm; and as there are who have leiſure and abilities to examine the queſtion here laid before the public, which I have not, I hope ſome one will conſider it; and as for Mr. Kennedy, though I cannot wiſh many to take the ſame pains to underſtand his book that I have done, yet I ſhall be very glad to induce ſuch as have money at command to buy it.’

To this good-natured motive neither Mr. Kennedy nor we can poſſibly have any objection, whether the book is ever underſtood or not.

Art. 20. *Another High Road to Hell.* An Eſſay on the pernicious Nature and Effects of modern Entertainments from the Pulpit. Occaſioned by a Pamphlet intituled, *The Stage the High Road to Hell*, &c. 8vo. 1 s. Vernon and Chater.

No one who reads the following paſſages, will ſuppoſe this to be the performance of any perſon of clerical character.

‘ The ſcorn, ſays this Writer, that is caſt on the clergy of all denominations, by infidels and libertines, is certainly very unjuſt; as is every thing elſe that they ſuffer from the miſtaken conceit that they are friends to the religion of Jeſus Chriſt. If therefore the following eſſay could but ſerve to clear them of this charge, it might, by that means, reconcile to them the men of moſt repute in the polite world for philoſophy and enlarged ſentiments.

‘ Nor ought the Author to be charged with ſo much as the remoteſt wiſh for any change in the national eſtabliſhment, ſince he is ſo well pleaſed with the preſent national church, as to be fully ſatisfied it could never be ſucceeded by a better. If the preſent eccleſiaſtical eſtabliſhment ſerves the purpoſes of government, and is for the benefit of civil ſociety, (as ſeems very evident) it is all we can have from any ſuch eſtabliſhment of religion: and as ſome religious precedency ſeems abſolutely neceſſary in every ſtate, ſuch an eſtabliſhment, and ſuch a toleration as we enjoy in this land, is all that any chriſtian can wiſh for. For he muſt greatly miſtake the religion of Jeſus Chriſt, who ſhould think it was at all fit for a national church, or poſſible to be practiſed by any whole nation of this world.'

This being the Writer's general opinion of chriſtianity, and the national church, let us now attend to what he ſays of the clergy, and the modern profeſſion of the chriſtian religion.

'If we look, ſays he, on modern chriſtianity, we ſee clergymen, of every ſort and ſect, courting applauſe and popularity, maintaining their clerical dignity and pretence to ambaſſadorſhip, enlarging their incomes by every mean in their power, laying up treaſures to aggrandize their families, indulging in voluptuouſneſs and expenſive living, while the poor ſtarve for food and have no covering from the cold. Thus did not Chriſt. Thus do not Chriſtians. *By their fruits ye ſhall know them*, for, *he that ſaith he abideth in Chriſt, ought himſelf alſo ſo to walk, even as he walked*. Every one muſt ſee how eaſy it would be to draw the contraſt between ancient and modern chriſtianity to a great length; but this ſpecimen may ſuffice to ſhew, that we cannot call the chriſtianity commonly profeſſed in Europe, under various forms, the religion taught by Jeſus Chriſt; without putting darkneſs for light, and light for darkneſs, calling evil good, and good evil.'

Having been thus taught what to think both of chriſtianity in the abſtract, and as generally profeſſed; as well as been told what ſort of gentlemen the miniſters of the ſeveral perſuaſions of it are, (for the Author makes no exceptions) it remains only to obſerve his ſentiments of the current doctrines of the various denominations of chriſtians; which, after expatiating on largely, he thus ſums up:

'Why all this difference and animoſity among people that are really agreed in the main? For ſurely that which can give hope to a ſinner before his Maker, muſt be the main thing in religion. As all are agreed that it is a good diſpoſition of mind brought forth into act and exerciſe that gives hope, why ſhould they diſagree about the name they call it by? If one calls it the *habits of virtue and piety*: another calls it *ſincere repentance and unfeigned faith*: another, *the change wrought in man by the ſpirit of God implanting a principle of grace in him*: and *another calls it, the act of appropriation*: why ſhould they differ about words and names, ſeeing they might even exchange names with each other without injuring the main thing in any of their ſyſtems at all? But whether theſe things can be compromiſed or not, matters little to any lover of the goſpel which Chriſt and his apoſtles preached, for neither party have any thing to do with that goſpel but to corrupt it.'

It appears therefore upon the whole, that chriſtianity cannot be made a national church; together with the natural inference flowing from this poſition, reſpecting our own; that the clergy, from their principles and conduct, are clear of the charge of being friends to the religion of Jeſus Chriſt, having nothing to do with the goſpel but to corrupt it; that the various ſyſtems of chriſtians are the ſame in effect; and that none among them all agreeing with what Chriſt and the apoſtles preached, are every one of them travelling the broad way. Who can read all this without ejaculating the petition in the liturgy, *Good Lord, deliver us!*

It is well known, however, that every perſuaſion *nominally* chriſtians, derive their opinions from the ſame ſcriptures; and this being admitted, how can we receive any conſolation, nay how can this writer propoſe to communicate any conſolation, by the following inſtruction: 'If it ſhould be enquired, where may that religion be ſeen which Chriſt and his apoſtles taught? The anſwer is, In the Bible, and no where in any other form than it appears in there. He that has learned from his Bible what chriſtianity was, and how it appeared at the firſt, will immediately know it from all counterfeits, if he ſhould ſee it in the world.'

We are indeed told that *ſtrait is the gate and narrow is the way that leads to eternal life, and few there be that find it.* But notwithſtanding our Author's information of what we all knew before, it ſhould ſeem that there is *no way*; becauſe nobody according to him has hitherto been able to find it.—Indeed we muſt after all beg his pardon, he does ſeem to hint at ſome little bye-path, and at ſome few who have been able to diſtinguiſh it; as may be inferred from the following paſſage: 'If we ſee real chriſtianity, we ſhall find a people, although *in a great trial of affliction and deep poverty, abounding in the riches of their liberality*; and eſteeming this only to be *pure and undefiled religion before God and the Father, to viſit the fatherleſs and the widow in their affliction, and to keep themſelves unſpotted from the world:* and eſteeming that an impure and corrupt religion that teaches men apologies for the neglect of this.'

Who theſe choſen few are, (for eſtabliſhment is precluded) who are in the happy way, he does not think proper to inform us: but after the character he has given of the clergy in general, he cannot ſurely intend to erect a turnpike acroſs this private road. But be this as it may, while we are left as much in the dark as we have hitherto remained; this tract appears to be written to very little purpoſe, and the writer proves but a *miſerable comforter*.

Art. 21. *A Diſcourſe concerning the Irritability of ſome Flowers: a new Diſcovery; tranſlated from the Italian.* 8vo. 1 s. Dodſley.

This Diſcourſe appears to have been addreſſed to ſome philoſophical ſociety, of which the Author is a member. It contains an account of an accidental diſcovery of an extraordinary irritability in the floſcules of thoſe compound flowers which in the Linnæan ſyſtem conſtitute the claſs *Syngeneſia*. The particular ſpecies, on which the experiments were made, is the *Centaurea calcitrapoides*. 'If, ſays the Author, you touch the point of one of theſe floſcules ſlightly with your finger, or the point of a pin, or any other thing, immediately it moves of itſelf, as if awakened. Being thus irritated, it is obſerved to incline ſometimes to the one ſide, and ſometimes to the other; it then gradually reſumes its natural poſition. After once touching it becomes inſenſible during three minutes. This happens when the flowers are yet in a ſtate of immaturity; but when the floſcules are near the time of impregnation, they not only move on being touched, but the point of the tower, formed by the antheræ, is ſeen to open, and a quantity of the *farina* is driven out. On repeating the experiment the point of the ſtigma comes out, and, at laſt, even ſome part of the ſtyle. This is, undoubtedly, a curious diſcovery, and worthy the attention of our naturaliſts.

Art. 22. *Critical Reflections on the Character and Actions of Alexander the Great.* Written originally in Italian by his Serene Highneſs Frederick Auguſtus, Prince of Brunſwick. 12mo. 2 s. 6 d. Becket, &c.

Though we have the higheſt veneration for the piety and good ſenſe which the illuſtrious Author of theſe reflections has manifeſted through the whole, impartiality obliges us to confeſs that they appear to us only as ſo many ſcholaſtic exerciſes on the ſeveral circumſtances of Alexander's hiſtory:—poſſibly as ſuch they might be preſerved, and afterwards publiſhed by Prince Frederic's preceptor. But whether this were the caſe or not, we acknowledge that there is a rectitude of ſentiment in theſe criticiſms which may be inſtructive to boys, though there is not a ſufficient acuteneſs of penetration, or refinement either of moral or political knowledge, to engage the attention of maturer underſtandings.

Art. 23. *Letters from the Counteſs de Sancerre to the Count de Nancé, her Friend.* By Madam Riccoboni. Tranſlated from the French. 12mo. 2 Vols. 6 s. Becket.

We ſeldom open the leaves of a dedication. This is a piece of indulgence we allow ourſelves on account of the uniformity of thoſe addreſſes. We are by no means famous for a profuſion of praiſe ourſelves, and we hate it as heartily in others. Yet we know not how it is that Madam Riccoboni has prevailed on us not only to read her dedication ourſelves, but to give it to the public. Her art, her addreſs have really a very dangerous charm about them; however, we hereby promiſe and vow we will never peſter our Readers with another dedication —unleſs it ſhall be written by Madam Riccoboni.

'To Mr. GARRICK.

'I hear you quite hither—huſh—huſh, I ſay. Be compoſed; be calm; don't put yourſelf in ſuch a paſſion.—*How! what! my name prefixed to a confounded French pamphlet, and be calm!*—

'Not ſo loud, Sir; if you pleaſe; why ſhould you be angry, before you know whether the ſubject be worth your reſentment? Of what are you ſo very apprehenſive? Of compliments and commendations? Oh, fie! Friendſhip never employs the language of flattery. Shall I go to repeat, after all the world, that the goodneſs of your heart acquires you as many friends, as the ſuperiority of your genius and talents begets you admirers? Not I, indeed. I leave that to others.

'*But, why, then, dedicate your letters to Me?* Patience, and I will tell you. To give you, Sir, a public proof of my ſincere eſteem; of my affectionate, moſt affectionate, friendſhip: to give you thanks for your reciprocal inclination to cultivate it; and perhaps alſo to pleaſe my own vanity. That ſelf-love, which lies lurking in our hearts, often influences our actions, when we are leaſt aware of it.

'If my performance ſhould be thought cold and inſipid, it will of courſe be thrown aſide, and condemned to be transferred from bookſeller to bookſeller, as mere ſtock in trade, to poſterity. By good luck, however, ſome future owner may poſſibly bruſh off the duſt; and, at ſeeing your name, be ſurpriſed to find the whole edition on his hands. How's this? will he ſay, the author a friend to the celebrated GARRICK! ſo much careſſed in his own country and admired throughout all Europe! Who could have imagined him to have been connected with a blockhead? Nothing however is impoſſible; and yet, though the work may not be capital, there muſt be ſome merit in it, if the writer was a friend of Mr. GARRICK.

'This conſideration will induce him to read it; and, it is probable that, in order to ſhew he has a better taſte than his anceſtors, he will admire it, puff it off, and bring it into faſhion; ſo that, two or three hundred years hence, I may be indebted to you for the ſucceſs of SANCERRE'S LETTERS, and even the reputation of being a tolerable writer: ſhew yourſelf, then, diſcreet and moderate; don't make a great quarrel of it, nor write to me in the firſt emotions of paſſion; ſtay, till you have forgiven me this new offence: conſider, you have been chiding me for theſe ſix months paſt at leaſt. Adieu, my moſt agreeable and affectionate friend; I remain, with all thoſe ſentiments your merit inſpires and muſt ever preſerve,

'Your ſincere friend, MARIE RICCOBONI.'

The progreſs of the tender paſſion through all the embarraſſing ſituations and circumſtances peculiar to a delicate mind, is finely deſcribed, and makes the principal ſubject of theſe volumes.

Art. 24. *An Alphabetical Collection of familiar Engliſh Idioms, with their different Application in the French Language, for the Uſe of Schools.* By Peter Magnant, Author of the French Scholar's Aſſiſtant. 12mo. 1s. 6d. Parker in New Bond Street.

The intention and uſe of this collection fully appears in the face of the title:—as the Author ſays, it may, undoubtedly, *be uſeful to thoſe who learn French.*

Art. 25. *The Univerſal Tutor: or New Engliſh Spelling-book and Expoſitor.* Containing, I. The Rudiments of Spelling, digeſted into a practical Syſtem, as well in Regard to the Number of Letters in each Word, as to the Eaſineſs of their Pronunciation. II. A Collection of the moſt uſeful Words to be found in the Works of the moſt celebrated Engliſh Authors: ranked in Tables alphabetically, and properly accented and divided into Syllables, with a ſhort Explanation of each Word. III. An Abſtract of Engliſh Grammar: written in an eaſy and inſtructive Method, and free from the Embarraſſment of the Latin Terms and Rules. IV. A ſelect Number of Fables, to which are ſubjoiued a Moral in Verſe, and an Application in Proſe. By J. Seally, Maſter of the Academy in Bridgewater-Square. 12mo. 1s. 6d. Printed for the Author, and ſold by Hooper, &c.

Our Readers will not expect from us *a critical review of a ſpelling-book.*

Art. 26. *Letters concerning the preſent State of the Church of Scotland, and the conſequent Danger to Religion and Learning, from the arbitrary and unconſtitutional Exerciſe of the Law of Patronage.* 8vo. 6d. Gray at Edinburgh, and Donaldſon in London.

The right of patronage in Scotland being ſomewhat different from what it is in England, it may gratify our Readers to ſee under what circumſtances it is exerciſed.

‘ The exerciſe of the patron's right began early in the church of Scotland; and never was held a grievance, whilſt the intereſt of all concerned was duly regarded, and controverſies about the ſettlement were ſubjected to the judgment of eccleſiaſtic courts, and according to the expreſs letter of the law, and in full conſiſtency with our conſtitution, took iſſue in the deciſion of the general aſſembly. At that period indeed, in which the authority of law was ſet aſide, and our eccleſiaſtic conſtitution ſubverted, the patron's power was made a tool of tyranny in obtruding upon congregations multitudes of clergymen not only highly unacceptable to them, but ignorant alſo, and ſcandalouſly immoral. This produced in the Scotch nation a prejudice, not againſt the abuſe only, but alſo againſt the uſe of patronage. And at the happy æra of the reſtoration of liberty to this iſland, patronage was regarded as an engine of ſo dangerous a nature, that the friends of our conſtitution prevailed to have it laid aſide altogether. Then a wiſe law was enacted, and ſtill ſtands unrepealed, veſting heretors and elders with the power of electing miniſters in all pariſhes; a right of judgment being at the ſame time left entire to eccleſiaſtical judicatories, and the final deciſion to the general aſſembly. When there was a project of bringing back the abdicated family, its friends, that they might promote the purpoſes then in view, procured the law for the reſtoration of the patron's right. But they wanted either judgment or power to reſcind the act 1690, or to give the patron's right the force they intended, by adding all the ſanctions and civil penalties wherewith it is armed in England. So that, after all, we are juſt where we were: we cannot be hurt by the law; though we are, and often have been, by its abuſe and perverſion.

‘ If the act 1690 is not abrogated, if the right of judgment remains with every preſbytery, if the right of deciſion which belongs to the aſſembly is not annihilated, the legal power of the patron may be exerciſed without prejudicing the parties concerned, or the rights of judgment which belong to eccleſiaſtical courts. And though care, attention, and ſome trouble are neceſſary to guard againſt every infringement of the patron's right, the privileges of pariſhes, and the authority of eccleſiaſtical judicatories, yet I take the liberty to affirm, it will coſt incomparably more pains and trouble, even to thoſe of the higheſt power, to ſet them aſide.’

By this it appears that a preſentee cannot obtain his ſettlement until approved by the heritors and elders of the pariſh to which he is preſented; and the preſent letters relate to ‘ an overture concerning the method of licenſing probationers, and ſettling miniſters, which will come under the conſideration of the enſuing general aſſembly: and it is probable the church, notwithſtanding all the diſcouragements ſhe has met with, will not loſe ſight of theſe objects, till ſomething is done to general ſatisfaction. But this needs give no diſturbance to you, or your friends. The overture reſpecting the ſettlement of miniſters is meant to take place only where the patron's right is not exerciſed, and the power comes into the hand of the preſbytery.’

Great heart-burnings it ſeems have ariſen to many tender conſciences from a wicked inſtance of fornication in an old miniſter who met with protection in the general aſſembly; with ſome other inſtances of arbitrary meaſures, which would be foreign to us on this ſide the Tweed to enter into, who alas have often heart-burnings enough of our own, both on religious and civil accounts, to engage our attention. The following reaſonings however upon this ſubject may prove agreeable to ſuch of our Readers as may intereſt themſelves in this affair, as well as enable them to view it in a proper light:

'1. A right of preſenting a miniſter to a pariſh could not be originally intended for gratifying the caprice, the private intereſt or ambition of any man, but is and ought to be conſidered as a ſacred truſt.

'2. The laws reſpecting patronage in Scotland do not aboliſh the right of thoſe intereſted and qualified to make a choice of their paſtor, nor infringe that of eccleſiaſtical judicatories to pronounce and proceed upon a preſentation and call, with a juſt regard to the merits of the cauſe, and to the ſtatutes civil and eccleſiaſtical; nor can the act 1711, whatever might be intended by it, be interpreted otherwiſe than in a due conſiſtency with our conſtitution, civil and religious.

'3. If we will claim thoſe privileges to which we are intitled by the conſtitution of this church and by the laws of our country, we are in no danger from thoſe penal ſtatutes which take place in other countries, but are altogether inconſiſtent with our civil and eccleſiaſtic privileges. Though the church of England groans under theſe evils which we dread, that is no reaſon for our being ſubjected to them; nor have the people of England a right, nor will they be found to have any inclination to deprive us of thoſe advantages we enjoy from the laws of our country and eccleſiaſtical conſtitution. Why ſhould all the miniſters of the church of Scotland be reduced to the ſame unhappy condition with the inferior clergy of the Engliſh church?

'4. Whatever we may have to fear from intereſted and deſigning men amongſt ourſelves, we reſt aſſured that no wiſe miniſtry will diſturb the peace of this country, by countenancing an arbitrary exerciſe of the patron's right, inconſiſtent with our civil and religious privileges, and in contradiction to the ſpirit of the nation.

'5. If they whoſe duty it is to do juſtice to themſelves and to their country, ſhall, through timidity, through neglect, or ſlaviſh ſubjection to the great, ſuffer the arbitrary exerciſe of the patron's right to go on, till it hath obtained the authority of immemorial practice, they are chargeable with the guilt of betraying a truſt repoſed in them by their fellow-citizens, and of giving up the intereſts of religion and virtue in a moſt material point.

'6. The tyranny of the populace will be allowed to be more inſupportable than that of a perſon of rank. But it is now too late to adduce their extravagant claim in excuſe of the arbitrary exerciſe of the patron's right; for whatever advantage we may derive from our preconceived prejudices and habits of thinking, the fact is againſt us, as it is well known there is not any number of miniſters in the church to countenance theſe claims—that they are actually given up—and that *now* is the time to ſecure the church for ever againſt them, by deviſing a regulation, which will bring about the ſettlement of pariſhes to general ſatisfaction.

'7. All the care and attention to be expected from church judicatories in licenſing young men to preach the goſpel, cannot ſecure the church againſt the abuſe of the patron's power, for two obvious reaſons: 1mo, Becauſe, at granting a licence, a church court hath not acceſs to pronounce, with any degree of certainty, on the candidate's being poſſeſſed of certain qualifications of more uſe and neceſſity than is his knowlege of theſe branches of ſcience upon which he is examined. 2do, Becauſe, being leſs intereſted, they will not employ that accuracy and ſtrictneſs of judgment which may be expected from men of honour and conſcience, who have his diſpoſition and qualifications under conſideration, with a view to a moſt important relation for life.

' 8. Should men of ſpirit and capacity among clergy and laity (which God forbid!) give up all concern about theſe matters, the ſacred office muſt run the ſame courſe with all others, even the meaneſt employs, which are diſpoſed of by arbitrary will and pleaſure;—the church muſt unavoidably be filled with the moſt worthleſs and deſpicable miniſters—nor will it be in the power of our judicatories to prevent it. Already, it is more eaſy to procure than to ſtop the licence of young men of ſuperficial accompliſhments, through that zeal with which one acts for a friend, and that coolneſs and irreſolute timidity with which moſt men intereſt themſelves for the public; and if things go on in the manner in which they now proceed, a ſmattering of learning, with the legal acceptance of a preſentation, will be ſufficient to ſupport a preacher of contemptible and even exceptionable character againſt the remonſtrances of thoſe intereſted in the credit and ſucceſs of his miniſtry, who, in anſwer to all they can plead, ſhall be told with an air of inſult, that they muſt either give him a libel or ſubmit.

' 9. The unavoidable conſequences of Simoniacal practices, accompanied with a corruption of manners, will be better felt than they can be imagined at a diſtance.

' 10. We boaſt of the excellence of our eccleſiaſtical conſtitution, but ought to remember, that being of the republican form, it cannot ſubſiſt long with credit and uſefulneſs, under a decay of principle and degeneracy of manners. The many proceſſes for ſcandal lately commenced, but not ſoon to be finiſhed, are ſuch ſtrong indications of a contagion already begun, and ſpreading too faſt, as ought to alarm every heart that can feel for thoſe intereſts to which our forefathers ſacrificed every thing dear and valuable to them in life.'

Art. 27. *Conſiderations on the propoſed* Application to his Majeſty and to Parliament, for the Eſtabliſhment of a licenſed Theatre in Edinburgh.* 8vo. 3d. Gray at Edinburgh, Dilly and Payne in London.

The ſenſible and diſpaſſionate Writer of theſe Conſiderations argues againſt the propriety of a licenſed theatre at Edinburgh, on religious principles, to which he ſhews the theatre to be no ways favourable; and that the audience, who over-rule the oeconomy of it, will never ſuffer ſuch reſtrictions as a ſerious regard to piety would dictate, to reſtrain their entertainments there. As a univerſity, he argues farther from our ſtatutes, the act 10 Geo. II. c. 19. prohibiting any ſuch repreſentations in Oxford and Cambridge, or within five miles of either of thoſe univerſities: and his third argument is that the eſtabliſhment of a theatre is ſubverſive of the induſtry and morals of a trading town, both as to maſters and ſervants.

In the cloſet theſe reaſons may have great weight, but in reality a

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* Theſe Conſiderations are dated in February laſt, before the playhouſe at Edinburgh was eſtabliſhed.

briety, oeconomy and piety are only compatible with retired
confined views ; and an increaſe of trade is inevitably connected
general relaxation of the rigid prudential virtues. In proportion
e extends and flouriſhes in North Britain, many worthy old
to the kirk, who remember matters to have been greatly altered
time, will have occaſion to ſhake their heads and bewail the
g depravity of the age.

8. *Dorando.* A Spaniſh Tale. 8vo. 1 s. Wilkie, &c:

public hath lately heard much of a great conteſt at law, in Scot-
elating to the ſucceſſion to the Douglas-eſtate, &c. In this pam-
e ſecret hiſtory of the contending claimants is agreeably related
novel-form : and naturally reminds us of the famous *Memoirs of*
rtunate young Nobleman : there being a notable ſimilitude between
ies of Douglas and Anneſley.

POLITICAL and COMMERCIAL.

9. *A Letter to a Member of Parliament: concerning the Ef-*
of the Growth of Popery on the Price of Proviſions. By a
rneyman Shoemaker. With a Preface by Way of Apo-
; and a Poſtſcript on Credulity. 8vo. 1 s. Kearſley.

ag, in this humorous pamphlet, has made himſelf merry with
jects of political diſcuſſion, which his brother pamphleteers treat
ſadneſs : but were he really of the craft whoſe guiſe he has aſ-
it is more than probable that one of his ſubjects at leaſt would
fected him with other emotions than thoſe of riſibility.

argument is that as catholics obſerve lent and faſt-days ſo ſtrictly,
ould rather be encouraged than ſuppreſſed at a time when provi-
re ſcarce and dear : he obſerves that the quantity of fiſh conſumed
popiſh ſtates are a great ſource of wealth to the proteſtant coun-
who could not ſubſiſt ſo well as they do, if a certain indolent re-
did not prevail in the world, which furniſhes employment for
who will take more pains and ſay fewer prayers. ‘ Did the ſame
of induſtry, and liberty, civil and religious, prevail in Spain,
al, Italy, and the catholic circles, as among proteſtants, what
become of the Dutch as well as ourſelves ? do not the proteſtant
almoſt live by catching fiſh for the popiſh ones ? nay wherefore
the ſea herſelf it be ſo prolific in fiſh, if a religion did not ſubſiſt on
at enjoined the particular uſe of it ? we ſee that there is fiſh for
ligion, and that religion for fiſh.’

from ſuch conſiderations as theſe that Friend Criſpin deems a Ro-
atholic to be a better ſubject than a proteſtant, in times of ſcarcity ;
r o times dangerous, as he has leſs ſpecific fleſh and blood in him than
ſtant. When we cannot increaſe our proviſions, he obſerves, we
o other way but to leſſen the conſumption, which our tolerating
creaſe of papiſts has a tendency to do. In ſhort he endeavours
cule the alarms ſo daily raiſed in the public papers of popery and
, out of countenance : and it is more than probable that the fa-
ng ſuch a twelvepenny-worth as this, is a more familiar taſk to
than the connecting of ſoals and upper-leathers.

Art. 30. *A Proteſt againſt reſcinding the Eaſt India Dividend, voted by a General Court, on the 6th of May,* 1767, *&c. &c.* A Paris. 8vo. 6 d. Advertiſed for Almon.

When we have ſaid that the names of ſeveral members of the houſe of lords appear at the end of this Proteſt, we have ſaid (we apprehend) as much as is proper for us to ſay, on the ſubject of this article.

Art. 31. *Authentic Account of the Proceedings of the Congreſs held at New-York, in* 1765, *on the Subject of the American Stamp-act.* 8vo. 1 s. Almon.

From theſe public and authentic declarations of the rights and grievances of our American coloniſts, the Reader will be enabled to form a very juſt idea of the real ſentiments of our fellow-ſubjects in that part of the globe, on thoſe very intereſting points which were, ſome time ago, ſo warmly debated, and, in general, ſo little underſtood, on this ſide of the water.

Art. 32. *The Examination of Dr. Benjamin Franklin, relative to the Repeal of the American Stamp-act, in* 1766. 8vo. 1 s. Almon.

If there be yet any perſon unconvinced of the reaſonableneſs and neceſſity of the having repealed the Stamp-act, let him read this examination of the celebrated Dr. Franklin, before the Britiſh houſe of commons, and, if any thing will convince him, he will, he muſt be ſatiſfied, as to the rectitude of that meaſure.

Art. 33. *Letters ſent to the Miniſtry, &c. concerning a Paper called* A Secret; *or, a Method to give France the moſt ſurpriſing Shock that can be expected to be given her for Ages to come, &c. &c.* 8vo. 1 s. Wilkie.

From theſe letters, which ſeem to come from the pen of ſome well-meaning perſon, a little enthuſiaſtically inclined, all we can learn is, that the patriotic Author hath formed ſome plan which he thinks will, if carried into execution, operate wonderfully for the good of his country, by ſecuring her from the future attempts of her enemies. It appears, however, that all his applications to our great men, to induce them to patronize his ſcheme, have hitherto been ineffectual.

RELIGIOUS and CONTROVERSIAL.

Art. 34. *An Alarm to all the Proteſtants of Great Britain and Ireland, to beware of the preſent rapid Increaſe and growing Evils of Popery in theſe Kingdoms.* By a True-born Engliſhman; or, The Little Engliſh Carpenter. 8vo. 6 d. Cooke.

This appears to be really the work of a Carpenter, a zealous proteſtant, of the city of London; who has been extremely active in his endeavours to ſtop the growth of popery in and about this great capital, by giving information to the magiſtrates of unlicenſed maſs-houſes, and by proſecuting the prieſts, &c. He gives the following account of his proceedings in this kind of ſpiritual warfare: 'One cauſe of my publiſhing this little pamphlet is this, I have as a true-born Engliſhman, endeavoured to ſuppreſs the ſpreading of popery in the great metropolis of England, and after ſeveral warnings from the magiſtrates, &c. to ſhut up their places, and likewiſe from the biſhop of London. Finding nothing of this kind would do, I was determined to try what the law would do; conſequently I have indicted four of the emiſſaries of Rome, and the grand juries in every place ſeemed to be glad ſomebody had taken them in hand, and readily found the bills againſt three of them, upon my own ſingle evidence; but notwithſtanding they have been taken up and are under bail to take their trials, they ſtill continue their daring impudence, and exerciſe their function in the ſame places, and bid defiance to all law. Finding I am not to be ſtopt by bribery (for they have endeavoured to make up the affair by offering to pay all the expence I have been at, if I will drop the proſecution ;) I have received ſeveral threatening letters; but I hope that God who has carried me through many dangers, will ſupport me in this, and enable me to ſay, as the ſervants of God did to an idolatrous king in the days of old, I will not bow down to the idols the papiſts have ſet up.'

About one half of this pamphlet is taken up with a brief account of the proteſtants who ſuffered for their religion in the bloody reign of Queen Mary; interſperſed with the honeſt Carpenter's natural reflections on the cruel, intolerant ſpirit of popery: all which may have a good effect in exciting in the minds of the common people, a juſt abhorrence of ſuch horrid perſecution. The reſt of his publication contains copies of ſundry letters ſent to the printers of ſome of our London newspapers, with extracts from Chronicles, Gazetteers, &c. relating to the increaſe of the Roman-catholic religion in this kingdom.

Art. 35. *An Addreſs to the Clergy concerning their Departure from the Doctrines of Reformation.* Dedicated to his Grace the Archbiſhop of Canterbury. By a Member of the eſtabliſhed Church. 8vo. 1s. Keith, &c.

The Author of this performance is a flaming methodiſt, who contends that not only the eternal ſalvation of men, but that the welfare and being of the civil community depend on the preaching the doctrines of the trinity, original ſin, juſtification by faith alone in Jeſus Chriſt, and the imputation of his righteouſneſs, the operations and influences of the ſpirit of God, with other Calviniſtical tenets. After having declaimed upon theſe topics with prodigious vehemence, and deplored the neglect of them by the generality of the clergy, he goes on in the following curious manner:

'Whence proceed all theſe abominations, and that ſpirit of licentiouſneſs which every where prevails? What is the reaſon that vice and immorality, oppreſſion, rapine, and injuſtice, rage ſo much among us? that our great people are intoxicated with a ſpirit of luxury and ambition; and our common people are mad after pleaſures and diverſions? that all, diſcontented in their ſtations, are quitting their own ſpheres, and ruſhing into thoſe above them? that atheiſm and infidelity gain ground, and that freethinkers ſcoff at all religion, and trample revelation under their unhallowed feet? What is the cauſe of all this horrid train of evils, every where ſo juſtly and loudly complained of, portending ſome dreadful ſtorm ready to burſt over this guilty land? However ſtrange and paradoxical it may ſeem, and however contrary to the prevailing opinion of the day, I dare be bold to affirm, that next to the corrupt fountain from whence all theſe ſtreams of impurity flow; namely, the heart of man; " it is owing to *this preaching of morality in our churches*, which for half a century has occupied the place of the goſpel doctrines of the reformation."

The Writer proceeds in a ſimilar ſtrain through the remainder of his pamphlet; towards the cloſe of which he ſo warmly calls upon the rulers of the church to exert their authority in refuſing ordination to, and otherwiſe reſtraining, the uncalviniſtical part of the clergy, that every perſon of candid and liberal ſentiments muſt ſincerely rejoice that no degree of power is lodged in the hands of ſuch furious bigots as our Author.

POETICAL.

Art. 36. *The Origin of the Newcaſtle Bur*; *a Tale.* In Hudibraſtic Verſe. 8vo. 6d. Nicoll.

It has been commonly remarked, of perſons born and bred at Newcaſtle upon Tyne, that few of them can pronounce any word which hath an *r* in it; and that for brother, they articulate *bother*, for dram, *dam*, for grocer, *gocer*, &c. Of this *Shibboleth* ſome wag has taken advantage, in order to mortify ' the worthy inhabitants of Newcaſtle and Gateſide, not forgetting their illuſtrious brethren of Sandgate.' There is no great humour in his tale, nor excellence in his verſification: but he laughs at the critics; of whom he ſays:

> Equal to me their praiſe or blame,
> I write for fun, and not for fame,
> And tho' the muſe I love as life,
> She's but my miſtreſs,—not my wife.

This *funny* Writer, however, does not content himſelf with mere ridicule; for he is outrageouſly ſevere on the people of Newcaſtle, &c. abuſing them as groſsly as Mr. Savage did the inhabitants of Briſtol:—whether from a ſimilar cauſe, or not, is beſt known to himſelf.

Art. 37. *Momus, a critical Examination into the Merits of the Performers, and Comic Pieces, at the Theatre-Royal in the Haymarket.* 4to. 1s. Almon.

This Mr. Momus rails at Mr. Foote and his performers; and, in very bad writing, accuſes them of bad playing; take for a ſpecimen, the following ſimile:

> Like the loud Quack, in ſome ſmall country town,
> Who, with his fool, entices ev'ry clown
> To ſee his pranks, and filthy drugs to vend,
> And, with a *puff* their quality commend:
> So Foote, like him, his own loud trumpet blows,
> And, with a *puff* his traſh for wit *impoſe*.

With ſuch a Bard as this, we ſhall never quarrel about a little ſenſe, or grammar; ſo—good bye t' ye, Mr. Momus.

NOVELS.

Art. 38. *The Hiſtory of Alicia Montagu.* By the Author of Clarinda Cathcart. 12mo. 2 Vols. 6s. Robinſon and Roberts.

What we have ſaid, in regard to this Writer's former production (the hiſtory of Miſs Cathcart*) may be juſtly applied to her preſent novel: but we would adviſe her, in her future performance, to avoid ſome peculiar phraſes, which we take to be the growth of North-Britain, and which ſome Engliſh readers may be at a loſs to underſtand. They may, perhaps, for inſtance, when our Author ſpeaks of a lady's being *frail*, be led to form concluſions diſadvantageous to the lady's reputation: when nothing more is meant, than bodily indiſpoſition, from the effects of a cold, a fever, or a fit of the rheumatiſm.

* See Review, Vol. XXXIII. p. 405.

Art. 39. *The Inſtructive Novelliſt*:—a Collection of moral, entertaining, and improving Stories, on various Subjects, compiled from the beſt Authors. 12mo. 1s. 6d. Noble.

Adapted to the taſte of young maſters and miſſes.

Art. 40. *The Farmer's Daughter of Eſſex.* By James Penn, Vicar of Clavering cum Langley, in the County of Eſſex, and Lecturer of St. Ann and Agnes, Alderſgate. 12mo. 3s. Printed for the Author, and ſold at his Houſe in Chriſt's Hoſpital.

An harmleſs but injudicious performance. The Author ſeems to have a great zeal for good works, but his preſent ſtory-book will hardly come under that denomination; and we are truly ſorry, both for his ſake and our own, that the reverend Writer hath ſo much miſ-ſpent *his* time and encroached upon *ours*. Novel writing is by no means his talent. He knows too little of the world, and is in no reſpect a maſter of the art of touching the Reader's paſſions, of engaging his attention by intereſting or affecting ſcenes and ſituations, or of diverting his mind by the lively ſallies of wit and humour. In brief, the hiſtory of the farmer's daughter of Eſſex is, in our opinion, one of the moſt inſipid, and, at the ſame time, one of the moſt abſurd romances that we ever had the mortification of peruſing.

Art. 41. *The Hiſtory of the Chevalier des Grieux; written by himſelf.* Tranſlated from the French. 12mo. 2 Vols. 5s. White.

This is rather a *re*-publication than a *new* one; it conſiſting only of the ſtory of the Chevalier de Grieux, which was tranſlated about twenty years ago, and printed with the well-known memoirs of the Marquis de Bretagne: ſuppoſed to be written by M. Prevoſt, famous for his novels † and other writings. This ſtory, in the old tranſlation, makes only the latter part of the 3d volume of Bretagne's memoirs; but, by the late improvements in the art of printing, it is now ſwelled to two pretty little alamode pocket tomes.—It is probable that neither the Tranſlator nor the Bookſeller were apprized of the Chevalier's former appearance in an Engliſh dreſs.

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† Particularly the adventures of Mr. Cleveland, a pretended natural ſon of Oliver Cromwell; and the Dean of Coleraine; both of which, as well as his other work above-mentioned, (the Marquis de Bretagne) have been naturalized and well-received in this country.

Art. 42. *The Hiſtory of Indiana Danby.* By a Lady. Vols. 3 and 4. 12mo. 6 s. Lownds.

In our 32d Vol. p. 480, we endeavoured to give ſome idea of the character of this novel, from a peruſal of the firſt and ſecond volumes. To that little article we refer our Readers, as a ſufficient recommendation of Miſs Danby; and ſhall only add that the work is now compleated, in four volumes.

MEDICAL.

Art. 43. *The Conductor, and Containing Splints: or a Deſcription of two new-invented Inſtruments, for the more ſafe Conveyance, as well as the more eaſy and perfect Cure of Fractures of the Leg, whether ſimple or compound. To which are added three Copper-plates, ſhewing the Conſtruction and Application of the Conductor.* By Jonathan Wathen, Surgeon. 8vo. 1 s. Rivington.

It is with pleaſure that we receive the invention of any mechanical contrivance to diminiſh the pain which neceſſarily attends many of the chirurgical proceſſes. The intention of the Conductor is to ſecure, as far as poſſible, the fractured limb, in the removal from the place where the accident occurred, to the place where the cure is to be compleated: it conſiſts of two tin *canulæ*, with grooves and ſliders; theſe *canulæ* with their ſliders encloſed, are, like ſplints of the ſame length, to be placed one on each ſide the fractured leg, and ſecured on the knee and ancle joints by a tin band which is jointed and cuſhioned. The ſlider may be drawn out at pleaſure, and the degree of extenſion thus procured, is continued by a key-check which faſtens on the teeth of the ſlider. The conductor may be ſhortened by preſſing the key and letting the ſlider return into the canula.—This uſeful contrivance is executed by Mr. *Maſemore, jun.* Tinman, in *Old Bethlem.*——Where ſuch a conductor however is not at hand, might not an *extempore* one be made of two *wooden ſplints* of a ſufficient length, and ſecured by a proper bandage at the knee and ancle joints?

The *new-invented ſplints* recommended by Mr. Wathen, are made of ſtrong leather, and worked into the ſhape of the limb by hammering and jacking upon blocks.—But what occaſion for any ſplints?—If the conductor will ſecure the limb in the removal from place to place, will it not likewiſe be ſufficient to keep the limb duly fixed, when the patient is in bed?—Splints of whatever compoſition, muſt encreaſe the heat of the limb, and muſt be moved alſo either for dreſſing or embrocation.— But if the limb lies ſecure either by the conductor or wooden-ſplints which reach from ancle to knee; it may be dreſſed or embrocated at pleaſure, and needs not be encumbered with the additional load of ſplints.—*Simplicity* in every apparatus of this kind is the moſt certain mark of *perfection.*

Art. 44. *Obſervations on the Air, and Epidemic Diſeaſes, from the Beginning of the Year* 1738, *to the End of the Year* 1748. Vol. II. By John Huxham, M. D. F. R. S. Now tranſlated from the Original, by his Son, John Corham Huxham, A. M. 8vo. 4s. 6d. Hinton.

Upon the whole, this is a good tranſlation of an uſeful and well-known work: it is not however without its faults. It would better have anſwered the purpoſe of an Engliſh reader, had the following terms been literally tranſlated:—*Craſis* of the blood:—*Craſis* of the fluids: Στασις and corruption:—diſſipating the *miaſmata*: &c. &c.—In ſome places the language is faulty:—' unſeaſonable *warmth's rarefying* the blood:'—' a kindly, univerſal *ſweat's coming on*,' &c. and in ſome few places the tranſlation is falſe: the following paſſage, p. 168,—' after this we had recourſe to fomentations, clyſters, and anodynes, which produced *ſome ſleep*; but then a vaſt languor and *ſleep* came on,' —is a tranſlation of this Latin ſentence: ' *ad fomentum dein et clyſma, necnon anodyna* confugimus, *hinc quies aliqua, ſed languor magnus, obrepſit denique ſomnus*.'—The true literal tranſlation would have been;—we then had recourſe to fomentations, clyſters, and anodynes, hence ſome reſt, (viz. he was more eaſy, more compoſed) but great languor, and at laſt ſleep crept on.

Art. 45. *Obſervations on Specific Medicines, wherein the moſt ſelect and approved Specifics in the whole Materia Medica are deſcribed, with the different Diſorders to which they are adapted, &c. &c.* By a Phyſician in the Country. 8vo. 2s. 6d. Fletcher.

We learn from the work before us, that this Phyſician in the Country is one Mr. Farrer:—that, ' ſuch perſons as deſire to conſult the Doctor, may ſend their caſes to him, to be left at Mr. Fletcher's and Co. Bookſellers, at the Oxford-theatre, in St. Paul's Church-yard, and all letters (poſt paid) ſhall be anſwered as ſoon as the diſtance of place will admit:—and that, ' all his ſpecific medicines are ſigned by the Author in his own hand-writing, and ſealed with his coat of arms, to prevent impoſitions.'

In the preface and introduction to theſe Obſervations, there are ſome juſt remarks with reſpect to the preſent ſtate and practice of phyſic: the Obſervations themſelves likewiſe are above the uſual ſtyle of quack advertiſements; in theſe however we meet with a great deal of crude theory, which we apprehend ſhould particularly be kept clear of, when an author treats of ſpecific medicines.

Art. 46. *An Eſſay on Inoculation for the Small-pox, wherein the Nature of the Diſeaſe is explained, the various Methods of Preparation that have been practiſed in America are critically examined, and that which the Author has found, from his own Experience, to be moſt ſucceſsful, is clearly laid down. With an Appendix containing a chymical Examination of Mr. Sutton's Medicines.* By Thomas Ruſton, M. D. 8vo. 1s. 6d. Payne.

Dr. Ruſton's method not being eſſentially different from that which is, at preſent, univerſally known and practiſed in this kingdom, we think it unneceſſary to give our Readers a particular account of it. He is of opinion that the ſmall-pox is not an inflammatory but a putrid diſeaſe, and that the ſucceſs of the preſent method of inoculation is chiefly owing to the antiſeptic regimen and courſe of evacuants. The appendix contains a few experiments which ſeem pretty evidently to prove that calomel is the principal ingredient in Mr. Sutton's medicines, and that they contain no antimony, as hath been generally ſuppoſed. Upon the whole, the Doctor appears to be an expert chymiſt, and a rational phyſician.

Art. 47. *Occaſional Letters on the Practice of Inoculation.* 4to. 6d. Wilſon and Fell.

The intent of theſe pious epiſtles is to diſcourage the practice of inoculation. The Author, notwithſtanding his piety, is a very weak reaſoner, and a very indifferent writer.

SERMONS.

I. *The Practice of Inoculation recommended*—at St. James's Church, Weſtminſter, April 9, 1767; on the Anniverſary Meeting of the Governors of the Small-pox Hoſpitals; by the Rev. William Dodd, L.L.D. Chaplain in Ordinary to his Majeſty. To be had of the Secretary, Mr. Reynolds, in Bartlet's-Buildings, Holborn.

II. For the newly-eſtabliſhed Charity-School at St. John's Clerkenwell. By the Rev. Chr. Nicolls, Lecturer of St. Michael's, Wood-ſtreet. Turpin.

III. *Truſt in God in Time of Scarcity recommended*—before the Univerſity of Oxford, April 5, 1767. By Thomas Weare, M. A. of Jeſus College. Rivington.

IV. *An Apology for the Church of England*—in the Abbey-Church of Bath, on Trinity-Sunday, May 25, 1767. By Joſeph Parſons, M. A. Rivington.

V. *The Evidence from Miracles ſtated, and vindicated from ſome late Objections:*—preached at the Viſitation of the Rev. Dr. Moſs, Archdeacon of Colcheſter, (now Lord B. of St. David's) at St. Peter's Colcheſter, May 20, 1765: and before the Univerſity of Oxford, May 24. 1767. By Nath. Forſter, M. A. Rector of All-Saints, Colcheſter, and Tolleſhunt-knight's, Eſſex; and late Fellow of Ball. Coll. Oxford. Fletcher.

This excellent ſermon is chiefly in anſwer to what Hume and Rouſſeau have advanced againſt the exiſtence and credibility of miracles.—— We find by an advertiſement prefixed to it, that the public is indebted to the ſame ingenious and judicious writer for the *Enquiry into the Cauſes of the preſent high Prices of Proviſions*—of which an account is given in this month's Review; vid. p. 40, & ſeq.

CORRESPONDENCE.

E. R—— having, in a letter from Cumberland, dated May 25, called upon us for a farther Account of Purver's Tranſlation of the Bible; we take this method of acquainting him, that the reaſons which induced us to poſtpone the continuation and concluſion of that article, ſtill ſubſiſt: the ſubject, however, is not forgotten. Mean time, the writer of this letter has our hearty thanks, for the hint which he has ſo candidly offered, and ſo handſomely expreſſed.

⁂ The Author of the Letter to Dr. Formey will excuſe us if we cannot beſtow all the attention he ſeems to require upon one article of controverſy. He will pleaſe to conſider how *much* we ſtand engaged for to the Public; and what neceſſity there is for our briefly conſigning many articles to the Catalogue-part of our Review which may ſeem to merit higher diſtinction: but the narrow limits of our plan, and the multiplicity of new publications, affords ſo obvious an apology, that we ſuppoſe it needleſs to offer any thing farther on this head.

☞ MONITOR's letter would have been entitled to the moſt reſpectful acknowledgment, had not the Writer, in ſome parts of it, deviated from the principles of candor, and the rules of good-breeding. We ſhall, therefore, content ourſelves with giving him this aſſurance, in brief, that he is totally miſtaken in his idea of the conduct and motives of the Reviewers, in regard to the particular ſubject of his animadverſion; and that they utterly diſapprove ALL church-ſubſcriptions, whatever.

†‡† If the gentleman who ſent us ſome ſtrictures on a certain publication, with a query relating to a paſſage in the Confeſſional, will favour the perſon to whom his letter was particularly addreſſed, with an interview, it will greatly add to the obligation, &c. &c.

‡‖‡ In Anſwer to ORLANDO, who expreſſes his impatience for our remarks on Mr. Hoole's tranſlation of Metaſtaſio, we aſſure this Correſpondent, that we have peruſed the work with pleaſure, and that our account of it is now finiſhed, and will be inſerted in the Review for Auguſt.

§†§ The concluſion of Sir James Steuart's *Principles of Political Oeconomy* in our next.

N. B. In the concluding paragraph of our article relating to this work, in the Review for laſt month, for trading neceſſaries, read *trading companies.*

♭*♭ Dr. Prieſtley's Hiſtory of Electricity will certainly appear in the Review for next month.

†,† TOM JONES is entitled to our thanks for his intelligence, notwithſtanding the particulars he communicates were known to us before.

THE

MONTHLY REVIEW,

For AUGUST, 1767.

The Works of Metaſtaſio tranſlated from the Italian. By John Hoole. Vol. 1ſt and 2d. 12mo. 6s. Davies, 1767.

IT may be obſerved, of Metaſtaſio's poetry, that it is, excluſive of the language, of no particular nation. The genius of the Poet is by no means confined to that of his country: he has imbibed the taſte of different nations in their reſpective excellencies; and, to the peculiar tenderneſs and harmony of the Italian, he has added the eaſy gallantry, and refined morality, of the French; together with the ſtrong clear ſentiment, and the conſcious dignity of the Engliſh muſe. He is not, however, altogether diveſted of national peculiarities: had he written in a country where the drama took its laws from nature, it is to be preſumed that he would have paid more attention to her principles; or, at leaſt, that his theatrical performances would have had more conſiſtency and probability, both as to the events and characters, than under ſuch diſadvantages we can allow them. That precept of Horace,

Ficta voluptatis cauſâ ſint proxima veris,
Nec quodcunque volet poſcat ſibi fabula credi,

ſeems in general to have had very little weight with the Italian Poet. He has rather been ſtudious of ſingularity than of natural propriety in his characters; nor has he often been at the pains of attempting to reconcile the former with the latter.—Of his dramatic poems the firſt that appears in Mr. Hoole's tranſlation is

ARTAXERXES.

The ſubject of this piece is known to moſt Engliſh readers from the popular opera that was taken from it. The ſentiments are in many places very fine, and heightened by the united enthuſiaſm of poetry and philoſophy. Thus Artaxerxes, on the ſteady aſſurance and firmneſs of the innocent Arbaces, when he is charged with the murder of Xerxes,

Quella fronte ſicura, e quel ſembiante
Non l' accuſano reo, l' eſterna ſpoglia
Tutta d' unalma grande
La luce non ricopre ;
E in gran parte dal volto il cor ſi ſcopre.
Nuvoletta oppoſta al ſole
Speſſo ilgiorno adombra, e vela,
Ma non cela
Il ſuo ſplendor.
Copre in van le baſſe arene
Picciol rio col velo ondoſo,
Chè rivela il fondo algoſo
La chiarezza dell' umor.
Thoſe looks erect, that open mein of virtue
Can never ſpeak the traitor : no diſguiſe
Can hide the luſtre of a noble mind ;
And in the features oft we read the heart.
Light vapours that aſcending play,
And ſpread with fleecy clouds the day,
May thinly veil,
But not conceal,
The ſun's refulgent ray.
vain the ſhallow riv'let flows
The ſandy bed to hide ;
The clear, tranſparent chryſtal ſhews
Each reed beneath the tide.

The following line in the Italian,

E in gran parte dal volto il cor ſi ſcopre,

is not properly tranſlated by

And in the features oft we read the heart.

For the features properly ſignify the invariable form or mould of the face, but in this place a particular ſtate or caſt of countenance is alluded to.

— rivela il fondo algoſo
La chiarezza dell' umor.
The clear, tranſparent cryſtal ſhews
Each reed beneath the tide.

No : there is a double inaccuracy here, in the ſenſe, and in the application of it. It is not natural or uſual for a *ſhallow* rivulet to ſhew ſo tall a vegetable as a reed *beneath* the tide ; nor has a reed any thing contemptible in it, which is here a neceſſary object. Metaſtaſio intended to ſhew, by the former part of his ſimile, that the countenance of a good man would diſcover his virtue, notwithſtanding the tranſient gloom that might overcaſt it, as the ſun diſcovers his luſtre through the oppoſite clouds ; and, on the other hand, that the countenance of a wicked man would betray his guilt, as the ſhallow ſtream diſcovers the dirt and weeds (*il fondo algoſo*) at the bottom. For want of this contemptible object, the greateſt part of the beauty and propriety of the ſimile is loſt.

When Mandane finds not in herſelf that ſenſibility ſhe might have been ſuppoſed to have experienced on the death of her lover Arbaces, ſhe thus philoſophically and beautifully accounts for it:

O che all' uſo di mali
Iſtupidiſca il ſenſo, o ch' abbian l' alme
Qualche parte di luce
Che preſaghe le renda; io per Arbace
Quanto dovrei non ſo dolermi.

Whether too frequent ſorrow dulls the ſenſe,
Or that our ſouls partake ſome inward light
That glances at futurity, I know not:
I cannot mourn Arbaces as I ought.

Yet the character of Mandane, like moſt of the others in this play, is in the higheſt degree unnatural. She, who, from the violence of her paſſion for Arbaces, muſt naturally have been moſt concerned for his preſervation, exerts her utmoſt influence and induſtry to bring about his death. She does not leave matters to the common forms of juſtice, but uſes her private ſolicitations to expedite the death of her favoured lover. Artaxerxes, we ſuppoſe, was intended to be an amiable character; but this amiable man orders the execution of his brother, upon the ſlighteſt ſuſpicions, facilitates the eſcape of his friend, while he has reaſon to believe him guilty, and at laſt, to confirm our aſtoniſhment at the weakneſs of his conduct, pardons the execrable wretch whoſe vile ambition had been the deſtruction of his father and his brother, and had involved himſelf and his kingdoms in the greateſt diſtractions. The character and conduct of Artaban are, if poſſible, more abſurd than thoſe of Artaxerxes are weak. He firſt informs his ſon Arbaces that he had murdered Xerxes, and then very calmly proceeds to paſs ſentence in public judgment upon that ſon for the murder, without ſo much as privately giving him any hopes of a reſcue after his ſentence, or conferring with him on his intentions.—The love of Semira and Artaxerxes is altogether unintereſting, and the ſquabbles of that princeſs and Mandane before the king on the throne of judgment are impertinent and ridiculous. In ſhort, there is hardly one character in this play that has any claim to nature or common ſenſe: that of Arbaces is the leaſt exceptionable, but his filial piety to ſuch a father, when carried to ſo high a pitch, is extravagant and romantic.

The OLYMPIAD.

After the ſucceſs of Taſſo's Amynta, and the ſtill greater reputation of Guarini's Paſtor Fido, the paſtoral drama became a favourite object with the Italian poets, and moſt of them formed themſelves on thoſe two great maſters. Their ſucceſs, notwithſtanding, was ſo indifferent, that the greateſt part of their performances died even in rehearſal. Such was literally the caſe with the Olympiad itſelf when ſet to muſic in our country, but in Italy the name of Metaſtaſio and the merit of the poem procured it a better reception. On the Engliſh ſtage, indeed, it met with ſome diſadvantages from the diſcountenance of two ſuperior perſonages: Signora Spàgnuoli was diſpleaſed with the part aſſigned her, and the Amici being diſſatisfied with her price, fled, like Argene, into another country. It may poſſibly be diſputed whether this play has a right to be called a paſtoral drama, as the buſineſs is full of the heroic; but the rural ſcenery, the paſtoral appointment, and ſituation of moſt of the characters, together with the cloſely imitated ſtyle and ſpirit of the Paſtor Fido, both in the complication of the plot, and in the general enthuſiaſm of the piece, may determine the propriety of the title. Great attention is paid to nature and the paſſions through the whole, and there is not perhaps a more intereſting ſcene in any performance of the kind, than the following, between Megacles and Ariſtea. It muſt be underſtood that Megacles was the friend of Lycidas, and that the latter being in love with Ariſtea the daughter of Cliſthenes, who was appointed the prize of the conqueror at the Olympic Games, had engaged his friend to contend for her in his name. Megacles was then unacquainted that Ariſtea was the perſon whom he had ſo long loved, and by whom he was equally beloved. However, he contends and conquers in favour of Lycidas, and the ſubject of the ſcene that follows is a ſtrong and affecting conteſt between love and friendſhip; the latter leading him to the intereſt of Lycidas, the former inducing him to conſult his own:

Megacles. O cruel recollection!
Ariſtea. At length we are alone, and I may now,
Without conſtraint, give vent to joy; may call thee
My hope, my treaſure, my delight——
Megacles. No princeſs;
Thoſe rapt'rous names are not for me; reſerve them
To grace a happier lover.
Ariſt. And is this
A time for ſuch diſcourſe? this happy day—
But thoughtleſs as I am thou doſt but mock me;
I am to blame to be alarm'd.
Meg. Alas!
Thou haſt but too much cauſe——
Ariſt. Explain thyſelf.
Meg. Hear then; but rouze thy courage, Ariſtea:
Prepare thy ſoul to give th' extremeſt proof
Of dauntleſs virtue.
Ariſt. Speak, what wouldſt thou ſay?
How my heart ſhudders!
Meg. Haſt thou not declar'd
A thouſand times, 'twas not my form that won thee,

But that ſincerity, that grateful mind,
That ſoul of honour which inſpir'd my thoughts?
Ariſt. Moſt true indeed: ſuch didſt thou ſeem to me;
As ſuch I know thee yet, as ſuch adore thee.
Meg. Should Megacles e'er change from what thou knew'ſt him,
Be falſe to friendſhip, perjur'd to the gods,
Forget the benefits conferr'd upon him
And give him death to whom he owes his life;
Say, couldſt thou love him ſtill? permit him ſtill
To woo thee, or receive him for thy huſband?
Ariſt. And doſt thou think that I can e'er ſuppoſe
My Megacles ſo loſt to ev'ry virtue?
Meg. Know then by fate's decree, that Megacles
Muſt be this wretch if e'er he proves thy huſband.
Ariſt. What haſt thou ſaid?
Meg. Now hear the fatal ſecret.
The prince of Crete, who languiſh'd for thy charms,
Implor'd my pity; 'twas to him I ow'd
My life preſerv'd: ah! princeſs, judge thyſelf,
Could I refuſe——
Ariſt. And thou haſt fought——
Meg. For him.
Ariſt. And wilt thou loſe me thus?
Meg. Yes, to maintain
Myſelf ſtill worthy of thee.
Ariſt. Muſt I then——
Meg. Thou muſt compleat my taſk: O Ariſtea!
Confirm the dictates of a grateful heart.
Yes gen'rous maid, let Lycidas henceforth
Be what till now thy Megacles has been;
To him transfer thy love: my friend deſerves
This happineſs: I live within his breaſt;
Nor can I deem thee loſt if he has gain'd thee.
Ariſt. Diſtracting change! I fall from higheſt heav'n
To deepeſt hell;—a paſſion pure as mine,
Deſerves a better fate.—Alas! without thee
Life is not life!
Meg. O beauteous Ariſtea!
Do not thou too conſpire againſt my virtue;
Already has it coſt me dear to form
This dreadful reſolution; one ſoft moment
Deſtroys the glorious work.
Ariſt. To leave me thus——
Meg. I have reſolv'd.
Ariſt. Haſt thou reſolv'd? and when?
Meg. This is the laſt—How ſhall I live to ſpeak it?
This is the laſt farewell.
Ariſt. The laſt!—Ingrate!
Aſſiſt me, Heav'n! my feet begin to fail;
Cold damps bedew my face; methinks I feel
The freezing hand of Death upon my heart.

Meg. My boaſted fortitude decays apace; [*Leans againſt a tree.*
The longer I remain, the leſs I find
The pow'r to part—Rouze, rouze my ſoul!—I go——
O! Ariſtea, live in peace.
Ariſt. What ſay'ſt thou?——
Wilt thou then leave me!
Meg. Fate, my Ariſtea,
Demands this ſeparation.
Ariſt. And thou go'ſt——
Meg. Yes, never to return. [*Going.*
Ariſt. Hear me—Ah no!——
Say, Whither go'ſt thou?
Meg. Far from thee, my love,
To breathe in other climes. [*Going, he ſtops at the entrance.*
Ariſt. O help!—I faint——
[*Falls in a ſwoon upon a rock.*
Meg. Unhappy Megacles! what do I ſee!
Her ſpirits ſunk with grief; my only joy, [*Returning.*
My Ariſtea droop not thus: behold
Thy Megacles is here—I will not go——
Thou ſhalt be yet—What have I ſaid? Alas!
She hears me not: and have ye cruel ſtars,
More miſery for me? No; there reſts but this,
This only to ſuſtain! Where ſhall I find
A friend to counſel? What muſt I reſolve?
To leave her thus were cruel tyranny!
But what avails my ſtay? Shall I eſpouſe her,
Deceive the king, betray my friend? O! never:
Honour and friendſhip both forbid the thought:
Yet may I not at leaſt defer this parting?
Alas! my reſolution then muſt meet
A ſecond ſeparation: cruelty
Is mercy now.—Farewell, my life! farewell,
My dear loſt hope! On thee may Heav'n beſtow
The peace deny'd to me—[*kiſſes her hand*]—Almighty pow'rs!
Preſerve this beauteous frame, and add to her's
The days that I may loſe!—What, Lycidas!
Where art thou Lycidas? [*Looking out.*

There is ſomething inexpreſſibly affecting in this ſoliloquy over the fainting beauty; it is well tranſlated too, but the lines,

——Almighty powers,
Preſerve this beauteous frame,——

are not equal to

——Voi, reſpirate
Queſte bell' [illegible]——

There is a happineſs and propriety in the expreſſion, *Queſte bel' [illegible]*, which is not conveyed by *this beauteous frame.*

There are ſome little inaccuracies in this piece which the Tranſlator may correct at his leiſure, ſuch as [illegible], and [illegible]

[illegible]

HYPSIPILE.

An extravagance of ſcenery, figures and action, an uproar of buſineſs, buſtle, confuſion and outrage, render this opera ſtriking in the exhibition, though it is unaffecting in the peruſal: nothing can be more truly laughable than ſome of the moſt tragical parts of it, and the higheſt circumſtances of diſtreſs are brought about and conducted by ſuch extraordinary means as would turn pity into burleſque. Yet there is one ſcene in this opera, of diſtinguiſhed beauty and excellence of ſentiment: it is where the raviſher Learchus has got the good king Toantes in his power, and vainly endeavours to intimidate him by his threats:

Learchus.

——— No more:
Thou art my priſoner.
Toantes. What unheard of treaſon!
Le. At length thou 'rt fallen into my ſnare: thy life
Is at my will: endure thy lot with patience.
'Tis thus the world for ever ſhifts the ſcene,
And adverſe fortune ſtill ſucceeds to good:
'Tis now thy turn to plead for mercy.
To. Villain!
Le. Toantes, change this language: my example
Might teach thee prudence: 'twas but now I bent
With humble prayers, a ſuppliant at thy feet.
To ſuit our tempers, as the various turns
Of life demand, is ſure a needful virtue.
The force thou ſeeſt is all at my command:
I can at will——
To. What canſt thou further do?
Take from this ebbing life it's poor remains,
Already irkſome from the double weight
Of years and ſorrow?
Le. Thus Learchus ſaid,
But while he ſpoke his tongue bely'd his thoughts.
To. Great is the difference 'twixt my heart and thine.
Le. Vain boaſting all! Each animal that lives
Deſires to hold his being: conſtancy,
Which heroes vaunt in Fate's extremeſt trials,
Is but an art to cheat th' unthinking vulgar:
I read thy ſecret breaſt, and know thou trembleſt.
To. Yes, I might tremble, if Toantes' ſoul
Were form'd like thine: a thouſand horrid crimes
Would then for ever haunt my guilty ſight;
Still ſhould I ſeem to hear the bolts of Jove
For ever hiſſing round me; Jove th' avenger,
Who puniſhes the guilt of human-kind.
Le. To me the wrath of Heav'n is not ſo dreadful.
To. Vain boaſting all! Thou canſt not harbour peace;
For ſtill congenial with our nature grows

The love of virtue; if it prove too weak
To guard from crimes, at leaſt it will ſuffice
To be their puniſhment: it is a gift
From Heav'n, decreed to be a ſcourge to thoſe
Who dare abuſe it; and the greateſt curſe
The wicked find, is that their hearts retain,
Ev'n in their own deſpight, the ſeeds of honour,
And feel a conſcious ſenſe of ſov'reign goodneſs:
I read thy ſecret breaſt and know thou trembleſt.
Le. My friends, take hence this ſage philoſopher,
Whoſe knowledge can explore the human mind;
Conduct him pris'ner to the ſhips; and thou,
Lay by that uſeleſs ſword.
To. There—take it, traitor!
[*Throws away his ſword.*
Le. Now muſt thou bid adieu to kingly pride;
Toantes is the vanquiſh'd, I the victor.
To. Firſt, impious wretch! theſe features view,
Then judge impartial of the two,
Where lies the victory;
Though free, thy looks are pale with fear,
While I theſe chains undaunted wear,
And pity feel for thee.

That fine ſpeech of Toantes, "Vain boaſting all," by the elegant ingenuity of the argument, reminds one of Milton's defence of temperance, in his Comus; and the Tranſlator has happily fallen into our great poet's manner.

TITUS.

This opera is regular, great, and affecting throughout; the characters too are generally in nature. We muſt however except the romantic paſſion of Sextus for the diabolical Vitellia, particularly where he perſiſts to keep her ſecret in the extremities of deſpair; for love, as Metaſtaſio himſelf obſerves, and as Sir Charles Sedley obſerved before him, ſeldom ſurvives hope. That he ſhould continue therefore to love and defend a fury who had involved him in the moſt dreadful diſtreſs, and had made him the inſtrument of her vengeance, even whilſt ſhe avowed a paſſion for another, is contrary to all natural conduct. The character of Titus is admirably maintained through the whole; it is thus beautifully drawn by Sextus:

Look thro' the records of antiquity,
You ſeek in vain his equal: can your mind
Paint one more generous or merciful?
Speak to him of rewards, his treaſures ſeem
Too poor to anſwer merit: ſpeak of puniſhment,
His goodneſs finds excuſe for ev'ry crime:
He theſe forgives for unexperienc'd youth,
And thoſe for hoary age: in ſome he ſpares
Th' unſullied fame of an illuſtrious houſe;

And pities others for their abject ſtate:
He meaſures not his life by length of years,
But acts of goodneſs done; and thinks the day
Is loſt, that has not made ſome ſubject happy.

The conduct of Titus when divine honours are offered him is nobly painted and does the higheſt honour to human nature. Thus it is repreſented in the following ſcene:

Publius. This day the ſenate ſtile thee, mighty Cæſar,
The father of thy country; never yet
More juſt in their decree.
Annius. Thou art not only
Thy country's father, but her guardian god.
And ſince thy virtues have already ſoar'd
Beyond mortality, receive the homage
We pay to Heav'n. The ſenate have decreed
To build a ſtately temple, where thy name
Shall ſtand enroll'd among the pow'rs divine,
And Tiber worſhip at the fane of Titus.
Pub. Theſe treaſures, gather'd from the annual tribute
Of ſubject provinces, we dedicate
T' effect this pious work, diſdain not Titus,
This public token of our grateful homage.
Tit. Romans! believe that ev'ry wiſh of Titus
Is center'd in your love: but let not therefore,
Your love, forgetful of its proper bounds,
Reflect diſgrace on Titus, or yourſelves.
Is there a name more dear, more tender to me,
Than father of my people? yet even this
I rather ſeek to merit than obtain.
My ſoul would imitate the mighty gods
By virtuous deeds, but ſhudders at the thought
Of impious emulation. He who dares
To rank himſelf their equal, forfeits all
His future title to their guardian care.
O! fatal folly when preſumptuous pride
Forgets the weakneſs of mortality!
Yet think not I refuſe your proffer'd treaſures,
Their uſe alone be chang'd.—Then hear my purpoſe:
Veſuvius, raging with unwonted fury,
Pours from her gaping jaws a lake of fire,
Shakes the firm earth, and ſpreads deſtruction round
The ſubject fields and cities: trembling fly
The pale inhabitants, while all who 'ſcape
The flaming ruin, meagre want purſues.
Behold an object claims our thoughts; diſpenſe
Theſe treaſures to relieve your ſuff'ring brethren:
Thus, Romans! thus your temple build for Titus.

In what a beautiful vein of philoſophic poetry does the illuſtrious emperor deſcribe the happineſs of humbler allotments:

How wretched is the lot of him who reigns!
We 're ſtill deny'd the benefits of life

The [illegible] men enjoy amid the woods
See the poor cottager, whose homely limbs
Are clad in rude attire, [illegible] but
But [illegible] independence of heart,
Sleeps undiſturb'd the live-long night, and leads
His days in quiet: little are his wants:
He knows [illegible] or hate him; to the foreſt
[illegible]
[illegible] heart
[illegible] —But we amid all
Our [illegible] pomp, muſt ever live in doubt;
[illegible] and fear before our preſence ſtill
[illegible] the features foreign to the heart.
[illegible] have [illegible] to feel this ſtroke
From [illegible] friendſhip!

DEMETRIUS.

[illegible]is performance is greatly inferior to Titus. Scenes of [illegible] tedious altercation diſguſt us in the firſt act; the un[illegible] change of ſentiment in Cleonice, who from a falſe ge[illegible] the [illegible] diſtinctions of delicacy, gives up the ruling [illegible], and refuſes to raiſe to her throne the worthy [illegible] us in the ſecond; the cha[illegible] are inſipid and inſignificant; Olin[illegible] and in the third Act, when [illegible] the dignity of his birth, the little [illegible] ſhepherd ſhews on diſcovering this [illegible] natural. The beſt ſcene [illegible] Cleonice, carried away [illegible] her love, would renounce her throne to [illegible] fortunes of Alceſtes, while, to equal her [illegible] ſhepherd would embrace a life of ſoli[illegible] without her.

[illegible], O how different is the taſk
[illegible], and to complete our purpoſe!
[illegible] I deem'd the conqueſt eaſy,
And [illegible] ſeem'd to yield the prize:
[illegible] of thee depriv'd,
[illegible] enfeebled loſes all its firmneſs;
[illegible] to love.
[illegible] What [illegible] thou therefore tell me?
Cl. That without thee
[illegible] that ſince my fate forbid me,
[illegible] Alceſtes and the crown,
[illegible] and not Alceſtes loſt.
[illegible] What [illegible] thou mean?
Cl. No longer on theſe ſhores
I [illegible] remain: with thee I'll fly
[illegible] other climes a happier air.
[illegible] with me! but where?—No, Cleonice;
Had

Had I the deeds of anceſtors to trace !
Or could I boaſt of ſubjects and a throne,
I might perhaps be led t' accept the proofs
Thy gen'rous love would give ! but all the kingdom
And ſubjects niggard fate to me affords,
Are ſome few flocks, and a poor ſimple cottage.
Cl. Yet in that cottage ſhall I feel the peace
Which in a ſtately palace, far from thee,
My breaſt muſt never find : no guards indeed
Will watch me whilſt I ſleep ; but in return
Jealous ſuſpicions never will diſturb
My calm unbroken reſt : tho' precious viands,
In coſtly gold deck not our homely board,
Yet from the bending boughs my hand ſhall pluck
The ripen'd fruit, where lurks no deadly juice
To chill my veins with unexpected death :
I'll wander o'er the hills and meads, but ſtill
Alceſtes at my ſide : my feet ſhall trace
The foreſt gloom, but ſtill Alceſtes with me :
Each ſun that ſets ſhall leave me with Alceſtes ;
And when again he riſes in the eaſt
To gild the morn, ſhall find me ſtill with thee.
Al. O Cleonice moſt ador'd ! amidſt
The ſcenes of happineſs, the pleaſing dreams
Of one whoſe ſoul o'erflows with love's exceſs,
I read the goodneſs of thy gen'rous heart :
Yet theſe alas ! are only vain illuſions
Sprung from the warmth of paſſion——
Cl. Vain illuſions !
Doſt thou believe me then incapable
To quit the throne ?
Al. And can you think that ever
Alceſtes will permit it ?—No my queen,
You ſhould have then conceal'd your virtues more,
And made me leſs enamour'd of your glory.
Great ſouls were never form'd to live retir'd
In calm inactive reſt. Shall I defraud
All Aſia of the long-expected peace,
Which, in the tumults of our troubled ſtate,
Your conſtancy and wiſdom muſt beſtow ?
Let us not, Cleonice, loſe the fruit
Of all our tears and anguiſh : thy example
Taught me this pure affection.—Yes my life,
Who would not ſuffer in ſo bright a cauſe ?
The ſtory of our loves remoteſt times
Shall learn, and with our loves our fortitude.
If we're deny'd to lead our days together
In mutual happineſs, at leaſt our names
Shall live conjoin'd, and ſhare one common glory.
Cl. And wherefore is not here all Aſia met,
That, hearing thee, they might excuſe the paſſion
Which once in Cleonice they condemn'd ?

But now I faulter'd; thou my dear Alceſtes,
Haſt ſtrengthen'd my reſolves, and from thy words
The virtue they excite receives more charms.
Go then—but firſt in me behold th' effects
Of fortitude like thine: yes thou ſhalt ſee
How I can imitate thy great example:
Come let us to the palace; there Alceſtes,
Shalt thou be told the conſort I will chuſe:
Thou ſhalt be preſent at the royal nuptials.
Al. It muſt not be—you put my conſtancy
To too ſevere a proof.
Cl. No—let us try
To emulate each other in our ſuff'rings.
Al. O Heav'n! thou little knows what cruel anguiſh
The conſtant lover feels, who pines with envy
To ſee another bleſt in the poſſeſſion
Of what himſelf muſt never hope t' enjoy.
Cl. I ſee full well the deep diſtreſs
Which jealous hearts endure;
But ſince I ſtill conſult thy peace,
In me confide ſecure.
Yes, when I leave thee thou ſhalt know
What thoughts my boſom move:
And while I faithleſs ſeem, I'll ſhow
The ſtrongeſt proof of love.

DEMOPHOON.

This opera has been received with the higheſt applauſe throughout Europe. The ſubject itſelf is of the moſt pathetic and affecting nature, and the paſſions and ſentiments that are raiſed upon it are ſuch as we feel at our ſouls. There is a variety in the diſtreſs that leads us from one ſenſation to another, and the event is ſo finely ſuſpended, that attention and curioſity are continually kept awake. There is a ſimplicity in the conduct, and a propriety in the characters of this piece. The ſpeeches are animated with the moſt vigorous ſtrain of poetry. The ſentiments are juſt and fine, and the ſongs are beautifully deſcriptive, harmonious and tender. The following in particular was never heard without repeated acclamations of *Brava!* and *Encore!*

Se tutti i mali miei
Io ti poteſſi dir;
Divider ti farei
Per tenerezza il cor:
In queſto amaro paſſo
Sì giuſto è il mio martìr,
Che ſe tu foſſi un ſaſſo
Ne piangereſti ancor.
Should I, alas! each grief impart
I've long been doom'd to know,
The tale would break thy tender heart
With ſympathy of woe.

Mr. Hoole, as the Reader will obſerve, has omitted the ſecond ſtanza in his tranſlation; the reaſons are beſt known to himſelf: perhaps it might be an overſight, or poſſibly it may be omitted in the edition from which he tranſlated. But we cannot ſo eaſily forgive him his unequal tranſlation of the following verſe, in that moſt affecting ſpeech of Timanthes, where he ſuppoſes his wife to be his ſiſter:

> —— *e leggo, oh Dio!*
> *Scolpito in ogni ſaſſo il fallo mio.*
> —— My crime
> For ever riſes dreadful to remembrance.

The image of diſtraction, of conſcious guilt and horror, is more feebly expreſt in the Engliſh than in the Italian.

Theſe, however, and ſuch little faults as theſe, we muſt expect to find in every tranſlation. We mention them from the ſame motives that induced us to point out the few exceptionable paſſages in Mr. H.'s verſion of Taſſo, that he might, if he thought proper, correct them in a future edition: at the ſame time, we freely declare our opinion, that an Engliſh tranſlation of Metaſtaſio, equally faithful, and more elegant than this, is not to be expected.

The Hiſtory and preſent State of Electricity, with original Experiments. By Joſeph Prieſtley, LL. D. F. R. S. 4to. 1l. 1s. Dodſley, &c. 1767.

Cauſa latet, vis eſt notiſſima. Ovid.

NO part of natural philoſophy ever excited the public curioſity ſo ſtrongly as that which forms the ſubject of the preſent article. The phenomena of electricity are ſo various, ſo brilliant, and ſo remote from the appearances under which natural bodies uſually preſent themſelves to our obſervation, that at the ſame time that they amuſe the ſuperficial and excite the attention of the moſt incurious obſerver, they are adapted to exerciſe the utmoſt faculties of the profoundeſt philoſopher, in the inveſtigation of their cauſes and relations. The number and variety of the experiments which have been made in this branch of philoſophy within our own times, is aſtoniſhing. The ſcarcity of obſervations made in the preceding ages, and even by our immediate predeceſſors, on a ſubject which has proved ſo fruitful in our hands, is almoſt equally ſurprizing. From the time of Thales and Miletus, and Theophraſtus, down to the middle of the laſt century, all that had been ſaid, or was known, concerning electricity, might be contained within the compaſs of a primmer. Even the more modern writers of general ſyſtems of natural philoſophy either neglected it, or thruſt the little they had to ſay concerning it, into ſome obſcure corner of their work, and under other articles; not finding it ſignificant enough to deſerve a place apart. From this humiliating view of a favourite ſcience, we turn our eyes with pleaſure to the proſpect of it in the triumphant ſtate wherein it is exhibited in the work now before us; in which its various amuſing, intereſting, and important phenomena, obſerved within the compaſs of the laſt fifty years, together with the reaſonings and theories to which they have given birth, occupy the ſpace of 700 pages of a volume in 4to, even in the condenſed ſtate to which our Author has reduced them. Nor is the extenſiveneſs of this branch of knowlege, with regard to the relation it now bears to many of the other ſciences, leſs worthy of obſervation. Down to the times even of Boyle and Newton, electricity had been ſolely employed in attracting and repelling ſtraws and chaff: in our days it has extended its influence even into the atmoſpheric regions, and has formed connections with almoſt every branch of natural philoſophy. It has even ſoared ſo high as to court an alliance with phyſical aſtronomy, and has had the confidence even of putting in a claim, which may perhaps one day be allowed, of having a ſhare in the production of ſome of the grandeſt phenomena in the univerſe. We congratulate the public that this very aſpiring and ſucceſsful ſcience has had the additional good fortune of meeting with ſo judicious and well-informed an hiſtorian as the Author of this work, who has not only recorded its ſlow riſe and rapid progreſs with clearneſs and accuracy; but has himſelf likewiſe extended its bounds: for Dr. Prieſtley is not merely an accurate and faithful relator of the diſcoveries and experiments of others: he appears to equal advantage when he ſteps forth in a new character, and relates, in the latter part of his work, with an exactneſs and ſimplicity worthy of imitation, his own atchievements in this field of ſcience, which are of ſuch a nature as to entitle him to a very diſtinguiſhed rank among electricians.—But it is time to begin our account of this work, firſt premiſing a ſhort abſtract of the Author's motives and deſign in writing it.

Dr. P. juſtly obſerves, that at preſent the buſineſs of philoſophy is ſo multiplied, philoſophical diſcoveries are ſo numerous, and the accounts of them are ſo diſperſed in books of general phyſics, that it is not in the power of any man to come at the knowlege of all that has been done, as a foundation for his own enquiries, and that theſe circumſtances have very much retarded the progreſs of diſcoveries; that it is therefore high time to ſubdivide the buſineſs; the conſequence of which ſubdiviſion would be, that every man would have an opportunity of ſeeing all that relates to his own favourite purſuit; and all the branches of philoſophy would at the ſame time find their account in this amicable ſeparation. 'Thus (ſays he) the numerous branches of a large overgrown family, in the patriarchal ages, found it neceſſary to ſeparate; and the convenience of the whole, and the ſtrength and increaſe of each branch, were promoted by the ſeparation. Let the youngeſt daughter of the ſciences ſet the example to the reſt, and ſhew that ſhe thinks herſelf conſiderable enough to make her appearance in the world without the company of her ſiſters.'

'But before this general ſeparation, let each collect together every thing that belongs to her, and march off with her whole ſtock. To drop the alluſion: let hiſtories be written of all that has been done in every particular branch of ſcience, and let the whole be ſeen at one view. And when once the entire progreſs and preſent ſtate of every ſcience ſhall be fully and fairly exhibited, I doubt not but we ſhall ſee a new and capital æra commence in the hiſtory of all the ſciences. Such an eaſy, full and comprehenſive view of what has been done hitherto, could not fail to give new life to philoſophical inquiries. It would ſuggeſt an infinity of new experiments, and would undoubtedly greatly accelerate the progreſs of knowlege; which is at preſent retarded, as it were, by its own weight, and the mutual entanglement of its ſeveral parts.'—This ſcheme Dr. P. has executed for that branch which has been his own favourite amuſement, and at the moſt proper time, he obſerves, 'when the materials were neither too few nor too many to make a hiſtory; and when they were ſo ſcattered as to make the undertaking highly deſirable, and the work peculiarly uſeful to Engliſhmen.' He has exhibited a diſtinct view of all that has been done in electricity to the preſent time, and likewiſe the order and manner in which it has been done; ſo that electricians may loſe no time for the future in proſecuting experiments, as new, which have already ſucceeded or failed with others: at the ſame time knowing where the ſcience ſtands at preſent, they may more clearly ſee what remains to be done, and what purſuits beſt promiſe to reward their labour: not to mention the new lights and hints which muſt ariſe from a comprehenſive and connected view of all the preceding obſervations and experiments, and of the reaſonings, as far as they are known, which led to them.

Our Author divides his whole work into eight parts; the firſt and principal of which treats of the hiſtory of electricity, and takes up more than half the volume. In the following part we are preſented with a ſhort methodical treatiſe of electricity, in which the Author has digeſted all its general properties, deduced from the numerous obſervations contained in the preceding hiſtory, into a ſuccinct and regular ſeries of propoſitions. This is followed by an account of the different theories of electricity and of the deſiderata in the ſcience, together with hints for its farther improvement. In the following parts the Author treats of the conſtruction of electrical machines, and gives ſome practical maxims for the uſe of young electricians; together with a deſcription of the moſt entertaining experiments performed by electricity; and cloſes his work with a ſeries of original experiments made in the year 1766. We ſhall take ſome notice of theſe differents part of the work in their order; but principally of the firſt or hiſtorical part; in our review of which we ſhall give a ſomewhat connected view of the more ſtriking outlines of this hiſtory, while the ſcience was yet in its infancy: but the great quantity and variety of matter will very ſoon oblige us to confine ourſelves to a more deſultory account of ſuch of the contents of this, as well as of the following parts of the work, as are moſt intereſting either on account of their novelty or importance.

For greater clearneſs the Author divides his hiſtory into ten periods; the firſt of which is a moſt extenſive one in point of time, as it contains the hiſtory of electricity from the time of Thales, who flouriſhed 600 years A. C. down to that of Mr. Hawkſbee, who wrote at the beginning of the preſent century. It is nevertheleſs comprized, and that very properly, in the narrow ſpace of 14 pages; of which the ancients do not occupy one. Electricity indeed owes very little to them, except its name, which it ſtill retains, and which, though very inadequate to the preſent extenſive ſtate of this branch of knowlege, was ſufficiently expreſſive of the little they knew concerning it. The firſt modern who figures in our Author's electrical hiſtory is that excellent philoſopher Dr. Gilbert, author of the admirable treatiſe *De Magnete*, who greatly augmented the liſt of electrical bodies, which before contained only amber and jet. This father of modern electricity, at his death, left his child, as Dr. P. obſerves, in its infancy; in which ſtate, we may add, it continued above a century. Mr. Boyle afterwards increaſed the catalogue of electrics, and obſerved ſome new circumſtances attending electrical attraction. His cotemporary, Otto Guericke, the celebrated inventor of the air-pump, firſt took notice of the mutual repulſion of bodies electrified, as well as of the light and ſound exhibited by excited electrics. Theſe two laſt phenomena were more accurately obſerved by Dr. Wall. Sir Iſaac Newton cloſes this very barren period of the electrical hiſtory with a few experiments, from whence it appeared that excited glaſs attracted light bodies on the ſide oppoſite to that on which it was rubbed; which were at that time deemed important enough to deſerve the thanks of the Royal Society, to whom they had been preſented.

The ſecond period contains the experiments and diſcoveries of Mr. Hawkſbee, who wrote in 1709. Under his hands electricity began to aſſume a more intereſting and engaging appearance. By means of his glaſs globes, as well as thoſe of ſealing-wax and roſin, he obſerved many new and ſtriking phenomena. Equally ingenious and indefatigable, he planned and executed a great variety of experiments; the principal of which our Author methodiſes and conciſely deſcribes. Thoſe on electrical attraction and repulſion are very curious; but are exceeded in that reſpect, by his numerous and brilliant experiments on the light produced in the inſide of glaſs globes and tubes, exhauſted of the air, and rubbed with the hand, or brought into the neighbourhood of excited globes, not exhauſted. His experiments on what he calls the *mercurial phoſphorus*, or the flaſhes of light produced by cauſing mercury to daſh againſt the ſides of an exhauſted receiver, are equally ſtriking: but, which may ſeem very ſurpriſing, he appears to have entirely overlooked, for a long time, the very obvious analogy between theſe two laſt ſets of experiments, and to have been very ſlow and diffident in referring, at laſt, the luminous appearances in both, to one common cauſe; the friction of a non-electric againſt the ſides of an originally electric: for after all, the idea of a phoſphorus had taken ſuch hold of him, that he ſtill doubted whether the luminous quality might not reſide in the mercury: but indeed he does not ſeem, as Dr. P. obſerves, to have had any preciſe idea of the diſtinction between electrics and non-electrics; as we may judge from one of his lateſt experiments, in which we find him attempting to produce electric appearances from the friction of a braſs hemiſphere; and from his attributing his failure therein to the weakneſs of the attrition.

After an interval of near twenty years, in which electrical experiments as well as diſcoveries ſeem to have been at a full ſtand, notwithſtanding the excellent train into which they appear to have been put by Hawkſbee, Mr. Stephen Grey, of the Charter-houſe, appeared, and with unwearied perſeverance cultivated this new field of philoſophy; the ſole and excluſive poſſeſſion of which he claimed, and of which he was ſo jealous, that Dr. Deſaguliers, through tenderneſs to him, abſtained from proſecuting any electrical inquiries; being well aſſured that on his interfering with him in this matter, to which he had entirely devoted himſelf, Mr. Grey would conſider him not as a fellow-labourer but as an opponent, and would immediately give up his inquiries. Mr. Grey's great aſſiduity was rewarded by ſome capital diſcoveries, which adorn the third period of our Author's hiſtory. He firſt diſcovered that the electric virtue might be communicated from excited electrics to non-electrics in contact with them. He was led to this diſcovery by accidentally perceiving that the cork, which had been thruſt into the end of his tube, to keep out duſt, would, when the tube was excited, attract light bodi [illegible] er with the tube itſelf. He proſecuted the hint, and found that a piece of packthread, ſuſpended from the electrified tube, would convey the attractive power to an ivory ball hanging at the end of it. By aſcending to conſiderable heights, he was enabled to try the experiment with longer ſtrings, and found no diminution of the virtue: but when he attempted to tranſmit it horizontally, and for that purpoſe connected his packthread with a hempen line, hanging from the ceiling, the attraction of the ivory ball diſappeared. He communicated his diſappointment to his friend, Mr. Wheeler; and it is curious to obſerve how the two friends, in conſequence of reaſoning on falſe principles, happily blundered on the important diſcovery of the method of inſulating bodies; by which the electricity communicated to them is detained and preſerved, and which laid the foundation of almoſt all the ſubſequent diſcoveries. Mr. Wheeler propoſed that the horizontal line, by which the electricity was to be conveyed to the ball, ſhould be ſupported by a ſilk thread. Mr. Grey readily approved of the propoſal, becauſe the ſilk thread was *ſmaller*, and therefore not likely, he thought, to carry off the electric virtue ſo faſt as the *thick*, hempen ſtring. The experiment, the particulars of which our Author relates, was tried with ſucceſs; and we may ſuppoſe the two friends congratulating each other on their fine reaſoning, and perhaps laying the foundations of no mean hypotheſis on this experiment; when, upon the breaking of their ſilk ſtring on the following day, and the ſubſequent continued failures of the experiment on their ſubſtitution of *ſmall* iron and braſs wire in its room, they found that their former ſucceſs depended on the ſupporting line being *ſilk*, and not on its being *ſmall.*

Our Author interrupts his account of Mr. Grey's experiments, in order to relate thoſe of Monſ. du Faye, intendant of the French king's gardens, which took their riſe from thence, and fill the fourth period of this hiſtory. To him we owe the diſcovery of ſeveral general properties of electricity, which, in conſequence, became ſomewhat more conſiſtent and ſyſtematical; but his capital diſcovery was that of the two ſpecies of electricity, which he denominated the vitreous and reſinous; from the principal ſubſtances to which they reſpectively belong: the characteriſtic of which two kinds is, that bodies, poſſeſſed of one of them, repel all other bodies, whoſe electricity is of the ſame ſpecies with their own, and attract all bodies poſſeſſed of the other ſpecies. 'Conſiderable as this diſcovery was, (ſays Dr. P.) it ſeems to have been dropped after Monſ. Du Faye, and thoſe effects aſcribed to other cauſes; which is an inſtance that ſcience ſometimes goes backwards.' This might very well happen, when we find that even the diſcoverer ſeems afterwards to have given it up, and to have been inclined to think that his *two* electricities differed only in degree, and that the ſtronger attracted the weaker, 'not conſidering (Dr. P. obſerves) that, on this principle, bodies poſſeſſed of the two electricities ought to attract one another leſs forcibly, than if one of them had not been electrified at all; which is contrary to fact.' Mr. Kinnerſley of Philadelphia, however, ſo late as the year 1752, rediſcovered, or at leaſt revived, the doctrine of two electricities; and propoſed to Dr. Franklyn, in conſequence of it, certain experiments which he was not at that time in a ſituation to make himſelf, and which, ſo little had the ſubject been attended to, carried with them a very ſtrong air of paradox. They ſucceeded with the Doctor, who explained them very naturally on his own principles of poſitive and negative electricity.

We think it very remarkable that, in all Mr. Grey's experiments on inſulated bodies, particularly on the boys whom he ſuſpended on hair lines, or cauſed to ſtand upon wax, he ſhould never perceive the electric ſpark. This obſervation was firſt made by Monſ. du Faye, accompanied by the Abbé Nollet; the latter of whom declares, in his *Leçons de Phyſique*, 'that he ſhall never forget the ſurprize which the firſt electrical ſpark that was ever drawn from the human body, excited both in Mr. Du Faye and himſelf.'

In the fifth period our Author reſumes the remaining experiments of Mr. Grey, made after the publication of the preceding ones by Monſ. du Faye. We have here the origin of metallic inſulated conductors, and the firſt obſervation of the pencil of rays perceived at their pointed extremities. Mr. Grey's diſcoveries are cloſed with an account of that moſt remarkable inſtance of philoſophical deluſion into which he fell; ſeduced and blinded, probably, by a fondneſs for making diſcoveries; and into which he ſeems to have led Dr. Mortimer, with regard to certain experiments, which he revealed to that gentleman on his death-bed, on the ſuppoſed ſpontaneous revolutions of pendulous bodies, held in the hand over a ſmall iron globe, placed in the center of an excited circular cake of roſin; in the ſame direction with that of the planets round the ſun; i. e. from the right hand to the left, or from weſt to eaſt; from whence he hoped, if he ſhould recover, to aſtoniſh the world with a new *planetarium*, and a true theory to explain the motions of the grand *planetarium* of the univerſe. Much pains were taken by Dr. Mortimer and Mr. Wheeler to verify theſe experiments. The firſt of theſe gentlemen produced even ſome experiments of his own, in confirmation of the truth of them; but Mr. Wheeler, after various trials, gave it as his opinion, that a deſire to produce the motion from weſt to eaſt was the ſecret cauſe which determined both the motion and direction of the pendulous body, by means of ſome impreſſion from Mr. Grey's hand, as well as his own: though he was not ſenſible, at the time, of deſignedly giving, himſelf, any motion to his hand.

In the 6th period are contained the experiments of Dr. Deſaguliers, made between the years 1739 and 1742. The Doctor's writings, on this particular ſubject, are juſtly characterized by our Author, as containing many axioms expreſſed in a more clear and diſtinct manner than they had been before; but very few, and thoſe immaterial, improvements.

Hitherto, from the time of Hawkſbee, tubes only had been uſed in electrical experiments. To this circumſtance our Author attributes the ſlow advances made in the ſcience, in ſo long a ſpace of time: ſlow only, we beg leave to add, when compared with the rapidity of its progreſs after the year 1743; when the uſe of globes was again introduced by the Germans; whoſe diſcoveries, together with thoſe of Dr. Watſon, are contained in the 7th period. By the ſize and number of their globes the Germans excited a prodigious power of electricity. Mr. Gordon, a Scotch Benedictine, profeſſor of natural philoſophy at Oxford, increaſed the ſtrength of the ſimple electric ſparks to ſuch a degree, that they were felt from a man's head to his foot; and ſmall birds were killed by them. The moſt ſurpriſing effect produced by the German machines, was the accenſion of inflammable bodies by the electric ſpark, towards the beginning of the year 1744, by Dr. Ludolf of Berlin, who kindled, by its means, the ætherial ſpirit of Frobenius, now better known by the name of the vitriolic æther. But the moſt diſtinguiſhed name in this period of the hiſtory, as the Author juſtly obſerves, is that of Dr. Watſon. He not only ſucceeded in Dr. Ludolf's experiment, but fired ſpirits conſiderably diluted, diſtilled vegetable oils, reſinous ſubſtances, and gunpowder. He ſet fire to the factitious air produced on the ſolution of iron in diluted ſpirit of vitriol, which, when it did not find a ready paſſage out of the mouth of the flaſk in which it was contained, was kindled throughout its whole capacity, with an exploſion equal to that of a large piſtol. He likewiſe fired ſpirit of wine by a drop of cold water, and afterwards even by ice: but we paſs over the account given us of ſeveral other intereſting experiments, made by this gentleman and others, to haſten to our Author's 8th period, in which is contained the hiſtory of that moſt amazing of all the electrical diſcoveries, the *Leyden phial*; ſo called from the place in which it was made, in the year 1746, by Mr. Cuneus, a native of Leyden, as he was repeating ſome experiments of Meſſrs. Muſchenbroeck and Allamand, profeſſors in the univerſity of that city; or, as others ſay, by Mr. Muſchenbroeck himſelf, who firſt felt the ſhock, as he was uſing an iron cannon, ſuſpended on ſilk lines, for a conductor. Dr. P. enlivens this part of his hiſtory with an account

count of the deſcriptions which thoſe who firſt felt the electric ſhock, gave of it, while they were under the influence of the panic occaſioned by it. They are of ſo ſtriking a nature, that we ſhall tranſcribe them for the amuſement of our Readers. 'Mr. Muſchenbroeck (ſays he) who tried the experiment with a very thin glaſs bowl, ſays, in a letter to Monſ. Reaumur, which he wrote ſoon after the experiment, that he felt himſelf ſtruck in his arms, ſhoulders and breaſt, ſo that he loſt his breath, and was two days before he recovered from the effects of the blow and the terror. He adds, that he would not take a ſecond ſhock for the kingdom of France.'

'The firſt time Mr. Allamand made this experiment (which was only with a common beer glaſs) he ſays, that he loſt the uſe of his breath for ſome moments; and then felt ſo intenſe a pain all along his right arm, that he at firſt apprehended ill conſequences from it; though it ſoon after went off without any inconvenience. But the moſt remarkable account is that of Mr. Winkler of Leipſick. He ſays, that the firſt time he tried the Leyden experiment, he found violent convulſions by it in his body; and that it put his blood into great agitation; ſo that he was afraid of an ardent fever, and was obliged to uſe refrigerating medicines. He alſo felt an heavineſs in his head, as if a ſtone lay upon it. Twice, he ſays, it gave him a bleeding at the noſe, to which he was not inclined; and that his wife, (whoſe curioſity, it ſeems, was ſtronger than her fears) received the ſhock only twice, and found herſelf ſo weak that ſhe could hardly walk; and that a week after, upon recovering courage to receive another ſhock, ſhe bled at the noſe, after taking it only once.' Our readers, who have probably been accuſtomed to connect the ideas of callous fibres and phlegmatic humours with thoſe of Dutch and German conſtitutions, will be ſurprized to find the nervous ſyſtems of the three profeſſors ſtrung up to ſuch an exquiſite pitch of irritability, and their humours of ſo very aduſt a complexion, as theſe accounts ſeem to imply: but without ſuppoſing them poſſeſſed of more than a common degree of ſuſceptibility, we may in ſome meaſure vindicate and account for what appears exaggerated in theſe deſcriptions, by conſidering that they were wrote under the influence of the ſurprize and terror excited by a *new* and *unexpected* feeling, of a moſt peculiar kind (for certainly the ſenſation cauſed by the electric ſhock is a perfect *unique*) produced by a ſeemingly inadequate cauſe, lurking in a tumbler of water. Every change or commotion perceived in the body for ſome time after the ſhock, thus circumſtanced, might naturally enough be attributed by a timorous perſon, though ever ſo well acquainted with the phenomena of electricity already known, or the laws already *eſtabliſhed*, to ſome ſecret and unaccountable operations of this inviſible and myſterious agent; part of which, on this new and ſtrange modification of it, might be ſuſpected, on its diſlodgment from the beer-glaſs, to have only changed its quarters, and to be ſtill lying in ambuſh, and playing its pranks within the body; or at leaſt to have *permanently* diſcompoſed and ruffled ſome of the fibres, in its haſty paſſage through it. Even at this day, the marvellous air of this experiment is not ſo far diminiſhed by frequent repetitions, but that it ſtill throws a ſimilar deluſion on many; who are thereby induced to think they feel the effects of the electric ſhock for ſome time after it has been given; and few receive it without ſome degree of perturbation. But to return to our Author. 'We are not,' continues he, 'to infer from theſe inſtances that all the electricians were ſtruck with this panic. Few, I believe, would have joined with the cowardly profeſſor, who firſt felt this ſhock, in ſaying that he would not take a ſecond for the kingdom of France. Far different from theſe were the ſentiments of the magnanimous Mr. Boze, who with a truly philoſophic heroiſm, worthy of the renowned Empedocles, ſaid he wiſhed he might die by the electric ſhock, that the account of his death might furniſh an article for the Memoirs of the Royal Academy of Sciences: but it is not given,' ſays Dr. P. 'to every electrician to die the death of the juſtly envied Richman.'—The Doctor apparently does not recollect that any perſon, deſirous of that honour, may now be eaſily put in a way of ſharing it with the Ruſſian profeſſor. It is ſcarce indeed worth while for a philoſopher of any rank to aſpire at becoming ſecond to profeſſor Richman, by dying like him, by the *celeſtial electrics*; but there is ſtill a fair opening, and a very honourable place in the *electrical martyrology* for the firſt man who ſhall fall by pure, *artificial electricity*. If Mr. Boze is ſtill in being, and as ambitious and intrepid as he was in the year 1746, he may now have his wiſh, and be celebrated by all the academies in Europe. Even we, though no academicians, may contribute to the extending of his fame, by re-echoing the academical eulogia that will be pronounced on the occaſion. Dr. P. we may venture to foretel, will record this voluntary ſacrifice to poſthumous renown, in the additions which he propoſes to make to his work—and by the bye, we know not a place where Mr. Boze's fame can be more effectually ſecured from oblivion. He need only then to receive on his ſelf-devoted head a ſhock from four or five hundred feet of coated glaſs, or the united diſcharge of half a ſcore of Dr. Prieſtley's electrical batteries (to be deſcribed hereafter) to be intitled to a ſeat at the right hand of profeſſor Richman; while all future ſucceſsful candidates for the electrical crown of martyrdom muſt be content to ſit below him. By this periment he may, at leaſt, render himſelf muc and in a more creditable manner than he did by that kind of philoſophical trick, which he called his electrical *beatification* *, and which, as it falls within this period of the hiſtory, we have given ſome account of below. The profeſſor will pardon us for this ſally, ſhould it reach him; as we mean it only as an innocent piece of revenge, taken, in behalf of ourſelves and many hundreds of electricians in Europe and America, for expence, diſappointment, and loſs of time ſpent in unavailing experiments made with a view of realizing this magnificent phenomenon, and in purſuing the *ignis fatuus* which he held out to us.—But to return to the Leyden phial. 'It was this aſtoniſhing experiment, ſays Dr. P. that gave an eclat to electricity—Every body was eager to ſee, and notwithſtanding the terrible account that was reported of it, to feel the ſenſation produced by it.' 'It is to this day, the Dr. obſerves, juſtly viewed with aſtoniſhment by the moſt profound electricians: for though ſome remarkable phenomena of it have been excellently accounted for by Dr. Franklyn, and others, ſtill much remains to be done, and in many reſpects the circumſtances attending it are ſtill inexplicable.'

In the ſecond ſection of this period; for matter increaſes ſo faſt upon our Author, that he is obliged thus to divide his periods; we have an account of that noble ſet of experiments, planned and directed by Dr. Watſon, aſſiſted by the preſident and many of the fellows of the Royal Society, made in the year 1747, with a view of aſcertaining the diſtance to which the electric ſhock could be carried, and the velocity with which it moves. In their firſt experiment the ſhock was given and ſpirits kindled by electric fire which had been conveyed through the river Thames. In their next they obliged the electric fluid to make a circuit of two miles, in which it paſſed over the New river twice, and through ſeveral gravel-pits and a large ſtubble-field. They afterwards carried it through a circuit of four miles, through which ſpace they paſſed inſtantaneouſly as to ſenſe; but as the experiments from whence they drew this concluſion were rather adapted to ſhew the relative velocities of ſound and electricity, than the abſolute velocity of the latter; Dr. Watſon contrived an excellent method of determining, in a direct manner, how far the velocity of the electric fluid was meaſurable. Accordingly, in the laſt of theſe magnificent experiments, as they were juſtly called by Profeſſor Muſchenbroeck, in a letter to Dr. Watſon, the ſenſible inſtantaneity of the motion of the electric fluid was directly aſcertained by an obſerver, who, though in the ſame room with the charged phial, was at the ſame time in the middle of an electric circuit of two miles, and *felt* himſelf ſhocked at the ſame inſtant in which he *ſaw* the phial diſcharged.

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* The perſon to be beatified was to mount on large cakes of pitch, and there to be electrified by a number of large globes. A lambent flame, Mr. Boze aſſured us, would ariſe from the pitch, at the beginning of the beatific proceſs, and ſpread round the feet of the aſpiring candidate: from thence it would be propagated to the knees and body, and at laſt aſcend to the head, which would be ſurrounded by a glory, reſembling in ſome meaſure that with which painters adorn the heads of ſaints. Dr. Watſon took particular pains on this occaſion. He underwent the electrification ſeveral times, ſupported by ſolid electrics three feet high, impatiently awaiting the promiſed ſtate of glorification: but to no purpoſe. On the contrary, he was rewarded for all his trouble, with a very diſreputable kind of ſenſation; that of an immenſe number of inſects crawling over his head and body. Mr. Boze, being ſtrongly preſſed, afterwards owned that he had made uſe of a ſuit of armour, which was decked with many bullions of ſteel; and that the edges of the helmet would, when the electrization was very vigorous, dart forth pencils of rays.—A very ſimple experiment, thus diveſted of the amplification with which the profeſſor had adorned it on the firſt relation of it in the Philoſophical Tranſactions!

Section 3d contains miſcellaneous diſcoveries of Dr. Watſon and others till the time of Dr. Franklyn; and particularly that very important one of the firſt-named gentleman, that the glaſs globes and tubes did not contain within themſelves the electric fire which appeared on their excitation, but drew it from the earth and the bodies contiguous to, or in contact with the rubber. Mr. Wilſon appears to have made the ſame important obſervation. Dr. Watſon likewiſe diſcovered what Dr. Franklyn had obſerved about the ſame time in America, the *plus* and *minus* ſtates of electrified bodies.

The 4th ſection is principally devoted to the Abbé Nollet, and contains an account of the very extenſive ſet of experiments by which he found that the evaporation of fluids and their motion through the ſmalleſt capillary tubes were accelerated by ſimple electrization. The abbé was from hence led to expect ſimilar effects from the electrification of organized bodies; and the unvaried reſult of his numerous experiments on animals was, that their inſenſible perſpiration was greatly increaſed thereby. Dr. P. who thinks that the ſimple continued electrification of the human body may probably be more efficacious than any other mode in which electricity has been yet applied to medical purpoſes, and that the expenſiveneſs and trouble of this manner of electrifying has hitherto prevented the exhibition of it in this form, very properly propoſes an electrical machine, which may go by wind or water for the purpoſes of perpetual electrification, with a view to medicine, and for the performing other capital experiments in electricity.

In the laſt ſection of this period is contained the hiſtory of the medicated tubes and globes, by the excitation of which Signior

Pivati of Venice, originally, and after him Mr. Verati of Bologna, Mr. Bianchi at Turin, and Profeſſor Winkler at Leipſic, pretended to tranſmit the odours and medicinal qualities of ſubſtances contained within them, to any number of perſons in contact with the conductor. The moſt active and animated parts of drugs were ſaid to be immediately received into the habit by this new method, and to exert themſelves more powerfully than when they went through the old, dull round of the ſtomach and inteſtines, &c. Dr. P. records ſome of the more curious experiments, ſaid to be performed on this occaſion, for the entertainment and inſtruction of poſterity. The Abbé Nollet, with whom none of theſe experiments did, or as we are now well aſſured, ever could ſucceed, paſſed the Alps with a view of viſiting the country which had given birth to all theſe wonders, and the perſons who performed them; and returned convinced that, though ſome cures had been performed by continued electrification; yet that, in no one inſtance, had the odours or other ſenſible qualities of medicines tranſpired through excited glaſs. Upon the whole, it appears, as Dr. P. obſerves, that not only the imagination and judgment, but even all the external ſenſes of theſe gentlemen muſt have been impoſed upon, on this occaſion.

We ſhall here cloſe our review of this excellent performance for the preſent; propoſing to continue our account of its intereſting contents in our next number.

Hiſtorical Eſſays on Paris. Tranſlated from the French of M. de Saintfoix. 12mo. 3 Vols. 9s. Burnet.

A Regular hiſtory, or judicious ſurvey of ſo celebrated a city as Paris, the centre of politeneſs, and which is ſo much reſorted to, from all parts of Europe, would doubtleſs be well received every where. But theſe hiſtorical eſſays, evidently of haſty compilation, have ſo crude an appearance, that they will hardly prove acceptable beyond the walls of the city to which they relate.

If theſe eſſays were haſtily *put together* by the French Editor, They appear to have been *done* into Engliſh with correſponding ſpeed; ſince they are not only incorrectly printed, but we are not afforded any thing, either under the name of preface, introduction, or the more faſhionable term *advertiſement*, to inform us in the leaſt concerning the nature of the undertaking; though in a note, vol. 3. p. 114. we are deſired to pay attention to the preface of that volume. And to that volume there *is* a preface in the *original*.

The three volumes are all preſented to the public under the title of Hiſtorical Eſſays *upon* Paris, though conſiſting beſide of other matter *. The firſt volume is what its title imports, if we accept for hiſtorical eſſays, detached anecdotes, diſpoſed under the heads of thoſe parts of the town where they happened, without topographical deſcription: theſe, though moſt of them have already appeared in one form or other, are generally very entertaining, but often introduced and told in ſo abrupt and imperfect a manner, without chronology, and ſometimes without apparent connexion with thoſe places under whoſe names they are ranged, as to be rendered dark and obſcure to a foreigner.

To do juſtice to the work, as well as to our Readers, we ſhall extract the following articles.

' *St. Etienne-du-Mont.*

' The curate of this pariſh having complained that a man named Michau, one of his pariſhioners, had made him wait till midnight to pronounce the benediction of the marriage-bed, Peter de Gondi, biſhop of Paris, ordered that for the future this ceremony ſhould always be performed in the day-time, or at lateſt before ſupper. Formerly a new-married couple could not go to bed till it had been bleſſed. This was an additional ſmall perquiſite for the curates, who alſo claimed *les plats de noces*, (or wedding-diſhes,) which was their dinner either in kind, or in money.

' The curates of Picardy were very troubleſome, aſſerting that a new-married couple could not, without their permiſſion, ſleep together the three firſt nights. An arret was iſſued, bearing date the 19th of March 1409, " whereby the biſhop of Amiens and the curates of the ſaid city were forbid the taking or exacting of any money from a new-married couple, for giving them leave to lie together the firſt, ſecond or third night after their nuptials; empowering every inhabitant of the ſaid city to lie with his wife, without the permiſſion of the biſhop and his officers." We cannot diſpoſe of any thing that is not ours: did thoſe curates, like certain prieſts in India, imagine that theſe three firſt nights belonged to them?

' People of diſtinction, as well as the commonality, were married at the church-door. In 1559, when Elizabeth of France, daughter of Henry II. was married to Philip II. king of Spain, Euſtatius du Bellay, biſhop of Paris, went to the porch of the church of Notre Dame, and (ſays the French Ceremonial) " performed the celebration of the eſpouſals at the ſaid door, according to the cuſtom of our holy mother the church. It ſhould ſeem, that it was thought indecent, to give leave, in the church itſelf, for a man and a woman to go to bed together.'

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* We have now the French original before us, *troiſieme edition.* In *five* volumes. Paris, 1763. This tranſlation extends only to the 1ſt, 2d, and 3d volumes.

' *La Verrerie-ſtreet.*

' The ordonnances of Charlemain, St. Lewis, Charles IV. and Charles V. againſt prohibited games, mention dice and backgammon, but do not ſpeak of cards, which is a proof that they were unknown at the time of the publication of thoſe ordonnances. It appears they were invented towards the end of the reign of Charles V. as mention is made of them in the chronicle of Little Jehan de Saintrié, when he was page to that prince. A painter, who reſided in this ſtreet of la Verrerie, named Jacquemin Gringonneur, was the inventor. In an account of Charles Poupart, caſhier (or ſuperintendent of the finances) to Charles VI. we read; "Paid 56 ſols, Paris-money, to Jacquemin Gringonneur, painter, for three packs of cards, gilt and variouſly coloured, with ſeveral devices, to be laid before the ſaid lord our king, for his amuſement."

' We play, ſays Mr. de Crouſaz, to avoid being peſtered with the converſation of fools. There are many fools then! There are alſo many excommunicated people! the council of Mentz, held in 813, ſeparated from the communion of the faithful all eccleſiaſtics and laymen, who played at games of chance.

' The thirſt of gain has rendered us more polite than our anceſtors. They did not play upon their parole. When a perſon had not money to pay at the end of the game, he was obliged to give ſecurity for the ſum he owed. "In 1368, the duke of Burgundy, ſays Laboureur, having loſt ſixty livres at tennis, with the duke of Bourbon, Mr. William de Lyon, and Mr. Guy de la Trimouille, left them, for want of money, his belt as a depoſit; which he afterwards gave in pledge to the count d'Eu for eighty livres, which he loſt to him at the ſame play."

' In 1676, a comedy of five acts of Thomas Corneille, called Le Triomphe des Dames, (which has never been printed) was repreſented upon the theatre of the Hotel de Guenegaud; and the Ballet of the Game of Piquet was one of the interludes. The four knaves firſt made their appearance with their halberts, in order to clear the way. The kings came ſucceſſively afterwards, giving their hands to the queens, whoſe trains were bore up by four ſlaves, the firſt of whom repreſented Tennis, the ſecond Billiards, the third Dice, the fourth Backgammon. The kings, queens, and knaves, having, by their dances, formed tierzes and quatorzes; all the black being ranged on one ſide, and all the red on the other; they concluded with a country-dance, try-dance, wherein all the ſuits were confuſedly blended together.

'I believe this interlude was not new, and that it was nothing more than a ſketch of a grand ballet, which was performed at the court of Charles VII. from whence the firſt idea of the game of piquet was taken, as it was certainly not thought of till towards the end of this prince's reign. How many are there who play every day at this game, without being acquainted with the depth of its merit! A diſſertation, which I take to be father Daniel's, evinces that it is ſymbolical, allegorical, political, hiſtorical, and that it comprehends very uſeful maxims upon war and government. As (or Ace) is a Latin word, which ſignifies a piece of money, wealth, or riches. The Aces at piquet have the precedency, even of the kings, to ſignify that money conſtitutes the ſinews of war, and that when the finances are low, the king's power is weak in proportion. Treffle or Trefoil, (Clubs) an herb that grows ſpontaneouſly in our meadows, implies that a general ſhould never encamp his army in a place where forage may be ſcarce, and whither it will be difficult to convey it. By Piques and Carreaux (Spades and Diamonds) are meant arſenals of arms, which ſhould always be well furniſhed. Carreaux (Diamonds) were a ſort of ſtrong heavy arrows, which were ſhot from a croſs-bow, and were ſo called on account of their heads being ſquare. Hearts repreſent the courage of chiefs and ſoldiers. David, Alexander, Cæſar, and Charlemain, are at the head of the four quadrilles, or ſuits of piquet, to denote that however numerous and brave troops may be, they have occaſion for experienced generals, equally prudent and courageous.

'When an army finds itſelf in a diſagreeable ſituation, diſadvantageouſly encamped, and unable to diſpute the victory, they muſt endeavour to make the loſs they are to ſuſtain as ſmall as poſſible. This is what is practiſed at piquet. If the foundation of our game is bad, if the aces, the quintes and quatorzes are againſt us, we muſt endeavour, by way of precaution, to get the Point, to prevent the Pic and the Repic; the kings and the queens muſt be guarded to avoid a Capot.

'We find upon the four knaves the names of Ogier, Lancelot, (two worthies in the time of Charlemain) la Hire and Hector (of Galard) two celebrated captains in the time of Charles VII. The title of Valet was formerly honourable, and the greateſt lords bore it, till they were created knights. In this view, the four knaves (valets) at piquet repreſent the nobility, as the tens, nines, eights and ſevens imply the ſoldiers.

'The Anagram of Argine, which is the name of the queen *of Clubs*, is Regina: this was queen Mary d'Anjou, wife to

Charles VII. The beautiful Rachael, queen of Diamonds, was Agnes Sorel. The Maid of Orleans was repreſented by the chaſte and warlike Pallas, the queen of Spades, and Iſabeau de Baviere, by Judith, the queen of Hearts. This is not the Judith, who is mentioned in the Old Teſtament, but the empreſs Judith, wife to Lewis le Debonnaire, who was accuſed of being a woman of great intrigue, who occaſioned ſo many troubles in the ſtate, and whoſe life therefore had a good deal of reſemblance to that of Iſabeau de Baviere.

'Charles VII. is eaſily known by the name of David, which is given to the king of Spades. David, after having been a long time perſecuted by Saul, his father-in-law, obtained the crown of Judea; but in the midſt of his proſperity, he had the mortification to ſee his ſon Abſalon revolt againſt him. Charles VII. after having been diſinherited and out-lawed by Charles VI. his father, glorioully recovered his kingdom; but the latter years of his life were much troubled by the reſtleſs ſpirit and bad character of his ſon (afterwards Lewis XI.) who dared to wage war againſt him, and was even the cauſe of his death.

'Thus a pack of cards, by the help of a commentary, may become as conſequential, as many Greek and Latin authors.'

' *The Tuilleries.*

'This palace had its name from the ſpot whereon it is ſituated, which was called *Les Tuilleries*, becauſe tiles *(la tuile)* were made here. Catherine de Medicis built it in 1564. It conſiſted of nothing but the large ſquare pavilion in the middle, the two wings, each of which have a terraſs on the garden-ſide, and the two pavilions which terminate the wings. Henry IV. Lewis XIII. and Lewis XIV. have extended, elevated and decorated it. It is ſaid to be neither ſo well proportioned, ſo beautiful, nor ſo regular, as it was at firſt: the Tuilleries is nevertheleſs, next to the Louvre, the fineſt palace in Europe.

'An aſtrologer having prognoſticated to Catherine de Medicis, that ſhe would die near St. Germain, ſhe immediately flew, in a moſt ſuperſtitious manner, from all places and churches that bore this name. She no more reſorted to St. Germain en Laye; and becauſe her palace of the Tuilleries was ſituated in the pariſh of St. Germain de l'Auxerrois, ſhe was at the expence of building another, which was the Hotel de Soiſſons, near St. Euſtatius's church. When it was known to be Laurence de St. Germain, biſhop of Nazareth, who had attended her upon her death-bed, people infatuated with aſtrology, averred that the prediction had been accompliſhed.

'It was at the Tuilleries, four days before the maſſacre of St. Bartholomew, that ſhe gave that feaſt, which moſt of the hiſtorians make mention of, but much too ſlightly. They excite the reader's curioſity, without gratifying it. Mezeray ſays only, That upon occaſion of the marriage of the king of Navarre with Margaret de Valois, there were many diverſions, tournaments and ballets at court; "and amongſt others, there was one, which could not fail to prefigure the calamity that was upon the point of burſting upon the Huguenots, the king and his brothers defending Paradiſe againſt the king of Navarre and his brothers, who were repulſed and baniſhed to hell." Here follows what I have found in ſome memoirs of thoſe times, which are very ſcarce. "Firſt, in the ſaid hall, on the right hand, Paradiſe repreſented, the entrance to which was defended by three knights (Charles IX. and his brothers) compleatly armed. On the left was hell, wherein was a great number of devils and little imps, playing an infinite number of monkey-tricks, and making a hurly-burly with a great wheel, turning round in the ſaid hell, and ſurrounded with little bells. Paradiſe and hell were divided by a river, whereon was a bark navigated by Charon, ferryman of the infernal regions. At one end of the hall, behind Paradiſe, were the Elyſian Fields, which conſiſted of a garden embelliſhed with verdure and all kinds of flowers, and the Empyrean heaven, repreſented by a great wheel with the twelve ſigns of the Zodiac, the ſeven planets, and an infinity of ſmall ſtars illuminated, ſhining with great luſtre by means of lamps and flambeaux that were artfully diſpoſed behind. This wheel was in continual motion, and occaſioned the turning of the garden alſo, wherein were twelve nymphs, very richly dreſſed. In the hall ſeveral knights errant appeared (theſe were lords of religion, who had been purpoſely choſen;) they were armed at all points, habited in a variety of liveries and conducted by their princes, (the king of Navarre and the prince of Condé.) All of theſe knights endeavouring to reach Paradiſe, in order to go afterwards in queſt of the nymphs in the garden, were prevented by the three other knights to whoſe keeping it had been committed; who one after the other appeared in the liſts, and having broke their pikes againſt the ſaid aſſailants, and ſtruck them with their cutlaſſes, drove them towards hell, whither they were dragged by the devils and their imps. This ſort of battle laſted till the knights were vanquiſhed, and dragged one by one into hell, which afterwards cloſed and was ſhut up. At that inſtant Mercury and Cupid deſcended from the ſkies upon a cock. The part of Mercury was performed by Stephen le Roi, the celebrated ſinger, who after he had come down, went and preſented himſelf to the three knights, when chanting a melodious ſong, he made them a ſpeech, and returned to heaven upon his cock, ſinging all the way. Then the three knights aroſe from their ſeats, paſſed through Paradiſe, and went into the Elyſian Fields in ſearch of the twelve nymphs, whom they conducted into the middle of the hall, where they danced a ballet, which was exceedingly diverſified, and laſted a full hour. The ballet being done, the knights who were in hell, were releaſed, and fought together helter-ſkelter, till they broke their pikes. The battle being ended, ſome trains of powder, which were laid round a fountain fitted up almoſt in the middle of the hall, were ſet fire to, whereby a noiſe and ſmoke were created, which obliged every one to retire. Such was the diverſion of this day, from whence may be conjectured, amidſt all theſe feints, what were the thoughts of the king and the cabinet-council."

'Catherine of Medicis, whoſe abominable politics had corrupted the good diſpoſition of her ſon, was the ſoul of this cabinet-council. Can one, without ſhuddering with horror, think of a woman who deviſes, compoſes, and prepares a feaſt on the maſſacre which ſhe is to commit four days after, upon great part of the nation, over which ſhe reigns! Who ſmiles at her victims; who plays with carnage; who makes love and the nymphs dance upon the banks of a river of blood, and who blends the charms of muſic with the groans of a hundred thouſand unfortunate beings whom ſhe inhumanly deſtroys!

'I obſerve, that by an accident ſingular enough, the fineſt public garden in Athens was called Tuilleries, or the *Ceramique*, becauſe it had been planted, like ours, upon a ſpot where tiles were made.'

From the preceding articles we derive not only amuſement, but ſome curious information of antient manners and cuſtoms. It was natural to think that *the Baſtille* would have afforded plenty of intereſting anecdotes, ſufficient to furniſh a volume of itſelf; but it is as natural to imagine that a Frenchman would chuſe to have as little to ſay to it as poſſible. M. de Saintfoix juſt tells us when the firſt ſtone was laid, and when it was finiſhed; adding very expreſſively, 'concerning this, I ſhall not give any anecdotes.'

After the anecdotes on Paris, we have a general view of the manners and uſages of the inhabitants of France, from the earlieſt account of the antient Gauls; and this is purſued in the ſecond volume.

After the general remarks on manners and uſages, follows a collection of miſcellaneous obſervations relative to politics, religion, and morals, apparently copied from the writer's common-place book without being digeſted. Among theſe we find one too curious to withhold from our readers.

'Our language is become the univerſal one, and Paris ſeems to be the capital of nations. To whom are we indebted for this glory, and for thoſe maſter-pieces of eloquence, poetry, painting, ſculpture, and architecture, which have immortalized the reign of Lewis XIV? To Corneille and Moliere. All the arts go hand in hand; the beginning of perfection in one, forms a taſte for the reſt. Thoſe two great geniuſes have diſcovered ſources, which without either expence or riſk, bring more gold into France, than ever the mercileſs deſtroyers of Mexico and Peru carried into Spain. *In three or four thouſand years the names of other nations who inhabit Europe will ſcarce be known, whereas our language will be the learned language, and will be taught to children:* every one will pride himſelf in being acquainted with our hiſtory, and in enumerating the celebrated names and actions of our kings and heroes; the ſoftneſs, the politeneſs of our manners will be admired by poſterity, whilſt they will be ſtruck with the courage and pride wherewith ſuch a gay frivolous people, iſſued from their lethargic pleaſures, and flew to glory as ſoon as they were attacked.'

How well this prophecy may be founded, is left to the deciſion of our Readers. It is however no bad ſpecimen how much this vain ſuperficial people build upon the regard which the unthinking part of other nations pay to their genius for trifles.

The third volume contains a narrative of the wars between France and England, to the death of our king Henry V. wrote in the ſame ſpirit which ſuggeſted the preceding prophecy. From our author's character of Rapin, the beſt writer of Engliſh hiſtory for a faithful record of facts, the complexion of the preſent detail may be gueſſed. Rapin, he ſays, being forced to quit his country by the edict of Nantz, 'hated it, perhaps, becauſe he regretted its loſs: the animoſity he bears it, is frequently to be obſerved, as well as his glaring partiality for that nation whoſe hiſtory he wrote.'—The pretenſions of Edward the third to the crown of France, affords M. de S. an opportunity of being very pleaſant upon the Engliſh; who, according to him, were perfidious in every treaty, and brutal in every engagement.

On the whole, the two firſt volumes contain an entertaining, though ill-digeſted collection of anecdotes; but the third volume is certainly tranſlated to no profitable purpoſe: for ſuch repreſentations would not, now, be credited or reliſhed by even the French North American Indians, ſince their late acquaintance with the Britiſh nation.

Free and candid Diſquiſitions relating to the Diſſenters, Part I. being an Eſſay towards a Reformation in their Mode of conducting public Worſhip. 12mo. 2s. ſewed. Johnſon and Davenport.

WE cannot help expreſſing our ſatisfaction, at ſeeing the attention of the free and liberal part of the Diſſenters directed to the manner in which their public worſhip is conducted.

ducted. This is a matter of ſuch high importance, and is ſo nearly connected with the intereſt of true religion in the world, as to merit the very ſerious conſideration of Chriſtians of every denomination. It would ſurely be paying the Diſſenters too great a compliment, and perhaps at the expence of truth, to ſuppoſe, that their forms of worſhip are carried to ſuch a degree of perfection and improvement, as to need no further reformation. The moſt ſenſible and liberal of this body of Chriſtians would not be willing to aſſert this; many of them have already acknowledged, with great ingenuity, the imperfections of their preſent forms; and the repreſentation which is given of the diſadvantages of extemporary prayer by the author of the work before us (who we apprehend is himſelf a diſſenting clergyman, and writes the language of his own experience) is ſuch, as will ſatisfy moſt of our readers, that ſome further proviſion ought to be made; and that a matter of ſo much dignity and importance, as the public and ſolemn worſhip of Almighty God, ſhould not be left to the abilities and direction of a ſingle perſon, without the beſt aſſiſtance and preparation that can be obtained. Whether what this author recommends be ſufficient for the purpoſe, is not our province to determine, but muſt be ſubmitted to the judgment of every private perſon, and every particular ſociety of Chriſtians. There is one thing however, which we will take the liberty to ſay upon this ſubject, and we hope without offence.

If the Diſſenters do not carry the forms of their public worſhip to the higheſt degree of perfection and improvement of which the nature of divine worſhip itſelf is capable; if they do not adopt that plan which is of all others the beſt adapted to anſwer the great ends of public worſhip; to engage the attention, and awaken a ſpirit of devotion and piety in their aſſemblies, they are moſt inexcuſable. They are in poſſeſſion of the moſt ample liberty to think and judge for themſelves; they have a full, acknowledged, and legal right to conduct their worſhip in the manner they moſt approve, without the interference of any external authority whatſoever; they are under no reſtraints either from civil or eccleſiaſtical laws; they are perfectly free from many of the unavoidable difficulties which attend every attempt to bring about a reformation in eſtabliſhed churches; many of their miniſters are men of learning and ability, have diſcovered a good taſte in compoſitions of the devotional kind, and are well diſpoſed to improvements in this way, were they properly encouraged and ſupported by the laity.

Theſe are inviting circumſtances; and if the Diſſenters continue to content themſelves with the old cuſtoms and modes handed down to them from their anceſtors; and do not exhibit as perfect a model of Chriſtian worſhip as human wiſdom can contrive, agreeable to the purity and ſimplicity of the goſpel, and adapted to the improvement of mankind in pious and virtuous diſpoſitions, it is their own fault, and they will be juſtly reproached with having neglected this happy ſeaſon of light and liberty.

But it is time that we give our readers ſome idea of the work before us. The author begins with repreſenting the peculiar diſadvantages both of a liturgy and of the method of extemporary prayer. We find but little new in this part of his deſign, nor indeed could this be well expected, conſidering the many volumes which have been written upon the ſubject, in this and the laſt century. He has, however, in general, ſtated the diſadvantages of both, in a fair, candid and impartial manner. The great object he has in view, is to recommend to the Diſſenters '*the reading of written prayers compoſed by the miniſters themſelves.*' This method he thinks has all the advantages of a liturgy, or extemporary prayer; is free from the diſadvantages of both; and hath ſome advantages peculiar to itſelf. If he has made all this appear to general ſatisfaction, he has gained an important point indeed. The principal arguments he advances are the following: and by theſe the Reader will be able to form ſome judgement for himſelf.

'In written forms, he ſays, there will not be that dull uniformity which is common in liturgies, but all that variety which ſo ſtrongly recommends extemporary prayer.'—'It is an advantage, that thoſe who uſe extemporary prayer may adapt themſelves to all particular occurrences: a liturgy cannot claim this advantage; but thoſe who uſe precompoſed prayers enjoy it in the moſt deſirable manner.'—'A third advantage commonly reckoned among thoſe who attend extemporary prayer is, that it lays miniſters under obligations to diligence; now this alſo attends the uſe of written forms, and that in a greater degree.'

'Extemporary prayer gives a perſon ſcope for the exerciſe of his own devout affections; whereas, by a liturgy, a miniſter is confined to the words of another. This advantage may be fully enjoyed in the uſe of a miniſter's own precompoſed prayers. For though he will then be confined, in a manner, to a form, while praying; yet when he is preparing in private thoſe addreſſes, which he propoſes to offer to God in public, he is as much at liberty to exerciſe his own devout affections, as when he is actually praying *extempore* in the congregation.' In this manner the Author maintains that written forms have all the advantages of extemporary prayer: he thinks likewiſe, that the method he recommends has all the advantages of a liturgy.

'It ſecures, he ſays, or ought to ſecure, thoſe who lead the devotions of the people, from any great improprieties of expreſſion,

preſſion, of which men of ſenſe may ſometimes be in danger; it is a curb on the fancies and paſſions of men, which, even where the heart is devout, may carry them beyond the bounds of propriety; it prevents that heſitation and embarraſſment, which is too often obſervable in diſſenting miniſters; it guards them againſt any great diſcompoſure, which a variety of circumſtances may occaſion; it is a good relief to the memory and invention, and thus renders the buſineſs of prayer more eaſy and pleaſant to thoſe who conduct the ſervice; and effectually prevents thoſe diſcouragements, which young miniſters among the diſſenters often labour under, and from which ſome of them are not free ſo long as they live. In the uſe of ſuch forms, the mind has nothing to do but to attend to the exerciſe of ſuitable affections; and therefore is moſt likely to be devout.—Such are the advantages of a liturgy. It muſt be owned they are very conſiderable: but they are by no means peculiar to it; they equally belong to the method of prayer here propoſed, as is too obvious to need any particular illuſtration.'

In the ſixth chapter, our Author repreſents the *peculiar* advantages attending *written forms*.

'By the uſe of notes in public prayer, a miniſter may better avail himſelf of the helps which are to be met with, for the performance of this important part of his work, than he otherwiſe could do; eſpecially of the ſacred writings, which furniſh the moſt excellent materials for prayer. It is deſirable, indeed, to commit the moſt devotional parts of ſcripture to memory; but this muſt be a work of time, and when accompliſhed, will not of itſelf be ſufficient for all the purpoſes of prayer; for thoſe who have the ſcriptures moſt perfectly in their memories, cannot make that advantage of them, which they could do were they allowed to tranſcribe them into their prayers, and bring them in writing into the pulpit.'—'By the uſe of written forms a miniſter would always be provided againſt the inconveniencies, which may ariſe from the indiſpoſition or diſcompoſure of his mind.' This we apprehend is not peculiar to our Author's method as diſtinct from the liturgical.—'The uſe of written forms would be attended with this further advantage, that they would give us an opportunity of ſpending more time in the immediate worſhip of God, than is generally allowed, or indeed can uſually be expected to be employed with propriety, in extemporary prayer.' The diſſenters would do well to attend to what our Author has advanced under this particular.—'There is a farther advantage attending the uſe of written forms in public worſhip, which it may be proper juſt to mention; it will prove of great ſervice in fitting a perſon for what is called *free prayer*, whenever he ſhall have occaſion to uſe it. A miniſter who had accuſtomed himſelf to the accurate compoſition of prayers, on a variety of plans and occaſions, who had collected together a number of pertinent texts of ſcripture, and frequently repeated them, would have a rich variety of materials for prayer, laid up in his memory, which would render him able to pray, with greater eaſe and propriety, without the uſe of notes, on any emergency, than thoſe do who always uſe this method; provided he accuſtomed himſelf to extemporary prayer in ſecret, and did not abſolutely confine himſelf to his notes in public.'

The Author, in his ninth chapter, towards the concluſion of his work, gives ſome rules for compoſing prayers, on the plan which he recommends: if our article had not already been extended to a very conſiderable length, we ſhould with pleaſure have tranſcribed them; they are very ſenſible and proper; and we recommend them to the attention of all ſuch as are engaged in the miniſterial office, eſpecially thoſe who are in the early part of life.

Upon the whole, the weight and concluſiveneſs of the arguments which our Author has uſed, are ſubmitted to the judgment of our Readers. It is not our province to decide in the ſubject; neither will we preſume to give our opinion whether the method here recommended be ſufficient to anſwer all the great and noble purpoſes of divine worſhip which are to be deſired. The ſubject is important; the manner in which it is treated is ſerious, and grave; and we conclude with adding, that unleſs the diſſenters do ſomething effectually for the reformation and improvement of their own worſhip, they cannot with any decency cenſure the neglect of reformation in the eſtabliſhment, with the ſeverity they ſometimes do. The diſſenters, if they are diſpoſed to it, have it in their power to reform: the moſt ſenſible and valuable men in the church would reform, but cannot:

Pudet hæc opprobria nobis.

Concluſion of Sir James Steuart's Principles of Political Oeconomy:

See the Review for June.

THE ſpecimens already given of this elaborate compoſition, will probably induce ſuch of our Readers as have a turn for theſe important ſpeculations, to apply to the book itſelf.—We could, with great pleaſure, attend our Author through his various diſquiſitions, and give large extracts from the following parts of the work; but, as we have hinted before, no extracts can do juſtice to this Author; and our limits do not admit of an intelligible analyſis: wherefore the account we ſhall give of the remaining books, will be little more than a bill of fare, to excite the appetites of thoſe who may be able to digeſt ſuch very ſubſtantial viands.

In his *third* book, *Of money and coin*, which is divided into two parts, our Author treats his ſubject under the following heads: 1ſt, Of money of account. 2d, Of artificial and material money. 3d, Incapacities of the metals to perform the office of an invariable meaſure of value. 4th, Methods which may be propoſed for leſſening the inconveniencies to which material money is liable. 5th, Variations to which the value of the money unit is expoſed from every diſorder in the coin. 6th, How the variation in the intrinſic value of the unit of money muſt affect the domeſtic intereſts of a nation. 7. Of the diſorder in the Britiſh coin, ſo far as it occaſions the melting down, or the exporting of the ſpecie. 8. Of the diſorder of the Britiſh coin, ſo far as it affects the pound ſterling currency. 9. Hiſtorical account of the variations of the Britiſh coin. 10. Of the diſorder of the Britiſh coin, ſo far as it affects the circulation of gold and ſilver coin, and of the conſequences of reducing guineas to twenty ſhillings. 11. Method of reſtoring the money unit to the ſtandard of Elizabeth, and the conſequences of that revolution. 12. Objections and anſwers. 13 In what ſenſe the ſtandard may be ſaid to have been debaſed by law; and in what ſenſe it may be ſaid to have ſuffered a gradual debaſement by the operations of political cauſes. 14. Circumſtances to be attended to in a new regulation of the Britiſh coin. 15. Regulations which the principles of this enquiry point out as expedient to be made by a new ſtatute for regulating the Britiſh coin.

In the *ſecond* part of this book our Author inveſtigates the principles of money as applied to trade; in which he 1. Conſiders the conſequences of impoſing the price of coinage, and the duty of ſeigniorage upon the coin of a nation, ſo far as they affect the price of bullion, and that of all other commodities.—This intricate ſubject he treats in a very full and perſpicuous manner: and in the *ſecond* chapter, concerning the influence which the impoſing the price of coinage, and the duty of ſeigniorage in the Engliſh mints will have upon the courſe of exchange, and trade of Great Britain, ſhews that bullion is dearer in England than in France, becauſe the price of it is kept up by the mint; and it is allowed to fall in France 8 per cent. below the coin: from which regulation he ſeems to prove, that England loſes 8 per cent. ſometimes, upon her trade with France; and at a medium 4 per cent. The three following chapters are chiefly taken up in examining whether the above mentioned loſs is *real*, and the different methods and effects of impoſing a duty on coinage;— and the balance of all our Author's arguments is much in *favour of* the French regulation.—It is with diffiof thoſe who are laid under it. Examples of it are the *corvée*, in France; the ſix days labour on the high roads, and the militia ſervice before pay was allowed, in England*.

‘ Having thus explained what I mean by proportional, cumulative, and perſonal taxes, it is proper to obſerve, that however different they may prove in their effects and conſequences, they all agree in this, that they ought to impair the fruits and not the fund; the expences of the perſon taxed, not the ſavings; the ſervices, not the perſons of thoſe who do them.

‘ This holds true in every denomination of taxes. In former days, when annual tributes of ſlaves were paid, and even at preſent among the Turks, where it is cuſtomary to recruit the ſeraglios of great men by ſuch contributions, I conſider the young women who are ſent, as part of the fruits of the people who ſend them. This is a fundamental principle in taxation; and therefore public contributions, which neceſſarily imply a diminution of any capital, cannot properly be ranged under the head of taxes. Thus when the Dutch contributed, not many years ago, the hundredth part of their property towards the ſervice of the ſtate, I cannot properly conſider that in the light of a tax.’

In the diſcuſſion of ſo difficult and complex a ſubject as this of taxes, great care ſhould be taken that the foundation be laid upon ſolid principles; and that nothing be admitted upon the authority of the inquirer; becauſe the *ſmalleſt error* in firſt principles muſt lead to great miſtakes and confuſion in the ſubſequent parts of the inquiry.—When our Author ſays that *taxes* ought to impair the *fruits* and not the *fund*; and repreſents this as a *fundamental principle of taxation*,—we ſhould have wiſhed to have ſeen the *reaſon* upon which this principle is founded; as in our apprehenſion it wants much of the clearneſs of an intuitive truth:—and we muſt own it appears to us that every man whoſe goods are embarked in the political veſſel, riſques the whole; and in equity, as in all other caſes of inſurance, ought to pay, in the language of commercial policies, as *intereſt may appear*: which will be in proportion to the whole riſque, and not in proportion to the profits, or fruits.—Thoſe whoſe *funds* are the production of artificial ſociety, or protected by laws of intail, even againſt the effects of their own folly and extravagance, ought, in our opinion, to pay for their extraordinary *care* and *ſecurity*; theſe being benefits which the laborious man has no ſhare in, and which he lies under no obligation to ſupport with the *fruits* of his induſtry. For this purpoſe what our Author calls *cumulative taxes* may with great juſtice and propriety be applied.—In his *ſecond* chapter our Author conſiders the proper object of proportional taxes; and perſeveres in the idea of taxing the *income* only: in the *third* he explains the operation of drawing back proportional taxes, and ſhews that this *drawing back* is the only reaſon why taxes raiſe the prices of commodities. In the *fourth* chapter he conſiders cumulative taxes, of which kind in England the moſt familiar are *tithes*, *land-tax*, *window-tax*, and *poors-rates*.

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* ‘ The *corvée* in France is the perſonal ſervice of all the labouring claſſes, for carrying on public works. Were they paid for in money, it is computed they would amount to no more than 1,200,000 livres a-year. This tax was omitted in the account of the French revenue.’

‘ The moſt familiar examples to a Frenchman, are the *taille*, *fourage*, and *uſtencil*, (which go commonly together) alſo the *capitation*, the *dixieme*, the *vingtieme*, and the *induſtrie* [*].

‘ The nature of all theſe taxes, is, to affect the poſſeſſions, income and profits of every individual, without putting it in their power to draw them back in any way whatever; conſequently, ſuch taxes tend very little towards enhancing the price of commodities.

‘ Thoſe who come under ſuch taxes, do not always conſider that their paſt induſtry, gains, or advantages of fortune, are here intended to ſuffer a diminution, in favour of the ſtate; for which outgoing they have, perhaps, made no proviſion.

‘ When people of the lower claſſes, inſtead of being ſubjected to proportional taxes, are laid under ſuch impoſitions, there reſults a great inconvenience. They are allowed to receive the whole profit of their induſtry, which in the former chapter we called their (B), the ſtate however reſerving to itſelf a claim for a part of it: this, inſtead of being paid gradually, as in a proportional tax, is collected at the end of the year, when they have made no proviſion for it, and conſequently, they are put to diſtreſs.

‘ Beſides, how hard is it to deprive them of the power of drawing back what they pay? And how ill judged to truſt money with thoſe who are ſuppoſed only to gain an eaſy phyſical-neceſſary? An equivalent for procuring the articles of eaſe and luxury, ſhould not be left in the hands of thoſe who are not permitted to enjoy them.

‘ From this we may conclude, 1. That the more ſuch taxes are proportional to the ſubject taxed, 2. the more evident that proportion appears; and 3. the more frequently and regularly they are levied, the more they will reſemble proportional taxes, and the leſs burden will be found in paying them.’——

‘ Tithes are a cumulative tax; but they are accompanied with all the three requiſites to make them light; although in other reſpects they are exceſſively burdenſome. 1ſt, They bear an exact proportion to the crop. 2dly, This proportion is perfectly known. 3dly, Nature, and not the labourer, makes the proviſion. But they fall upon an improper object: they affect the whole produce of the land, and not the ſurplus; which laſt is the only fund that ought to be taxed.'

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[*] ‘ The *taille* is properly a land-tax, to which men called *noble* are not ſubjected. The reaſon of which is, that it was originally impoſed in lieu of ſuch perſonal military ſervices as were peculiar to the lower claſſes.

‘ The *fourage* and *uſtencil* are laid upon all thoſe who pay the *taille*, and are in proportion to it. The firſt is appropriated for the ſubſiſtence of the cavalry, when they are in quarters; the laſt for kettles and ſmall utenſils for the infantry.

‘ The *capitation* is the poll-tax. The *dixiemes* and *vingtiemes* have been already explained, and tithes are well known to every one.

‘ The *induſtrie* is that impoſition arbitrarily laid on by the intendants of provinces, upon all claſſes of induſtrious people, in proportion to their ſuppoſed profits in every branch of buſineſs.’

Speaking of the French tax upon induſtry, our Author has the following very judicious obſervations:

' This tax is ſuppoſed to be proportional to the profits made upon trade, and other branches of induſtry, not having the land for their object. All merchants and tradeſmen, in cities, and in the country, pay the tax called *induſtrie*; and the reaſon given for eſtabliſhing this tax, as I have ſaid in another place, is in order to make every individual in the ſtate contribute to the expence of it, in proportion to the advantage he reaps. Nothing would be more juſt, could it be put in execution, without doing more hurt to the ſtate, than the revenue drawn from it can do good.

' I ſhall now ſhew how, in this tax, all the three requiſites we have mentioned are wanting.

' 1mo, By its nature, it can bear no exact proportion to the profits of the induſtrious man; ſince nobody but the perſon taxed can ſo much as gueſs at their extent.

' 2do, It cannot poſſibly be provided for, as no check can be put upon the impoſer, unleſs ſo far as general rules are laid down for each claſs of the induſtrious; and from theſe again other inconveniences flow, as ſhall be obſerved.

' 3tio, It comes at once upon poor people, who have been frequently forced to beg for want of employment before the tax-gatherer could make his demand; and thoſe who remain, frequently become beggars before they can comply with it.

' I ſay, that from the general rules laid down for regulating this tax, as to every claſs, a workman who has a large family to maintain, is no leſs taxed than one who has no charge but himſelf: and it will be allowed, I believe, that the profits of one induſtrious perſon of the lower claſſes, is in no country ſufficient to pay any conſiderable tax, and maintain a large family, much leſs a ſickly one. I therefore imagine, that cumulative taxes never ſhould be raiſed upon ſuch claſſes of inhabitants as have no income but their perſonal induſtry, which is ſo frequently precarious.

' Merchants alſo ought not to be ſubjected to any tax upon their induſtry. They ought to be allowed to accumulate riches as faſt as they can: becauſe they employ them for the advancement of induſtry; and every deduction from their profits is a diminution upon that ſo uſeful fund.

' When cumulative taxes are laid upon any of the induſtrious claſſes, they tend to check growing wealth; and are moſt familiarly impoſed in monarchical ſtates, where riches are apt to excite jealouſy, as has been obſerved.

' But as to the claſs of land proprietors, that is to ſay, the more wealthy inhabitants, who live upon a revenue already made, the impropriety of cumulative taxes is much leſs. They are however burdenſome, and diſagreeable in all caſes, and ought to be diſpenſed with, when the neceſſary ſupplies can be made out by proportional taxes, without raiſing the prices of labour too high for the proſperity of foreign trade.

'From the examples I have given of this branch of taxation, I hope the nature of it may be fully underſtood, and that for the future no inconvenience will ariſe from my employing the term of *cumulative tax.* I ſhall now ſubjoin its definition.

'A *cumulative tax,* is *the accumulation of that return which every individual, who enjoys any ſuperfluity, owes daily to the ſtate, for the advantages he receives by living in the ſociety.* As this definition would not have been underſtood at ſetting out, I thought it proper, firſt, to explain the nature of the thing to be defined.'

Chapter the *fifth* treats of the *inconveniences* which proceed from proportional taxes, and the methods of removing them.—This is a long and very inſtructive chapter: we cannot paſs it over without giving the Author's ſhort recapitulation of it, tho' we have not room for larger extracts.

'The principal inconveniences alledged againſt proportional taxes, are, 1. That they raiſe prices: 2. Diſcourage conſumption: and 3. That they are oppreſſive and expenſive in the collection. Theſe inconveniences are more apparent than real, as will appear from what follows:

'1mo, A proportional tax, rightly impoſed, and properly levied, will undoubtedly raiſe the price of the objects taxed; but it will only conſequentially raiſe the price of the labour of the induſtrious man who pays it; becauſe he will draw it back in proportion only to his diligence and frugality.

'The price of labour is *regulated* by demand, and is *influenced* only by proportional taxes.

'2do, As to diſcouraging conſumption, if taxes raiſe prices, this circumſtance proves the increaſe of conſumption; becauſe if conſumption were to diminiſh, taxes would not be paid, and prices would fall of courſe; even to the detriment of the induſtrious. Theſe are always the conſequences of proportional taxes, when wrong impoſed.

'3tio, As to the expence and oppreſſion in levying them, theſe inconveniences are, in a great meaſure, in proportion to the diſpoſition of the people to defraud the public: for when they are fairly paid, and honeſtly collected, proportional taxes are little more expenſive, and infinitely leſs oppreſſive than any other. I conclude my chapter by ſome obſervations drawn from the practice of different countries, which point out a method of avoiding both the oppreſſion and the expence of levying proportional taxes.'

In his *ſixth* chapter our Author compares cumulative and proportional taxes with one another; greatly to the advantage of the latter. In the *ſeventh* he conſiders the conſequence of taxes when the amount of them is properly applied: and ſhews, that 'by the help of cumulative and proportional taxes *rightly impoſed*, and *rightly expended*, circulation is greatly increaſed; induſtry is advanced; the public good is augmented, not diminiſhed; and the burden of payments ſo equally proportioned, as not to be felt in any degree ſufficient to overbalance the advantages reſulting from the general ſyſtem.'—In the eighth chapter, Sir James examines the extent of taxation; and ſhews, that 'the way to carry proportional taxes to their utmoſt extent is to draw to market every thing conſumable; and inſenſibly to raiſe the tax upon it ſo high as to abſorb as much as poſſible the whole ſuperfluity of the conſumers.'—In the *ninth* he conſiders the conſequences of an *abolition* of taxes: about which we apprehend there is no great reaſon to be alarmed.—In the *tenth* he enquires whether taxes are a ſpur to induſtry? and is of opinion that 'taxes promote induſtry, not in conſequence of their being raiſed upon individuals, but in conſequence of their being expended by the ſtate; that is, by increaſing demand and circulation.'—In the *eleventh* chapter, containing conſiderations upon land-taxes, with obſervations upon thoſe of England and France, we have a full and particular examination of *Vauban*'s famous ſcheme of a *royal tithe*; which is ſhewn to be unjuſt and oppreſſive.—Our Author's *twelfth* chapter is taken up with the diſcuſſion of ſeveral miſcellaneous queſtions, and concludes in the following manner:

> 'Every one who has writ concerning taxes has endeavoured to contract the object of them as much as poſſible: more, I imagine, with a view to eaſe the public than the people. I have followed another courſe. I have been for multiplying the objects of taxation as much as poſſible, and for making them more in proportion to expence than to property or income. But that I may conform myſelf in ſome meaſure to the ideas of thoſe who have examined the ſame ſubject, I ſhall propoſe a tax which would fill up the place of every other; and could it be levied, would be the beſt perhaps ever thought of.
>
> 'It is a tax, at ſo much per cent. upon the ſale of every commodity.'

The *thirteenth* and *fourteenth* chapters are recapitulations of the fourth and fifth books; and this able Writer finiſhes his work with the following declaration:

> 'I have now concluded this inquiry, according to the plan I at firſt propoſed. It is the fruit of eighteen years cloſe though agreeable application; interrupted only by many intervals of bad health, and many ſtrokes of adverſe fortune.
>
> 'It never was, till lately, my intention to offer to the public, during my life, what I had compoſed purely for my own inſtruction and amuſement. But upon comparing my ſentiments in ſeveral points with thoſe of the generality of my friends, they have been found ſo widely different, that I was thought in duty bound to my country, to ſubmit them to the criticiſm of the public.
>
> 'To this I have the more willingly ſubmitted, as I thereby ſhall purſue my firſt intention in taking my pen; which was, to clear up my ideas on this ſubject. And ſince I can now draw no farther knowlege from my own inquiries, I muſt expect it from the criticiſms of thoſe who may think it worth their while to animadvert upon my notions.'

Our Author has given, at the end of each volume, a uſeful table of Engliſh, French, German, and Dutch coins, ſhewing the quantity of fine metal contained in them, according to the regulations of the reſpective mints where they are coined, and has reciprocally converted their weights into each other.

Excepting ſome few peculiarities of expreſſion, hardly worth notice, the language of this work in general, is ſimple, clear, and nervous; the proper ſtile of inveſtigation.—The method of arrangement is excellent:—and the tables of contents, the recapitulations, and the index, deſerve to be mentioned as neceſſary appendages to a work ſo full of important matter: and for want of which the value of many good books is greatly diminiſhed.

Upon the whole, though we differ widely from our Author in ſome of his *political principles*; and think many of his *oeconomical* principles would lead to regulations much *too minute* to be conſiſtent with a juſt ſpirit of manly freedom, and ſelf-government in the common affairs of life; yet we cannot help admiring his penetrating genius, and being pleaſed with the clear light which he has thrown upon many obſcure ſubjects: nor can we take leave of this reſpectable Writer without paying him the tribute of our grateful thanks for the pleaſure and inſtruction which we have received from his maſterly performance; nor without earneſtly recommending it to the peruſal and attention of thoſe, whoſe peculiar duty it is, to hear and examine every plauſible ſcheme to promote the order and happineſs of the political and moral world.

The Family Guide to Health; or, A General Practice of Phyſic. In a familiar Way: Containing the moſt approved Methods of Cure, for the ſeveral Diſorders of the Human Body, from the Writings and Practice of the moſt eminent Phyſicians; adapted to every Capacity, and calculated chiefly for thoſe whoſe Situation and Circumſtances have placed them at a Diſtance from the Faculty. Dedicated to the Parochial Clergy of this Kingdom. Octavo, 5s. Fletcher.

THE Compilers of the *Family Guide to Health* inform us, that ‘ while the following ſheets were printing off, a book was publiſhed, entitled, *Advice to the People in General, with regard to their Health*, tranſlated from the French of Dr. Tiſſot; with notes by Dr. Kirkpatrick. The ſpeciouſneſs of the title, with the learned names annexed to it, induced us to believe at firſt that our further progreſs would be unneceſſary. For the unwearied diligence of Dr. Tiſſot, his large experience and ſound judgment, and the ingenuouſneſs of his diſpoſition, are well known; nor can the ability of his editor be called in queſtion. But upon a careful peruſal and examination of that work, we found that it did not at all interfere with our deſign.

It has made proviſion only for acute diſeaſes and ſudden accidents; in ſuch a manner indeed as muſt be extremely uſeful to young practitioners and other intelligent perſons; but it is not at all ſuited to the capacities of common families. Theſe comprehend nothing of the theory of phyſic, are frightened at its terms, and muſt be directed in the plaineſt way, and at one view, how to proceed through the ſeveral ſtages of a diſorder. We have, for the Uſe of theſe, extended our plan, have incloſed within our compaſs, the whole dark region of infirmity, thoſe tracts only excepted, which are more peculiarly the province of Surgery and Midwifery; and we have ſtudiouſly avoided all oſtentation of language.'

We apprehend this is much too favourable an account of the work before us.—The hiſtories of diſeaſes which are given by Dr. Tiſſot are full and diſtinct; and his practice ſimple and efficacious; for the whole table of medicines which he has formed, conſiſts only of ſeventy-one different articles, and theſe are as little compounded as poſſible. —— In the *Family Guide to Health*; it is but rarely that there is any deſcription of the diſeaſe in queſtion, the *Name* of the diſeaſe is only mentioned; and then, inſtead of a few efficacious and cheap medicines in the manner of Dr. Tiſſot, there are tranſcribed a number of compound, expenſive, and frequently impracticable *Recipes*, from *James's Medicinal Dictionary:—Shaw's Practice of Phyſic:—Sydenham:—Riverius:—Boerhaave*; and others, viz.

'*For the Rickets.* From *Dr. Boerhaave*, *James*, &c.

'Let the child's food be well fermented bread and biſcuit, mixed with a ſmall quantity of ſaffron, nutmeg, cardamons, cinnamon, ſeeds of celeri; and other grateful and ſtrengthening aromatics: Lean pigeons, fowls, rabbets, mutton, kid and veal, gently roaſted, cut ſmall and mixed with biſcuit, ſalt, and a little parſley, thyme and nutmeg: Millet and barley, boiled with water and raiſins, and then ſeaſoned with a little wine and mild aromatics.

'Take of the following freſh leaves, dried in the ſhade, viz. of the male fern, three pounds; of marjoram, baum and mint, each two handfuls; of the freſh flowers (dried in the ſhade) of melilot, ſweet trefoil, elder, and roſes, each two ounces. Reduce to a fine powder. Mix with double the quantity of barley chaff. Put all into bags for couches, on which the patient is to lie. Theſe are to be carefully preſerved from moiſture, and frequently dried.

'Take of benzoin, maſtich, olibanum, amber and frankincenſe, each one ounce: Reduce to a powder; of which throw a little upon live coals, and receive the ſteam in warm linen cloths;

cloths, with which let the ſpine of the back, arms and legs be rubbed night and morning.

'Take of the roots of ipecacuanha, one ſcruple; of white wine, one ounce; and of ſugar, two drams: infuſe for a whole night; and when ſtrained give it in the morning. Let this be repeated every fourth day for five times.

'Take of the beſt rhubarb, half an ounce; of citrine myrobolans, without the kernels, three drams; and of the troches of agaric, two ſcruples. Infuſe in four pints of cold ſtrong beer, for twenty-four hours. Let the patient uſe this for common drink for a month. But if it proves too purgative, it may be mixed with an equal, or a greater, quantity of other ale.

'Take of agrimony, ſpleen-wort, fern-root, harts-tongue, the root of polypody, and white maidenhair, each two ounces. Cut theſe ſmall. Mix them, put them in a linen cloth, and infuſe them in twelve pints of cold ale, to be uſed for common drink.

'Take of *Boyle's Ens Veneris*, two grains; which are to be given every evening in *Canary* wine for three weeks.

'Take of the filings of ſteel, one ounce; of the ſtrongeſt diſtilled vinegar, ten ounces; and of ſugar, three ounces. Boil all together gently for twenty-ſix hours in a tall phial; and let the liquor, when filtrated, be kept in a cloſe veſſel. Six drops of it are to be given every morning and evening in a little *Mountain* wine. *Boerhaav. Aph. and Mat. Med.*

'I can from experience recommend, as the moſt effectual remedy, baths of ſweet water, boiled with nervous herbs, ſuch as marjoram, lavender, mother of thyme, roſemary, camomile and baum. In ſuch baths the patient is to be frequently immerſed, and have the ſpine of the back and joints rubbed and anointed with the following nervous ointment.

'Take of human ſat, and expreſſed oil of nutmegs, each half an ounce; of *Peruvian* balſam, one dram; and of the oils of rue, lavender and cloves, each thirty drops.

'By theſe means I have ſeen many patients afflicted with the Rickets, not only ſurpriſingly relieved, but alſo totally recovered. *Med. Dict. in Rachitis.*'

'*For an Autumnal Quartan.* From *Dr. Sydenham.*

'Begin with the vomit, as in the ſpring agues. Then take of Peruvian bark finely powdered, one ounce, of conſerve of red roſes, two ounces. Mix them. Take the quantity of a large nutmeg morning and evening daily, on thoſe days that the genuine fit does not come, till all the confection is taken, and let it be repeated once a fortnight, to the end of ſix weeks. About the beginning of February, and not ſooner, let the patient change to a new air. But if he cannot conveniently remove,

move, he ought to uſe ſome ſtrong medicine, powerful enough to promote the languid depuration, and, if poſſible, to perfect it. Therefore

‘ Take of the electuary of the egg, or of Venice treacle, one dram and a half: Diſſolve it in two ounces of aqua cæleſtis, or of common aqua vitæ: Give it two hours before the fit.

‘ I have us’d this with great ſucceſs at the declination of the diſeaſe. But obſerve that hot things, given ſooner, have either doubled the fits, or changed them into a continual fever. This will do for young people, but not for children.

‘ A month after the diſeaſe and all ſymptoms of it are removed, and not before, care muſt be taken that the patient be purged: For it can ſcarce be imagined how many diſeaſes are occaſioned by the omiſſion of this after autumnal agues. Let therefore the common purging potion (ordered for the aſthma, p. 73) be repeated once a week for two or three months following. Every night after the purge, an anodyne muſt without fail be taken;

‘ Take of red poppy water, two ounces; of aqua mirabilis, two drams; of ſyrup of white and red poppies, each *half* an ounce. Mix and make a draught.’

What do plain country people know of the *electuary of the egg*; the *aqua cæleſtis*; the *ens veneris*, &c.?——And what have they to do with ſuch expenſive, impracticable *farragos* as the following?

‘ Take black cherry water, and ſtrawberry water, of each three ounces, epidemic-water, compound ſcordium water, and cinnamon-water, of each one ounce, prepared pearl, one dram and a half, cryſtalline-ſugar, a ſufficient quantity; damaſk roſe-water, half a dram, to make it pleaſant; mix and make a julep, of which let the patient take four or five ſpoonfuls, when faint, or at pleaſure.’ And

‘ Take of the diſtilled oils of cinnamon, citron and orange-peel, each three drops, of the oils of lavender flowers and of juniper, each two drops, and of ſugar, ſix drams: Mix well, and add of the robs of elder and juniper, each three ounces; of the ſpirit of ſalt, one dram; of the diſtilled waters of cinnamon, citron and orange-peel, each two ounces; and of the diſtilled water of mint, ten ounces: Of this preparation let the patient take one ounce every two hours.’

Let the Reader now turn to the title-page of the *Family Guide to Health*; *adapted to every capacity, and calculated chiefly for thoſe whoſe ſituation and circumſtances have placed them at a diſtance from the Faculty.*——It wou’d be well, if either title-pages better correſponded with books, or books with title-pages.

The Vegetable Syſtem: or a Series of Experiments and Obſervations, tending to explain the internal Structure, and the Life of Plants; their Growth, and Propagation; the Number, Proportion, and Diſpoſition of the Seed, and the Encreaſe from that State to Perfection. Including a new Anatomy of Plants. The whole from Nature only. By John Hill, M. D. Folio. 11 Vols. 1l. 11s. 6d. each. Baldwin.

WHATSOEVER may appear, upon examination, to be the real character of this work, a tranſient, ſuperficial view declares it to be the moſt coſtly, the moſt extenſive and moſt elaborate botanical performance which any age or nation hath produced. The firſt volume was publiſhed in the year 1759, ſince which time the ſucceeding volumes, now eleven in number, have gradually appeared. The work, however, is yet far from being compleat; and hence, perhaps, our preſent account of it may ſeem premature: but our duty and inclination to contribute all in our power to the information and entertainment of our Readers, will no longer permit us to diſregard ſo capital a performance.

The firſt volume of this work is divided into two books, the firſt of which contains the hiſtory of botany, from Theophraſtus down to the preſent age. This hiſtory the Doctor divides into ſix diſtinct periods. The firſt period bears this general title, *The Eſtabliſhment of Science in antient Greece.* Hence one would naturally have expected ſome account of the eſtabliſhment of ſcience in general in that country; but, notwithſtanding the title, this period contains nothing more than a ſhort review of the botanical writings of Theophraſtus; ſo that probably the title ought to have ſtood thus, *The Eſtabliſhment of* THE *Science*, namely of Botany. If this be an omiſſion of the preſs, it is a very unpardonable neglect in the corrector, in a work of ſuch magnificence.

The ſecond period comprehends the ſtate of the ſcience during the government of the Romans. In this period the writings of Dioſcorides and Pliny are principally conſidered. In period the third, we are preſented with the ſtate of botany among the Arabians. In the fourth, we view the decline of botany in the barbarous ages. In the fifth we find it riſing with the new dawn of literature; and in period the ſixth, we are favoured with a ſuccinct account of the origin of ſyſtematic botany under the great Cæſalpinus, together with the improvements of ſucceeding writers, down to the immortal Linnæus. ‘ In the year 1735, ſays our Author, Linnæus, too great for praiſe, after having unſucceſsfully propoſed his new thoughts in England, publiſhed in Holland that ſyſtem of plants which characterizes the claſſes according to the filaments and ſtyle, and takes into the general diſtinction all the flower. This ſyſtem the ſucceeding four and twenty years have more and more eſtabliſhed; and if we may conjecture from its value, it will live (even when a natural method ſhall be found) ſo long as there is ſcience.'

Book the ſecond treats of the vegetable ſtructure and the life of plants. In the firſt chapter of this book, the Doctor very judiciouſly diſtinguiſhes the three kingdoms of natural bodies in the following words. 'Minerals, ſays he, have increaſe without life, organized parts, regular growth, or ſenſation; vegetables have a regular growth, and a degree of life, but no ſenſation; animals grow, live, and feel. Minerals have no veſſels; vegetables have veſſels for their nutritive juices; animals have nutritive veſſels and nerves; theſe laſt are a peculiar and diſtinct ſyſtem. On this conſtruction depends the eſſential, univerſal, and invariable difference of the three great claſſes of material beings. Minerals wanting veſſels, though they may be increaſed by an addition of parts, cannot have a regular growth; for that muſt depend on veſſels. Plants having veſſels, may have a regular growth; for it is the effect of their proper office; but wanting nerves, they cannot feel; that being the quality of nerve alone. Animals which have nutritive veſſels and nerves, grow and feel; theſe being the offices of thoſe two ſyſtems.'

Having thus eſtabliſhed the preceding neceſſary diſtinctions, the Doctor proceeds to demonſtrate, that the matter of which all bodies are compoſed is originally the ſame; and that their different qualities are owing entirely to arrangement, which in vegetables is effected by the peculiar formation of their veſſels. 'We know, ſays the Doctor, what things they are which feed and form a plant; and we know theſe are the ſame in all the kinds. One parcel of mould will produce every ſpecies; one quantity of water moiſten that earth for all; and they all grow ſurrounded by one atmoſphere.' Be it ſo: but we alſo know, that perfect vegetation requires the mould to be impregnated with a certain quantity of ſaline particles; therefore the quality, or component parts of the mould, is not a matter of indifference. Hence it ſeems reaſonable to ſuppoſe an elective attraction in the roots of different ſpecies of plants, by which they ſelect from the common maſs ſuch particles only as are adapted to their formation; and that the office of the veſſels is not merely to modify the matter thus abſorbed, but to ſeparate and aſſimulate. As a farther argument the Doctor obſerves, that we may eat this mould and drink this water without harm, 'yet from a ſeed of deadly nightſhade ſown in this, ariſes a leaf, a dram of which is poiſon.' This however is no proof that the poiſon is not actually contained in the earth. Sulphur, or nitre, may with great ſafety be taken into the ſtomach; but the acids they contain, when ſeparated from either, are in the

higheſt

higheſt degree poiſonous, if not conſiderably diluted. But the Doctor, in confirmation of his hypotheſis, reminds us of the effects of thoſe ſimple operations, which, under our own eye, put various ſubjects into different forms. 'In many minerals, ſays he, the ſubſtance itſelf is innocent; but lay it on the fire, and its vapour is poiſonous.' Hence he concludes, that the noxious quality of the vapour muſt be owing to a different arrangement of parts. But in this inſtance we beg leave to differ from the Doctor. The poiſonous quality of the vapour is not owing to a different arrangement, but to an extreme minute diviſion of particles, by which they are rendered capable of entering a ſyſtem of infinitely ſmall veſſels, impervious to larger moleculæ. In ſhort, the notion that the qualities of bodies is to be attributed ſolely to the different arrangement of their parts cannot be ſupported. Thoſe who are at all acquainted with chemiſtry know that there are many ſubſtances in nature whoſe eſſential properties remain invariably different from thoſe of every other body, notwithſtanding any arrangement that can poſſibly take place. But, be this as it may, it will not much affect the Doctor's Vegetable Syſtem.

In the ſucceeding chapter, in which the Author conſiders the arrangement of matter into a vegetable body, he informs us, that, by a careful maceration in ſoft water, the ſeveral parts of an entire plant may be eaſily ſeparated from each other; and that in this manner, we ſhall diſcover theſe parts to be invariably ſeven, viz. an outer bark, an inner rind, a blea, a fleſhy ſubſtance, a pith, a vaſcular ſeries between the fleſh and the blea, and cones of veſſels within the fleſh. The external parts which compoſe the flower, are merely continuations of thoſe already ſpecified; the cup terminating the outer bark; the inner rind, the outward petals; the blea, the inner petals; the vaſcular ſeries, the nectaria; the fleſh, the filaments; the conic cluſters, the receptacle; and the pith, the ſeeds, and their capſules. This he ſuppoſes to be the general arrangement of the common particles of matter into a vegetable body; that growth is the natural conſequence of this arrangement, and that conſequently there is no generation among plants. What idea the Doctor may have affixed to the word generation, we do not pretend to determine; but from this explanation of the manner in which the ſeed is impregnated, he ſeems rather to confirm than to diſprove the ſexual ſyſtem.

In order to illuſtrate his doctrine of the ſeven parts above mentioned, he proceeds to a minute examination of the black hellebore. This makes the ſubject of ſeveral ſucceeding chapters, in which the conſtruction of each part is accurately determined by the *aſſiſtance* of microſcopes, and diſplayed to the *reader, by means of a* conſiderable number of neat engravings.

The

The Doctor is of opinion, that the embryo of the young plant is contained in each globule of the farina, and that being received by the apertures in the ſtygma, they are conveyed to the ſeed into which they enter, which is thus rendered capable of producing a new plant. Now this proceſs is ſo exceedingly analogous, to all we know of animal generation, that we are at a loſs to conceive, why he ſhould diſallow the analogous generation of plants.

Having thus determined the conveyance of the embryo into the ſeed, he proceeds to the firſt growth of the plant, the ſtructure of the ſeminal leaves, the formation and growth of the ſtalk, and the courſe of the juices. With regard to this laſt particular, namely, the courſe of the juices, he differs from thoſe who have ſuppoſed a general circulation, analogous to that of animal bodies; but admits a partial one. In order to illuſtrate this doctrine, he examines the ſtructure and growth of the common colchicum very minutely; in the courſe of which examination, however, we are of opinion, that many of his readers will think that a fertile imagination has ſupplied the want of demonſtration. In this chapter, many of the letters of reference are omitted in the plate referred to, particularly in figure 9; an omiſſion which renders a conſiderable part of the chapter unintelligible.

Chapter 36 contains the anatomy and phyſiology of the winter aconite, which is a plant of a leſs ſimple ſtructure than the colchicum. Thence our Author proceeds to the anemone, as an example of the next degree in the ſcale of vegetation. In the two preceding plants he finds but one ſimple circulatory ſyſtem; in this he diſcovers two. 'From the ſtalkleſs colchicum, ſays the Doctor, we have continued our reſearches up to the conſtruction of the winter aconite, whoſe low ſtem one circulatory ſyſtem is able to nouriſh and ſupport: but more of theſe are neceſſary in taller plants; and in the anemone we ſhall find diſtinctly two; the firſt ſeated, as in the preceding plant, in the body of the root; the ſecond in the lower half of the ſtalk.'—'They erred, continues our Author, who fancied a circulation in all the parts of plants; for the uſe of the exterior coats is merely abſorption and evaporation; but I muſt be allowed to ſay, that neither were they right who thought abſorption and evaporation gave growth to the eſſential parts of vegetables.' Poſſibly he may be right in his conjecture; but notwithſtanding all the pains he has taken to diſcover the ſecret operations of nature in the formation of vegetables, it remains a ſubject abſolutely incapable of demonſtration. The life of plants, he is of opinion, reſides in the fleſh of the ſtem, of which he ſuppoſes the farina, which impregnates the ſeed, contains a particle ſufficient to produce a new plant; but the fact is incapable of proof. Every ſpecies of generation is a myſtery, and probably will ever remain ſo.

Having, in chapter 40, enumerated the external parts of plants in general, he proceeds, in the ſucceeding chapter, to divide the vegetable kingdom into ſeven diſtinct families, diſtinguiſhing each from the other by the following characteriſtics:

1. *Muſhrooms*, fleſhy, and deſtitute of leaves and viſible flowers.
2. *Algæ*, merely foliaceous.
3. *Moſſes*, have proceſſes of the inner rind for leaves.
4. *Ferns*, conſiſt of a ſingle leaf raiſed on a ſtalk, and bear their flowers on its back.
5. *Graſſes*, have jointed ſtalks and undivided leaves, and huſks to hold their ſeeds.
6. *Palms*, have a ſingle trunk, with leaves only on the top, and have the flowers and fruit in divided ears.
7. The common race of plants, have their roots, leaves, ſtalks, flowers, and fruit diſtinct and obvious, and have not the characters of the other ſix.

This primary diviſion into families is ſufficiently natural and obvious. The Doctor now proceeds to examine very minutely the ſtructure of a ſingle ſpecies of each. From among the firſt he ſelects the truffle, which, notwithſtanding the ſimplicity of its appearance, he diſcovers to have all the eſſential parts of the moſt perfect vegetables, viz. Outer-rind, inner-rind, blea, &c. As an example of the ſecond family, he chuſes the convoluted alga, concerning the formation of which he propoſes the following conjecture. 'The bottom of the ditches in our ſalt marſhes are covered with a light and flat foliaceous green ſubſtance, which ſpreads evenly upon the mud. This is plainly the original of the convoluted alga. A bubble of the air, impriſoned between this green coat and the mud, may riſe towards the ſurface; and as the coat is tough and flexible, this bubble may aſcend cloathed with it: the motion of the water may give the convolutions, as this gives the hollowneſs; and from theſe combined powers may ariſe the peculiar form, not of this alone, but of many of the conſervæ, which are alſo of this family.' Thoſe who are acquainted with the appearance of this plant, will eaſily comprehend the Doctor's meaning, though perhaps not ſo eaſily ſubſcribe to his opinion.

Our botanical Readers will have obſerved, that, in the third family, our Author adopts a new character of diſtinction; to which he was induced by a perſuaſion that thoſe formerly eſtabliſhed are, if not erroneous, at leaſt equivocal. For the illuſtration of his hypotheſis he makes choice of the ſwan's neck bryum. It is well known, that in the Linnæan ſyſtem, the heads of moſſes are ſuppoſed to be *antheræ*, containing a true *farina*, and that naked ſeeds are lodged on other parts of the plant.

Ou

Our Author, on the contrary, believes theſe heads to be ſeed-veſſels, and that the farina is contained in what he calls the *corona*. Thoſe who have a mind to ſee the Linnæan opinion ſupported, may conſult the *Amænitates Exoticæ*. But the Dr. does not allow the example there produced to be a proper inſtance, as the plant is of a ſingular kind, and perhaps not properly a moſs.

The arguments on which the Doctor builds his opinion are, that the globules from the rays of the *corona* burſt in water, which is the eſſential characteriſtic of *farina*; and that what he calls the ſeed, which Linnæus ſuppoſes to be farina, will not burſt in water, and is capable of producing a new plant. This he proves from experience, having ſown ſome of theſe ſeeds with the deſired effect.

The various leaved polypody ſerves as an example of the fern family, in which the proceſs of nature is diſcovered to be the ſame as in all other plants. The fifth family is exemplified in luxuriant graſs, and the ſixth in the winged palm. This volume concludes with a chapter on the effect of light on plants; in which the Doctor endeavours to demonſtrate, that vegetables owe their form, colour and qualities to light. Thus, ſays he, if two peaſe be ſown in the ſame border; and the ſpot where one ſtands be covered with a box of wood, and that where the other is placed with a bell-glaſs of equal bigneſs; the plant under the box will be ſlender, yellow, inſipid, and almoſt leafleſs; that under the glaſs will have its natural proportions and proper colour: the leaves will grow regular, the taſte will be leguminous, and the whole plant well formed and green.' What truth ſoever there may be in this obſervation, we cannot help remarking, that this example proves nothing; becauſe the degree of heat will be much greater under the bell-glaſs than under the box. To make this experiment fairly, the direct rays of the ſun ſhould not be permitted to ſhine on either.

[*To be concluded in our next.*]

The Hiſtory of the Life of King Henry the Second, and of the Age in which he lived, in Five Books. By George Lord Lyttelton. 4to. 3 Vols. 2l. 12s. 6d. ſewed. Sandby. 1767.

IT will univerſally be acknowledged, that there is nothing in hiſtory which it is of more importance for us to be acquainted with, than the hiſtory of our own country. The hiſtory of our own country cannot, in any part of it, be totally indifferent to us; but thoſe periods in it are the moſt worthy of attention which are diſtinguiſhed by great events, by ſignal revolutions, and by ſuch inſtitutions as have a conſiderable influence upon the ſtate of ſucceeding ages. It is not, however, in our power to obtain, from a mere peruſal of general hiſtories, the complete information that is deſirable in theſe reſpects. In works of ſo vaſt an extent, there cannot be ſuch a full detail of particulars, nor ſo much exactneſs and accuracy, as in thoſe which are confined to narrower limits. It is only in the latter, that the ſeveral ſteps and preparatory meaſures by which great actions are conducted, and great events are brought on, can be ſhewn with any clearneſs. Much, therefore, in ſuch a hiſtory as is now preſented to the public, will be new to many readers; and it is to be hoped that gentlemen of ability and leiſure will be engaged, by the laudable example here ſet before them, to purſue a ſimilar plan, and to take the ſame pains in writing the lives of ſome other kings of England, which have not been hitherto treated of ſo diſtinctly and ſo amply, as the importance of the matters contained therein may be ſuppoſed to require. There is no branch of literature in which the Engliſh have leſs excelled, though ſurely there is none which deſerves more to be cultivated by a free people; as it ſhews them the birth-right they have in their privileges, raiſes in their minds a generous pride, and makes them aſhamed to degenerate from the ſpirit of their anceſtors.

The life of Henry the Second, which Lord Lyttelton has choſen to make his principal ſubject, is particularly inſtructive, from the uncommon variety of the events it contains; from its being diſtinguiſhed by great virtues and great faults; by ſudden and ſurpriſing changes of fortune in the affairs of this kingdom; by the ſubjection of Wales, of Scotland, and of Ireland; and by a glory ſurpaſſing all military atchievements, the reformation of government, and the eſtabliſhment of good laws, and wiſe inſtitutions, beneficial to the public. Theſe are objects deſerving the attention of all ages; and in the diſplay of theſe objects, our noble Author has exerted himſelf in a manner that will increaſe the reputation he has heretofore ſo juſtly acquired in the learned world, and be of no ſmall ſervice to his country.

Previous to his Lordſhip's entrance upon his capital ſubject, he has given a view of the revolutions of England from the death of Edward the Confeſſor to the birth of Henry the Second. If right of blood had alone been conſidered, Edgar Atheling was the undoubted heir to the crown; but as he was ſtill under age when King Edward died, he was not thought capable of taking the government, and therefore was not nominated by that monarch at his death, to ſucceed to his kingdom. The ſame objection prevailed with the great council, or Witena-gemote, to ſet him aſide, and to elect Harold, the ſon of Earl Godwin. The excluding of a minor from the ſucceſſion in England was not new to the Saxons. They ſaw the evils that may attend a minority in the ſtrongeſt lights, and did not ſufficiently conſider what greater miſchiefs might follow, when a prince who had been thus excluded ſhould come of age, and be capable of aſſerting a claim to the crown; but ſought to avoid a preſent inconvenience, againſt which other and better remedies might have been found, with little providence or care for the future. It was from this ſhort-ſighted policy, and alſo from the deſire of having a king able to command their armies himſelf in time of war (a duty they thought eſſential to ſovereignty) that they now were induced to prefer Harold to Edgar. The abilities and virtues of Harold did honour to their choice. Beſides all the luſtre he drew from his political and military talents, in which he had no equal among his own countrymen, his character was embelliſhed, and rendered more amiable, by a generous ſpirit and a heart in which humanity tempered ambition. It does not appear that his virtues were diſgraced by a mixture of any vice or weakneſs, which could diſhonour him in the eyes of the public. Upon the whole, he was worthy of the crown he aſpired to; which is confeſſed even by writers no way diſpoſed to judge of him too favourably, and ſtill better proved by all his behaviour after he was on the throne. But Harold ſoon found a formidable competitor in William Duke of Normandy, ſurnamed the Baſtard. William grounded his claim upon a ſecret promiſe made to him by Edward the Confeſſor, to appoint him his ſucceſſor in the kingdom of England. This promiſe was not authenticated by the laſt will of the late king: nay, ſome ancient hiſtorians of no little authority aſſert that the election of Harold was recommended by Edward, at the time of his death; and even his will itſelf, had it been made in favour of William without the ratification of the great council, would not have been obligatory to the people of England. Yet, weak as the title of the Duke of Normandy was, it had the ſanction of the pope's approbation, which was able in thoſe days to ſupply all defects. This he gained by ſubmitting his cauſe to the judgment of Rome, which Harold not doing, he was declared an uſurper by Alexander the ſecond; that ſee proceeding in this affair upon a political maxim it often has followed, to give ſentence in favour of thoſe who apply to it, againſt thoſe who do not, without any regard to the merits of the caſe.

William having thus, as other uſurpers had done before him, helped out a bad title, and hallowed an enterprize very unjuſt in itſelf, by the papal benediction, reſolved to purſue it, notwithſtanding ſuch difficulties, as none but a great and heroic ſpirit would have dared to encounter. Theſe difficulties, and the other tranſactions of the time, are accurately repreſented by our noble Author, together with the memorable battle of Haſtings, which was chiefly decided by the death of Harold. This unfortunate event, and the want of a proper leader, induced the Engliſh to ſubmit to the Duke of Normandy; and thus ended the government of the Saxons in England, two hundred and thirty-ſeven years after the uniting of the heptarchy, and ſix hundred and ſeventeen after the landing of Hengiſt and Horſa, their firſt princes.

'William, however, ſays his Lordſhip, was ſo far from grounding his own title to the crown upon a ſuppoſed *right of conqueſt*, that he uſed his utmoſt endeavours to eſtabliſh the notion of his being *heir to King Edward, from the appointment of that monarch.* The Engliſh nobles and prelates who had reconciled themſelves to him, and the chief citizens of London, adopting this notion, entreated him to be crowned without delay; which, at firſt, he ſeemed to decline; objecting, that peace was not yet ſettled, and declaring, *that he deſired the tranquillity of the kingdom more than the crown:* words very different from the language of a *conqueror*, and proper to allay the fears of thoſe, who dreaded the violence of a military government. But conſidering afterwards, that, in conſequence of his being crowned king, all perſons would be more afraid of rebelling againſt him, and more eaſily cruſhed, if they did, he yielded to the importunities of the Engliſh and Normans, and was crowned in Weſtminſter-abbey on Chriſtmas-day of the year one thouſand and ſixty-ſix, not without the appearance and form of an election, or free acknowledgment of his claim: for the Archbiſhop of York and the Biſhop of Conſtance, who officiated in the ceremony, ſeparately demanded of the nobility, prelates, and people of both nations, who were preſent and aſſiſting, *whether they conſented that he ſhould reign over them?* and with joyful acclamations, they anſwered, that *they did.* Before he aſcended the throne, he made a compact with his new ſubjects, by his coronation oath, the ſame with that of the Saxon kings. Nor did he immediately violate this ſolemn engagement: but diſpenſed to all impartial juſtice, and even conferred great favours on the Engliſh, till ſome, who had not yet ſubmitted to his government, particularly Edwin and Morcar, whoſe power he feared the moſt, voluntarily came in and paid him obedience. He alſo encouraged inter-marriages between the Normans and Engliſh, and ſeemed to wiſh to make them one people. So that, although he had really no right to the crown when firſt he claimed it, he may be ſaid to have acquired one, after the death of Harold, from the conſent of the nation, given chearfully, and with marks of mutual kindneſs and affection between him and his ſubjects. Indeed he ſoon afterwards confiſcated the eſtates of all the Engliſh who had fought againſt him at Haſtings, and gave them to the Normans or other foreigners in his ſervice; an act of injuſtice, but covered with the ſpecious pretence of legal proceeding; Harold's election being called *uſurpation*, and his adherents accounted rebels to William *their ſovereign*: which opinion, however groundleſs, was then wiſely taken up and admitted by the nation, that England might appear to be governed by this prince under the fair and peaceful title of a lawful ſucceſſion, and not under one ſo deſtructive to all liberty as that of *conqueſt*. Nor were the forfeitures due to him for this ſuppoſed treaſon, or any other penalties incurred by the guilt of it in the ſenſe of the law, extended any further, at the beginning of his reign, than to thoſe who had actually oppoſed him in arms. This was all the indulgence he could ſhew to the Engliſh, without paſſing a general act of grace and oblivion; from which he was hindered by the promiſe he had made to all the chiefs of his army, that he would, if victorious, reward their ſervices in this war, with lands and honours in England. Theſe confiſcations enabled him to perform that promiſe in part: but many more were ſtill wanting to ſatisfy the demands of ſuch a number of foreigners, as, not being willing to rely upon the Engliſh, he thought it neceſſary to retain in the kingdom, for the ſupport of his power. That want was ſupplied by ſeveral inſurrections, and conſpiracies againſt his government, to which the nobility of England were afterwards driven by the iniquity of his miniſters, whoſe guilt he took on himſelf by paying no regard to the juſt complaints of his ſubjects.

[*To be continued.*]

Hiſtorical Memoirs of the Iriſh Rebellion, in the year 1641. *Extracted from Parliamentary Journals, State-Acts, and the moſt eminent Proteſtant Hiſtorians. Together with an Appendix, containing ſeveral authentic Papers relating to this Rebellion, not referred to in theſe Memoirs.* In a Letter to Walter Harris, Eſq; 12mo. 2 s. 6 d. Williams. 1767.

THE Writer of theſe Memoirs profeſſedly endeavours to throw the odium of the Iriſh rebellion, from the papiſts, upon the then lords juſtices, *Parſons* and *Borlaſe*. In an *advertiſement** prefixed, it is alledged, that ' the Iriſh wanted to redreſs grievances by *legal* and *conſtitutional* means. They were firmly attached [as this Writer aſſerts] to our *monarchical form* of government: They were loyal to the reigning prince, notwithſtanding the unworthineſs of his deputies, who betrayed *him* and *them*: They gave him the higheſt demonſtrations of their affection, by their repreſentatives in parliament. What then *provoked* to the deſperate meaſures which many took ſoon after?——The anſwer is ready: They found the King's honeſt intentions *fruſtrated*, by an adjournment of that ſeſſion, *contrary to the King's own order*: They found in that proceeding, how the Lords Juſtices *leagued ſecretly* with the *Puritans* in *Weſtminſter*: They felt the Hands of their enemies at home and abroad *ſtrengthened*; thoſe of the King *weakened*. A *part*, therefore, not *all*, roſe in *Ulſter*, and ſought relief in reſiſtance; what the continuation of the ſeſſion, and the paſſing ſome bills into laws, *according to his Majeſty's deſire*, might have *prevented*. To this treachery, therefore, [he adds] *all* the murders and maſſacres, which enſued, *ought* principally to be aſcribed.'

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* At the end of this *advertiſement* we find the *date*, Auguſt 17, 1757: which, added to the circumſtance of the *title-page* being printed on a *diſtinct piece of paper*, and paſted to the next leaf, induces us to *apprehend* a little bookſeller's craft; as if the work was only vamped up (a thing ſometimes done) with a *new title*, of the *preſent year's date*.—Juſtice to the public obliges us to *mention* our own *apprehenſions* in this reſpect,—but we leave the matter to be determined by *inſpection*.

That *ſome* of them may be aſcribed to *this cauſe*, Truth will oblige every candid perſon to own; but nothing, beſides party zeal, would ever think of imputing them *all* to that one ſingle ſource.—The Writer of theſe Memoirs is of opinion (as well as Dr. Warner) that the Numbers ſuppoſed to be murdered, in the courſe of this rebellion, were greatly exaggerated; which is not, indeed, much to be wondered at, by thoſe who are old enough to remember the many ſtrange reports that flew, like wild-fire, from one part of England to another, upon, what was called, *runaway Saturday*, in the late rebellion of 1745. For when facts are ſeen through the medium of *fear*, they appear of courſe magnified beyond the bounds of truth: — *for*, (according to the Wiſe-man's obſervation) *fear is a betraying of the ſuccours which reaſon offereth.*

The Riſe and Progreſs of the preſent Taſte in planting Parks, Pleaſure-grounds, Gardens, &c. from Henry the Eighth to King George the Third, in a poetic Epiſtle to Charles, Lord Viſcount Irwin. 4to. 1 s. 6 d. Moran.

NO ſubject could be better calculated for the exerciſe of an elegant fancy, than that of the Epiſtle now before us. Horticulture is an art, which in ſome meaſure claims the tutelage of the muſes, and in which a poetical imagination is particularly formed to excel. To humour the diſpoſition, and to exhibit to advantage the genuine and ſimple charms of nature, is the common province of poetry and of gardening. We are here invited to attend the latter, under the definition and direction of the former. The Author begins with the ſtate of gardening in England in the time of Henry the Eighth, before whoſe reign, indeed, there was hardly any thing like a garden in this land. In ſuſpicious and unpeaceable times, the reſidence of almoſt every man of property was not choſen for the ſake of its beauty but its ſecurity; and motes and ramparts ſupplied the place of canals and terraces. Henry built a palace at Cuddington near Epſom, and called it NONSUCH, of which there are now no other remains than a cottage. Thus it is deſcribed:

NONSUCH in gay deſcription ſtill diſplays
The falſe magnificence of Tudor's days;
Rich Tulliſwork the gardens there unfold'd,
And proud alcoves feſtoon'd and gilt with gold;
Large cabinets of verdure, knots of flowers,
And ſmall canals, ſquare groves and roſeate bowers.
As thick as trees fantaſtic ſtructures riſe,
And Gothic images with painted eyes;
The ſalient fountains *(which have had their day)*
Thro' beaks of birds ridiculouſly play;
Trees clipt to ſtatues, monſters, cats and dogs,
And hollies metamorphos'd into hogs;
Here urns and ſtatues in confuſion ſtand,
And one wide waſte of riches ſpread the land.
Trifles like thoſe at proud Verſailles combin'd,
Fools to ſurprize, and ſhock the taſteful mind;
That ſtudies Nature, laviſh of each grace,
When not abſorpt in Art's deſtructive face.

Theobalds, of which the Poet gives the following juſt and ſpirited deſcription, was built by the Lord Treaſurer Burleigh, who exchanged it with James the Firſt for Hatfield Regis:

At Theobalds Art disfigur'd every ſcene,
Tho' coſtly, poor, magnificent, yet mean;
Here fanes and ſtatues as at Nonſuch plac'd,
Without the leaſt propriety, or taſte;
Here marbled baſons limpid ſtreams eject,
Which pattering fall, with infantine effect:
Here narrow ponds the ſhady walks divide,
And beds of flowers extend from ſide to ſide.
You here in vain for diſtant proſpects look,
Behold the walls—encircled by a brook;
Exclude, whate'er the charming landſkip fills,
The flocks and herds; the rivers, woods and hills;
Yet pedant James in this admir'd retreat,
Unconſcious how to make the monarch great;
Paſs'd half his time with Buckingham and Carr,
As fond of hunting, as afraid of war.

We ſuppoſe there are few who will now diſpute the Poet's judgment in his account of the gardens at Hampton-Court:

Here great Naſſau the Belgian gardens ſpread,
Yet Hampton-Court th' improving age miſled:
Long gravel walks with puerile knots of flowers
Of taſte and grandeur ſtill deſtroy the powers;

With interſected plats of uſeleſs graſs,
Which ſeem to interrupt us as we paſs;
Garniſh'd like Chriſtmas brawn with box, or pews
With *chearful* hollies, and with gloomy yews:
What tho' meand'ring Thames flow gliding by,
Yet one dead level ſtill offends the eye!
We here fatigu'd the lengthening walk ſurvey,
That tonſur'd buſhes, and parterres diſplay;
And pyramids of yew, that doleful ſtand
Like mutes and mourners in a funeral *band*;
When after dragging our tir'd legs a mile,
Lo! two pavilions in a wretched ſtyle;
Thro' which we ſoon to rural meads retreat,
And what theſe gardens want in them we meet.

From Hampton-Court, we make an eaſy tranſition to Kenſington:

See Kenſington, by Caroline's command,
New-modell'd ſhines, in rural fancy plann'd;
Yet where theſe ſylvan ſcenes are all immur'd,
Spoilt's every grace, and every charm obſcur'd.
Who grieves not ſtill to ſee theſe gardens loſt,
When not a monarch could in Europe boaſt
Of brighter landſkips, more luxurious views,
Were but remov'd, the Walls, the groves and yews?
Nigh here behold with pleaſure and ſurprize,
From Holland's taſte inchanting ſcenes arise!
His houſe before emboſom'd in the wood,
With walls embarraſs'd, like a Chartreux flood;
From every part he now delighted ſees
Towns, temples, villas, rivers, meads and trees:
And every beauty too his gardens grace,
Where Nature heretofore conceal'd her face.

The gardens of Kew and Richmond are next deſcribed; but, unhappily for the Poet, Brevity ſpoils one of the deſcriptions, and Loyalty the other: nor has he been more ſucceſsful in his account of the gardens of Caſtle-Howard. However, in his inſtructions for laying out pleaſure-grounds, he ſhews himſelf to be a man of taſte and ingenious obſervation:

O ſtudy Nature! and with thought profound,
Previous to laying out with taſte your ground:
O mark her beauties as they ſtriking riſe,
Bid all her adventitious charms ſurprize!
Eye all her ſhining all her ſhadowy grace,
And to conceal them every blemiſh trace:
Yet there's a happineſs that baffles Art,
In ſhewing Nature *great* in every part,
Which chiefly flows from mingled lights and ſhades,
In lawns, and woods, hills, rivers, rocks and glades;
For only happy's that aſſemblage made,
Where force of light contends with force of ſhade.

But when too buſy art deſtroys each grace,
And ſhades with ornaments her lovely face,
We abdicated beauty eye with pain,
And Art preſides, where Nature ought to reign.
Fair Nature ſtill impatient of reſtraint,
When forc'd at all grows languid, dull and faint,
When robb'd of freedom, loſes charm by charm,
Till ſhe expires in Art's uſurping arm.
On ſwelling ſummits ſpiry temples found,
And ſculptur'd obeliſks with ſtatues crown'd;
In bright perſpective let each object riſe,
Yet not at firſt—but on reſult ſurprize.
A well-fix'd ſtatue, or a fane miſplac'd,
Is view'd with pleaſure, or creates diſtaſte.
And trueſt elegance in painting ſhown,
When trees around are negligently thrown,
In numbers not too many or too few,
Group'd as in Nature's ſweeteſt ſcenes we view.
Let the brave oak, &c.

Then follows a long liſt of trees, like the patriarchs of old before the preſence of Iſaac, each bleſſed with its peculiar epithet. The inſtructions thus proceed:

With magic wand ſtill tame th' uncultur'd ground,
And bid Elyſian beauties bloom around;
Let ſcene improve on ſcene, and grace on grace,
Inchanting Nature dwell in every place;
Here from dry rocks, like Moſes at a blow,
Command the cool tranſlucent ſtreams to flow,
And ſmoothly glide—till they impeded riſe,
And with new water-falls the vales ſurprize.
The Chineſe bridge in ſemi-circles fling,
Acroſs the living ſtreams, that widening ſpring;
Bounded by alder, beech and poplar ſhades,
And facing full the falls of loud caſcades,
Whoſe ſparkling ſtreams at intervals are ſeen,
Shine thro' the ſhades and purl along the green,
Thro' rural elegance ſtill winding rove,
Till murmuring loſt in ſome romantic grove.

With regard to bringing the different and remote productions of Nature, of ſeas and mines, into grottos formed in inland ſcenes, we can by no means agree with the Author, that this is founded on genuine and natural taſte; we ſhall therefore paſs by his inſtructions relative to this particular. The gardens of Stowe, Studley, and Wooburn are properly criticiſed; and the laſt deſervedly gains the palm.

Cobham with parts, and every virtue bleſt,
With pleaſing ſkill the face of Nature dreſt;
From fine ideas form'd a great deſign,
Could he have dropt the *dangerous rule* and *line*.
Then Stowe had been with nobler wildneſs grac'd,
An [illegible] he full reſult of genuine taſte.

But tireſome grow each long, long lengthening iſle,
Where captive Nature never deign'd to ſmile,
Where crouded ſtatues, crouded ſtructures glare,
And only ſerve to make the vulgar ſtare.
Sweet Studley ſhews too much th' effects of Art,
With every beauty Nature cou'd impart,
For prim clipt hedges, formal rows of trees,
Veil every grace the taſteful eye decrees.
The ſtreams pellucid ſtill impounded flow,
And limes are tonſur'd like a birth-night beau;
Here blooming Nature ſpreads her charms in vain,
And injur'd flies in rural meads to reign.
Wooburn for me ſuperior charms can boaſt,
Where Nature's ſtill improv'd, but never loſt;
Here rob'd in ſweet ſimplicity ſhe ſhines,
And all the paint and pomp of Art reſigns,
Pleaſes alone by her intrinſic grace,
And wears the native beauties of her face.
Aſcend yon terrace, and you there ſurvey,
The queen of cities all her domes diſplay:
See Wren's ſtupendous work, the fane of Paul,
In lofty majeſty o'erlooks 'em all!
There Windſor, crown'd with towers and golden ſpires,
From Edward's deeds the breaſt with glory fires;
There Edward triumph'd with his garter'd knights,
In proud proceſſions, and in hardy fights;
There beauties came the feſtival to grace,
And to their charms ſtill bow'd the warrior-race;
In jouſts and tournaments they mingled ſhone,
With ſtarry luſtre round the brighteſt throne:
There many a noble many a royal name,
Illume the records of immortal fame.
What poets fabled or deſcription yields,
Of Tempe's vale, and ſweet Elyſian fields,
See realiz'd—for here inchanted roves
The eye o'er hills, vales, villas, towns and groves;
Tame rolls his ſtreams in ſerpent mazes round,
While flocks and herds graze o'er th' enamel'd ground,
And muſky zephyrs, with a gentle breeze,
Dance o'er the lawn, and ſport along the trees;
In every buſh a feather'd muſe we hear,
Whoſe melting notes melodious ſooth the ear.
There weeping willows kiſs the *watry glades*,
And rills ſtill murmur through the penſive ſhades:
While blooming flowers ambroſial odours breathe,
And all above is grace, and beauty all beneath.

After theſe deſcriptions, the Author viſits China, and gives us a very magnificent idea of the gardening and architecture of the Chineſe. We agree with him, that their taſte is ſplendid, is often grand; but we muſt beg leave to add, that it is almoſt

; fantaſtic. They *Harlequin* Nature; and, while they
to embelliſh her, they make her ridiculous.

is poem concludes with an encomium on Temple New-
the ſeat of Lord Irwin, in the Weſt riding of York-
and, indeed, the poetry may not improperly be com-
to the place; for both have beauties, and both have de-
nor is either the one or the other in an inferior degree.

NTHLY CATALOGUE,

For AUGUST, 1767.

MISCELLANEOUS.

1. *The Ignorant Philoſopher.* With an Addreſs to the
lic upon the Parricides imputed to the Families of Calas
Sirven. Tranſlated from the French of M. de Voltaire.
. 4s. Bladon. 1767.

IS is a tranſlation of the work attributed to Monſ. Voltaire, of
which we gave, from the original, ſome account in the Appendix
35th Vol. of our Review: Vid. Art. *Le Philoſophe Ignorant.* Of
nſlation, which is neither correct nor elegant, we ſhall give the
ng ſpecimen, taken from the chapter on *The effects of the Spirit of*
nt fanaticiſm:

do not think that I have ſwerved from my ſubject, in relating all
xamples, in recommending to men that religion which unites
and not that which divides them; that religion which is of no
which forms virtuous citizens, and not impotent ſcholars: that
which tolerates, and not that which perſecutes; that religion
ſays that the whole law conſiſts in loving God and one's neigh-
nd not that which makes a tyrant of God, and of one's neigh-
many victims.'——

n have been perverted principally by monks. The wiſe and
d Leibnitz has evidently proved it. He has ſhewn that the tenth
, which is called the Iron Age, was far leſs barbarous than the
th and the ſucceeding, which produced that herd of beggars,
le vows of living at the expence of laymen, and tormenting
Enemies to the human ſpecies, enemies to themſelves as well
s. incapable of knowing the ſweets of ſociety, they neceſſarily
it. They diſplay amongſt them a rigour under which they
ned, and which they all helped to increaſe. Every monk ſhakes
chain which he forged for himſelf, ſtrikes his brother with it,
ſtruck in his turn. Miſerable in their ſacred retreats, they
o make other men miſerable. Their cloiſters are the abode of
nce. diſcord, and hatred. Their ſecret juriſdiction is that of
o and Algiers. They bury for life in dungeons thoſe of their
n who may accuſe them. In a word, they have invented the
ion.

now that in the multitude of theſe wretches who infeſt half Eu-
nd whom ſeduction, ignorance, and poverty, have precipitated
llers at fifteen years of age, there have been men of ſingular
merit.

merit, who have aroſe ſuperior to their condition, and have been ſerviceable to their country. But I may venture to ſay, that all ſuch great men, whoſe merit pervaded the cloiſter into the world, have all been perſecuted by their brethren. Every learned man, every man of genius, endures more diſguſt, is attacked with more envy in theſe ſeminaries, than he would have experienced in the world. The ignoramus and the fanatic, who maintain the intereſt of the wallet, have more deference paid than the greateſt genius in Europe would have in their ſituation. The horror which reigns in theſe caverns ſeldom meets the ſecular eye; and when it burſts forth, it is with the exploſion of aſtoniſhing crimes. We have ſeen in the month of May of this very year [1766] eight of theſe unhappy men called capuchins, accuſed with having murdered their ſuperior in Paris.

‘ Nevertheleſs, by a ſtrange fatality, fathers, mothers, and daughters kneeling, reveal all their ſecrets to theſe men, the refuſe of nature, who, polluted with all crimes, boaſt of remitting the ſins of man, in the name of that God whom they manufacture with their own hands.

‘ How often have they inſpired thoſe they call their penitents, with all the atrociouſneſs of their characters? They have been the principal fomenters of the religious animoſities, which embitter life. The judges who condemned the Calas's and Sirvens confeſſed to monks; they gave Calas two monks to accompany him to the ſcaffold. Theſe two men, leſs barbarous than their brethren, at firſt acknowledged, that Calas expiring upon the wheel called upon God with the reſignation of innocence. But when they were required to give an atteſtation of this fact, they refuſed doing it, dreading to be puniſhed by their ſuperiors for having told the truth.

‘ In fine, who would credit it, after the ſolemn verdict given in favour of the Calas's, that there ſhould be an Iriſh jeſuit, who, in the moſt inſipid of all pamphlets, has dared to ſay that the defenders of the Calas's, and the maſters of the requeſts, who did juſtice to their innocence, were enemies to religion?

‘ The catholics reply to theſe reproaches, that the proteſtants are ſuſceptible of the like. The murders of Servel and Barnwell, ſay they, are at leaſt upon a par with the aſſaſſination of the counſellor Du Bourg. The death of Charles I. may be put in competition with that of Henry III. The gloomy rage of the Engliſh preſbyterians, and the fury of the cannibals of the Cevennes, are equal to the horrors of St. Bartholomew.

‘ Compare ſects, compare times, you will every where find, for one thouſand ſix hundred years, nearly an equal proportion of abſurdity and horror, every where amongſt a race of blind men, who are deſtroying each other in the obſcurity that ſurrounds them. What book of controverſy is there written without gall? and what theological dogma has not been the cauſe of ſpilling blood? This was the neceſſary effect of thoſe ſenſible words, “ Whomſoever liſtens not to the church, ſhall be looked upon as a pagan and a publican.” Each party pretended to be the church; each party has therefore conſtantly ſaid, We abhor the officers of the cuſtoms, we are enjoined to treat whoever differs with us in opinions, as the ſmugglers treat the officers of the cuſtoms, when they have the ſuperiority. Thus the firſt dogma every where eſtabliſhed was hatred.

'When the king of Pruſſia entered the firſt time into Sileſia, a little proteſtant borough, jealous of a catholic village, came humbly to beg the king's permiſſion, for putting all the inhabitants of that village to the ſword. The king replied to the two deputies, If that village came to aſk me leave to cut your throats, would you think me right to grant it to them? Oh, gracious ſovereign! replied the deputies, the caſe is very different; we are the true church.'

The above extract will ſerve as a farther ſpecimen, added to thoſe given in our Appendix above referred to, of the original work; which, whether Voltaire's or not, contains many excellent remarks on that ſpirit of fanaticiſm and intolerance that hath prompted ſo many thouſands (we might, perhaps, have ſaid MILLIONS, without exceeding the bounds of truth) of our fellow creatures to cut one another's throats:—and all, as Mr. Hanbury's[*] phraſe is, FOR THE GLORY OF GOD, AND THE GOOD OF MANKIND!

[*] See Review for June 1767, p. 482.

Art. 12. *The Peerage of Scotland. A complete View of the ſeveral Orders of Nobility of that ancient Kingdom; their Deſcents, Marriages, Iſſue, and Relations; their Creations, Armorial Bearings, Creſts, Supporters, Mottos, Chief Seats, and the high Offices they poſſeſs; ſo methodized as to diſplay whatever is truly uſeful in this inſtructive and amuſing Branch of Knowlege. Together with a Liſt of the Sixteen Peers, from the Union to* 1767, *and an Account of the attainted Peers; their Deſcents, &c. and the preſent Repreſentatives of thoſe unfortunate Families: alſo Three uſeful Plates, teaching the Art of Heraldry.* By Mr. Kimber. 18mo. 3s. Woodfall.

This little piece is written on the ſame plan with the Author's *Peerage of England*, except that the arms are better engraved, with the addition of *creſts*, *ſupporters*, and *mottos*, upon the plates.—Though the accounts of families are very ſhort, yet they are not quite free from errors. For inſtance, at p. 8, we are told that 'Lord William Campbell *is* member for Argyllſhire, *and* Governor of Nova Scotia;' notwithſtanding thoſe two departments are forbid, by act of parliament, to be occupied by the *ſame* perſon, at *one and the ſame* time: and in fact, his lordſhip quitted his ſeat in the houſe, when he accepted of his government.—At p. 45, the Earl of Kelly, he ſays, '*was* attainted in 1746,' which is not true: he only *would* have been ſo, in caſe he had not ſurrendered (which he did) in due time.

Art. 13. *Letters from Altamont in the Capital to his Friends in the Country.* 8vo. 3s. Becket.

Altamont is the ſon of a gentleman who had formerly been an officer in the army, but had retired into one of the remoteſt and moſt ſequeſtered parts of North-Wales.—Brought up in this ſolitude without any other knowlege of mankind than what he could gather from books, he is at laſt conducted to London under the patronage of Sir William B—, who had diſcovered him in his retirement. His opinion and deſcriptions of what he meets with in the commerce of public life make the principal part of theſe letters, which are addreſſed to his father, his brother, and ſiſter. As to the merit of his obſervations, we ſhall briefly ſay, that, in our opinion, they ſpeak the juvenility of the Writer; from whom better things may be expected, when farther experience, and a more extenſive knowlege of the world ſhall have matured his judgment.

Art. 14. *The Arguments and Determinations of the Right Hon. the Lords of Council and Seſſion in Scotland, upon that important Cauſe, wherein his Grace the Duke of Hamilton and others were Plaintiffs, and Archibald Douglas of Douglas Eſq; Defendant. With an Introductory Preface, giving an impartial and diſtinct Account of this Suit.* By a Barriſter at Law. 8vo. 4 s. ſewed. Almon.

When we have ſaid that this is undoubtedly a genuine account, there is nothing, we apprehend, neceſſary for us to add, to an article of this kind.

Art. 15. *A conciſe Narrative of the Proceedings in the Douglas Cauſe; with Remarks on the Memorials; in a Letter to a Friend.* 8vo. 1 s. 6d. Griffin.

This narrative is drawn up by a zealous advocate for Mr. Douglas; conſequently, the Author endeavours to throw all the weight of evidence into the defendant's ſcale. For our part, we think there are ſtill great difficulties remaining, on both ſides of the queſtion; and, therefore, we are not at all ſurpriſed to find that the Lord of Seſſion, before whom this celebrated trial was had, were ſo equally divided in their opinions of the merit of ſo important and at the ſame time ſo obſcure and perplexed a cauſe.

Art. 16. *The modern Art of Cookery improved; or elegant, cheap, and eaſy Methods of preparing moſt of the Diſhes now in vogue; in the Compoſition whereof both Health and Pleaſure have been conſulted.* By Mrs. Anne Shackleford, of Wincheſter. 12mo. 3 s. Newbery.

There is an old adage which ſays that "Authors and horſes are to be fed but not fattened;" therefore not being uſed to the pampered modes of culinary luxury, we may be preſumed to be ill judges of the art of cookery: we therefore beg leave to refer this article to our bookſeller, or printer.

Art. 17. *The Ants, a Rhapſody.* 12mo. 2 Vols. 4 s. Davis and Reymers.

This ſtrange work, which is preceded by ſtill ſtranger prefaces, addreſſes, and advertiſements, is a political allegory, and will afford entertainment to thoſe only who are politically mad.—Things of this kind that are neither diſtinguiſhed by uncommon humour, knowlege, or penetration, are of all others the moſt inſipid to an unprejudiced mind.

Art. 18. *Comparative Obſervations on Two of the Poems which were honoured with Prizes in a late Certamen at Ch. Ch.* By a Gentleman of the Univerſity. 8vo. 1 s. York printed, ſold by Moran in London.

In literary competitions for public prizes, the only revenge that the diſappointed candidate can have, is to arraign the judgment or impartiality of the cenſors: and that, indeed, is the only inconvenience that ſuch competitions, otherwiſe very uſeful, are attended with. In this pamphlet the Dean of Ch. Ch. and the reſt of the cenſors are treated with a degree of ſarcaſm which the merit of the ſubject ſhews to be altogether impertinent.

Art. 19. *Atys: or, a Letter to Momus, on his late Deſcent among Mortals;—or, rather, to the miſtaken illiberal Mortal whoſe lucrative Views have engaged him to wear that Maſk, to cover Falſhood, Ingratitude, Malevolence, &c. &c.* 4to. 1 s. Moran.

This defence of the Hay-market players, is equally important with the dull attack on them, mentioned in our laſt month's Catalogue: Art. Momus.

Art. 20. *Remarks on a Pamphlet lately publiſhed by the Reverend Mr. Maſkelyne, under the Authority of the Board of Longitude.* By John Harriſon. 8vo. 6d. Sandby.

The publication which occaſioned theſe animadverſions, was briefly mentioned in the laſt volume of our Review, p. 305; and we cited from it, the ſummary opinion therein delivered by Mr. Maſkelyne, ſo much to the diſcredit of Mr. Harriſon's invention.

That Mr. H. ſhould be greatly diſſatisfied, and highly offended at the ſentence thus pronounced againſt him, by the aſtronomer-royal, was very natural; and that he ſhould be ſolicitous to vindicate his own reputation, and to aſſert the merit of his diſcovery, is not at all to be wondered at: the grand queſtion, with regard to the public, will be, how far Mr. H. has been able to obviate Mr. M.'s objections? This point we cannot pretend to determine; but ſhall refer our Readers, for farther ſatisfaction, to the publications on both ſides.—The ſubject of this debate is undoubtedly of great importance to mankind, in general, as well as to our own country in particular; and therefore our Author's remarks on what Mr. M. has obſerved, in relation to Mr. H.'s watch, muſt of longitude; and its daily revolution eaſtward round its own axis is performed in 24 hours; conſequently in that period, each of thoſe imaginary lines or degrees, becomes ſucceſſively oppoſite to the ſun (which makes the noon or preciſe middle of the day at each of thoſe degrees); and it muſt follow, that from the time any one of thoſe lines paſſes the ſun, till the next paſſes, muſt be juſt four minutes; for 24 hours being divided by 360 will give that quantity; ſo that for every degree of longitude we ſail weſtward, it will be noon with us four minutes the later, and for every degree eaſtward four minutes the ſooner, and ſo in proportion for any greater or leſs quantity. Now, the exact time of the day at the place where we are, can be aſcertained by well known and eaſy obſervations of the ſun, if viſible for a few minutes, at any time, from his being ten degrees high till within an hour of noon; or from an hour after noon, till he is only 10 degrees high in the afternoon: if therefore, at any time when ſuch obſervation is made, a timekeeper tells us at the ſame moment what o'clock it is at the place we ſailed from, our longitude is clearly diſcovered. To do this, it is not neceſſary that a watch ſhould perform its revolutions preciſely in that ſpace of time which the earth takes to perform her's; it is only required that it ſhould invariably perform it in *ſome known time*, and then the conſtant difference between the length of the one revolution and the other, will appear as ſo much daily gained or loſt by the watch; which conſtant gain or loſs, is called *the rate of its going*, and which, being added to or deducted from the time ſhewn by the watch, will give the true time, and conſequently the difference of longitude.'

We ſhall conclude with our Author's concluding paragraph.

'I ſhall not, ſays he, preſume to make any reflections on the different treatment the two * inventions have met with; nor will I take up more of the reader's time by a detail of the very earneſt attention paid by the French government to this object. If our rivals in commerce and arts *ſhould* rob us of the honour as well as the firſt advantages of the diſcovery, I hope it will be admitted that the fault is not mine: and I likewiſe flatter myſelf that I have now furniſhed ſufficient materials for the juſtification of my Friends, and for ſhewing that the cauſe which they from public ſpirited motives had the goodneſs to eſpouſe, was not unworthy of their patronage.

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* Thoſe of aſcertaining the longitude by the *moon*, and by the *timepiece*; the former, Mr. H. ſays, has already coſt the public 6,600 l. at leaſt. Mr. H. has received, as yet, but half of the parliamentary reward for his invention, viz. 10,000 l.

Art. 21. *A Letter to the Right Honourable the Marquis of Granby, Commander in Chief of the Army: concerning the Regulations lately eſtabliſhed, relative to the Sale of military Commiſſions.* 8vo. 1 s. Becket.

The ingenious Author of this Letter, highly diſapproves the *regulations*; and he endeavours to ſhew, that 'they are inadequate to the end propoſed of rewarding merit and ſervice; that they are prejudicial to the officers of the army in general, and even to thoſe who are unable to purchaſe, for whoſe relief they are ſaid to have been intended; but above all, highly injurious to ſuch as are incapacitated from further ſervice; that they are extremely hurtful to the diſcipline of the army by

characters, and details of ſome very affecting ſituations: but
ation, being the work of a foreigner, imperfectly ſkilled in our
, will appear intolerable to the Engliſh reader.

POETICAL.

. *The Village Wedding: or the Faithful Country Maid.* A
ral Entertainment of Muſic. As it is performed at the
itre Royal at Richmond. 8vo. 1 s. Hingeſton.
lo not look for *excellence* in theſe *petites pieces*; if we ſay that
nothing very abſurd or unnatural in the conduct of them, nor
tible in the poetry, we ſhall not come far ſhort of giving them
e praiſe: and ſo much may with propriety be ſaid of the *Village*
.

). *Bagatelles: or Poetical Trifles.* In this Collection is
nted the Fragment of *Allen and Ella*, which (unknown
le Author) appeared ſome Years ſince under the Title of
n and Lucy. To which is ſubjoined, a Journey to, and
ription of, the Paraclete, near the City of Troyes, in
mpagne, where Abelard and Eloiſa were buried. 12mo.
Dodſley, &c.

ſt and true account of this book is contained in the title-page;
modeſty of which we commend the Author, and, at the ſame
iſſure the public that there are five hundred worſe poets in this
in.

o. *The Life and Actions of Jeſus Chriſt, from his Birth to
Reſurrection, by Way of Queſtion and Anſwer, for the Edu-
on of Children and Youth.* In Four Parts. By a Lover of
riſt. 12mo. 1 s. Wilkie.

his tract the anſwers to the queſtions are all in verſe. This, we
e, is for the aid of the memory; and, ſo far, the thing may an-
ery well: but it is ſomewhat queſtionable whether children, by
g their ears accuſtomed to bad rhymes, may not in time become
iymers.—If ſo, they had better never have learnt their catechiſm.

31. *Kew Garden, a Poem in two Cantos.* By Henry Jones,
ithor of *The Earl of Eſſex, The Iſle of Wight*, &c. 4to.
. 6 d. Dodſley.

adapt the ſtyle to the ſubject, is one of the greateſt arts of poetry.
t is not, therefore, to be wondered, if ordinary writers hardly ever
to it. In all deſcriptive poems a ſimplicity of ſentiment and per-
ty of manner and expreſſion are indiſpenſibly neceſſary: but the
before us can boaſt of neither. Forced and foreign ſentiments,
fuſtian ſtyle, are ſubſtituted for ſimple painting and eaſy de-
ion.

32. *Clio, or a Diſcourſe on Taſte, addreſſed to a young Lady.*
12mo. 1 s. 6 d. T. Davies.

he Writer of this ſlight treatiſe is a right lady's philoſopher. He
not perplex the mind by very abſtracted diſtinctions, or depth of
ligation.—He flouriſhes through a number of harmleſs periods, and
s perfectly at eaſe on the ſurface of philoſophy.

Art. 33. *Fables and Tales for the World, and Miſcellanies for the Country. Patricia's Addreſs. Being fit to be read in all Churches and Chapels throughout England; but not at Berwick upon Tweed, nor in Bedfordſhire.* 8vo. 2s. 6d. Stevens, &c.

The impudence and ſtupidity of this title-page can only be equalled by the dulneſs and impertinence of the book itſelf.

Art. 34. *A Poem on Joſeph and his Brethren, from Joſeph's Birth to the Reconciliation between them, after the Funeral of Jacob their Father.* By Joſeph Brown, ſometime Servant to the late Earl of Ayelsford, and to the Hon. Mr. Baron Legge, &c. 8vo. 1s. Williams, &c.

Joſeph Brown's character of himſelf, and of his literary abilities, may be here given as an impartial ſpecimen of this *poem:*

To little boys of tender ages,
I dedicate theſe eaſy pages.
Unus'd to th' eloquence of ſchools,
And leſs to nicer grammar-rules.
In childhood I began to ſpell;
To learn to write was pleaſed well.
Soon to the Bible I was brought,
No other book was ever taught;
With wonder I perus'd it o'er,
The more I read, I lik'd the more;
And Joſeph's ſtory pleas'd me ſo,
I often back to it would go.
My inclination me did preſs
To put this ſtory into verſe.
Some writing I was taught betimes,
But ne'er was vers'd, you'll ſee, in rhymes.

RELIGIOUS *and* CONTROVERSIAL.

Art. 35. *Thoughts on Miracles in general, and as they relate to the Eſtabliſhment of Chriſtianity in particular: interſperſed with Remarks on Biſhop Butler's Analogy of Religion with the Courſe of Nature. To which is added the Creed of a Real Deiſt.* 8vo. 2s. Becket. 1767.

In this pamphlet are to be found the well-known objections that are generally made by unbelievers, on the ſubject of miracles; nothing more being really effected than collecting together old weapons, and rubbing the ruſt off them, in order to make another attack on the Chriſtian diſpenſation. It will not therefore deſerve a formal conſideration, ſince the revival of objections often obviated, are ſufficiently anſwered by a reference to former replies.

Art. 36. *A ſecond Part of Annotations, critical and grammatical, on St. John's Goſpel, reaching to the End of the Third Chapter.* By James Merrick, M. A. late Fellow of Trinity-College, Oxford. 8vo. 2s. Newbery.

We have already mentioned the laudable deſign of this undertaking, which was to introduce the leſs learned ſtudent to a critical knowlege of the ſcriptures. There is the ſame care, learning and accuracy, in theſe as in the former Annotations; but we are apprehenſive that, if the ingenious Author purſues his deſign upon the ſame plan, his work will be too voluminous to be generally uſeful.

Art. 36. *The Doctrines of the Trinity and Satiſfaction, illuſtrated and confirmed.* 8vo. 1 s. Wilkie.

This piece conſiſts of three letters, in which the Author, who had, it ſeems, been inclinable to the Arian hypotheſis, relates the converſation he had with a friend; who convinced him of his error by ſo powerful an argument, and which made ſo ſtrong an impreſſion upon his mind, that he now ſuppoſes an angel from Heaven would not be able to perſuade him that the doctrine of the trinity is untrue. The argument which produced ſuch a wonderful effect upon our Letter writer is, however, only a metaphyſical one, drawn from the nature of the human ſoul, as conſiſting of three principles, will, wiſdom, and power. On this the ſtreſs of the ſubject is principally laid, not very conſiſtently with what we are told in the beginning of the conference, that the doctrine of the trinity is ſo entirely founded upon the ſcripture revelation of it, that its greateſt advocates have no arguments to ſupport it by, but ſuch as are drawn from the ſcripture. The Author's friend goes on to deduce from the ſame metaphyſical ſource, the doctrine of the Satiſfaction; which part of the performance is ſtill more abſurd than the preceding, and, indeed, abounds, as we think, with ſuch unworthy and unſcriptural ſentiments concerning the divine attributes, that we cannot help looking with ſome degree of pity on a perſon who could be convinced by reaſoning of ſo ſtrange a nature.

The pamphlet is written with moderation and temper, and is by no means contemptible in point of language and compoſition.

Art. 37. *A View of the Trinity in the Glaſs of Divine Revelation: with ſome Reflections on human Explications concerning that Subject. And a Defence of Private Judgment in Oppoſition to blind Obedience.* In Three Diſſertations. By a Layman. 8vo. 1 s. Robinſon and Roberts.

Of all the doctrines in divine revelation, that of the trinity affords the leaſt room for man's invention: for here the moſt elevated genius is loſt, when attempting to go beyond that line. This unerring guide our Author profeſſes to follow; and thinks it 'evident from ſcripture teſtimony, that there is but *one* JEHOVAH: [but] that in JEHOVAH there is a PLURALITY, which plurality is a TRINITY of diſtinct perſons, who have *in common* all the divine *names*, *perfections*, and *glories* of the *one* JEHOVAH.'

In ſupport of this propoſition he has brought together a variety of texts, wherein 'the ſame perfections are aſcribed to Jeſus Chriſt, and the Holy Ghoſt, that are proper *only* to the ſupreme GOD:' from whence he concludes, that each of the three perſons is God; though he acknowledges that this *union* and *diſtinction* are myſteries utterly unknown to mankind.

Diſſertation II. contains ſome pertinent reflections upon human explications of the trinity; ſhewing it to be 'the higheſt preſumption in men, to ſay poſitively more concerning God, than he has been pleaſed to reveal of himſelf.'—'How equitable then muſt it be to compoſe a human explication [of an inconceivable myſtery,] and impoſe it upon the conſcience, by requiring an implicit belief of it, as a term of communion in the church of Chriſt?'

'Beſides the ſcriptures, in the two firſt centuries, there were no ſettled forms (he ſays) of this doctrine of the trinity.—To believe and agree in the ſcripture-account of it was thought ſufficient, without differing about philoſophical diſtinctions concerning the *manner* of it.'

In the third diſſertation, *private judgment* is defended, and blind obedience diſclaimed; in ſome ſhrewd remarks from ſcripture, reaſon, and reformation-principles.—'Private judgment is a *rule*, (he ſays) not *ruling*, but *ruled* by the word of God, yet ſuch a rule, as we can never act lawfully againſt, in obedience to the higheſt mortals; it being the dictate of conſcience, God's deputy in the ſoul, never to be contradicted.'—'And though a man's conſcience may err, yet no Chriſtian ought to walk contrary to the dictates of it.—How irrational and impious then is it, to require a man to believe what is not clearly revealed in ſcripture? If it *be* clearly revealed, he cannot but believe it: but if he does not ſee it contained in ſcripture, it is impoſſible to *force* either his *ſight* or his *faith*: conſequently his obedience cannot be required without the exerciſe of his private judgment.'

Art. 38. *Nicodemus's Goſpel. Containing an extraordinary and minute Account of our bleſſed Saviour's Trial and Accuſation; his Death and Paſſion; his Deſcent into the inviſible World; and what happened there during that Period: with his Aſcenſion into Heaven.* Which curious Relation will be found agreeable to Scripture Analogy, and corroborating with the ſame. By Joſeph Wilſon. 8vo. 1s. 6d. Printed for the Author; and ſold at his Houſe, in Lancaſter-Court, in the Strand.

This is a very poor tranſlation, from the Latin, of a forged goſpel, never heard of till the fourth century. The original, together with a much better tranſlation, and a full account of it, may be ſeen in *Jones's New Method of ſettling the Canon of the New Teſtament.*

Art. 39. *Triumphs of Faith; or, the real Chriſtian's Hope in Death: exemplified in the Experience of the moſt eminent Perſons who have* flouriſhed, *from the Martyrdom of Stephen and Ignatius, to the preſent Times; and by their dying Behaviour, Sayings, or Sufferings, have evinced the Power of Religion upon the Mind at that important Seaſon.* 12mo. 3s. Dilly, &c.

An improvement of Burnham's *Pious Memorials*, with conſiderable additions; but we look upon moſt of theſe collections, and the preſent book in particular, as diſgraced by the injudicious introduction of ſeveral weak-headed enthuſiaſts, whoſe names ought by no means to be enrolled with the truly pious proteſtant martyrs of Queen Mary's days, nor with ſuch men as the late rational and learned Dr. John Leland of Dublin.

Art. 40. *Conſiderations upon the Miracles of the Goſpel:* in Anſwer to the Difficulties raiſed by Mr. John James Rouſſeau, ie his third Letter from the Mountain. Tranſlated from the French of D. Claparede, Paſtor, and Profeſſor of Divinity at Geneva. By the Editor of the Chriſtian's Magazine. 8vo. 2s. 6d. Newbery. 1767.

The

evidences of Chriſtianity in general, and of its miracles in
ar, have been of late years ſo fully conſidered, and eſpecially
own country, that it is difficult to advance any thing new upon
ject. However, when freſh authors ſpring up, with either
jections, or old ones dreſſed in a different form, it is proper,
en neceſſary, that they ſhould be anſwered. This is more
ately the caſe, when the objections come from ſuch a pen as
Mr. Rouſſeau, whoſe great reputation as a writer, and whoſe
non eloquence, cannot but give a peculiar advantage to his
nts.

Rouſſeau takes a different method from thoſe who have hitherto
d miracles; he neither admits nor rejects them; but denies
r Lord employed them as a proof of his miſſion, and accu-
difficulties againſt this kind of proof. Mr. Claparede, on
ntrary, endeavours to ſhew, in the firſt part of his perfor-
that miracles were wrought by Jeſus Chriſt, as a proof of
inity of his miſſion; and ſecondly, that the proof of mi-
s proper to eſtabliſh a divine miſſion.

t our Author has ſaid on the nature, deſign, and character of
s, will not, we believe, be unacceptable to our Readers.

miracle is a ſenſible change in the order of nature.

re is the aſſemblage of created Beings.

e Beings act upon each other, or by each other, agreeable to
laws, the reſult of which is what we call the order of nature.

e Laws, being a conſequence of the nature of thoſe Beings,
the relations which they bear to each other, are invariable:
them God governs the world. He alone eſtabliſhed them,
e therefore can ſuſpend them.

proper effect then of miracles is to mark clearly the divine
ition; and the ſcripture ſuppoſes that ſuch too is their deſign.

I draw this conſequence, that he who performs a miracle per-
t in the name of God, and on his behalf; that is to ſay, in
of a divine miſſion.

what are the characters of true miracles? How may we know
: maſter of nature hath been pleaſed to modify or ſuſpend its
A queſtion of the higheſt importance!

have a clue to guide us in this reſearch: ſince the end of mi-
to mark the divine interpoſition, the miracle muſt have cha-
proper to mark this interpoſition.

Then, it muſt have an end important and worthy of its au-
2. Be ſenſible, and eaſy to be obſerved. 3. Be independant
nd cauſes. And laſtly be inſtantaneouſly performed.

The firſt character, is an important end, worthy of its Au-
What probability is there that God ſhould ſpecially interpoſe,
pend the laws by which he governs this world without any
y, for a frivolous reaſon, inconſiſtent with his wiſdom, un-
of his greatneſs? Every miracle then muſt have an uſeful
d one to which ſecond cauſes are inadequate; as to authorize
et, or to eſtabliſh a revelation. An end, ſo wiſe, is well
of the Supreme Being.

. The miracle muſt be ſenſible, and eaſy to be obſerved; it
n upon laws which are generally known; and not upon ſuch

as are ſcarcely or not at all known; nor upon ſubjects too remote from us, or which require the experienced eye of an obſerver in order to be perceived. A ſupernatural motion in the ring or Satellites of Saturn, could not therefore be a miracle for the generality of the Earth's inhabitants; it would at moſt be ſo only to aſtronomers. Miracle being calculated to eſtabliſh the divine interpoſition, ought to be more within the reach of men: *ſigns from Earth*, therefore, will be preferable to *ſigns from Heaven*.

3dly. It ought to be independant of ſecond cauſes, or performed without any natural inſtrument. If any external action or foreign circumſtance accompanies it (which is commonly the caſe) this action or this circumſtance has no natural connection with the effect produced. This is what particularly diſtinguiſhes miracles from natural events. Theſe laſt have a natural cauſe; that cauſe is proportionate to the effects which reſult from it. Thus every body in motion moves in proportion to the force which cauſes it to move. But the immediate ſpecial interpoſition of God excludes that of phyſical agents: In every miracle the proportion betwixt cauſes and effects no longer ſubſiſts.

Phyſic has remedies proper for curing maladies; theſe remedies bear a certain proportion to the nature of the malady which they are to expel or deſtroy: but no ſuch proportion is diſcernable in miracles.

It is by natural means that the underſtanding is enlightened and inſtructed in that of which it was ignorant. I ſpeak a language, which is foreign to me; I gave time and pains to it; I employed the aſſiſtance of a maſter: but if, independent of ſuch aids, my brain is inriched inſtantaneouſly with all the words of a language unknown to me, the effect has not its cauſe in nature; the event is ſupernatural.

4thly. Laſtly, miracle is inſtantaneous; it preſents not the ſhadings and gradations which are obſervable in nature. Nature proceeds not by fits and ſtarts; is gradual and progreſſive in its operations; does not create, but unfolds; nouriſhes, cauſes to ſprout, and to grow; ſets to work ſecond cauſes, which act only by little and little, and produce not their effect till the end of a certain period. The divine agency is free from this rule. God ſaid, *Let there be light, and there was light.*

To theſe requiſites we may join three or four others, which, though not ſo eſſential, do ordinarily accompany miracle, and render it ſo much the more palpable.

1ſt. It is announced before-hand, and preceded by the invocation of the name of God.

2d. It is accompanied by a viſible ſign, or ſome geſture proper to awaken the attention, to mark the intereſt of the miracle, and to render more ſenſible the diſproportion of the event to ſecond cauſes. Thus Moſes ſtretches forth a feeble rod over the red ſea, and it is divided.

3d. Notoriety is alſo requiſite: not that a miracle performed in ſight of a few witneſſes is the leſs a true miracle on that account. It is enough that there is a ſufficient number of ſpectators worthy of credit. The notoriety of this or that particular miracle may be more or leſs reſtrained by circumſtances; and one cannot juſtly reject a miracle properly eſtabliſhed, under a pretence that it had not all the notoriety one might have imagined. How great ſoever may be the number of the witneſſes, we can always conceive a greater. But there is a degree of notoriety which ſatisfies reaſon; and if it were not ſo, teſtimonial proof would never be complete.

4thly. Laſtly, it is natural to wiſh that miracles were frequently repeated, numerous, and varied. This condition, however, is not of the greateſt neceſſity: a ſingle miracle well proved, forms, ſtrictly ſpeaking, a demonſtration: and yet the concurrence of ſeveral prodigies in favour of the ſame revelation is not ſuperfluous; the witneſſes to one miracle only might be ſuſpected of deluſion: they might themſelves fear the having been deceived: but if they relate a multitude of miracles, wrought at different times in different places, upon different occaſions, and varied a thouſand ways; every fear of illuſion is annihilated, and every doubt diſpelled.

The particulars I have been entering upon, give great light to our ſubject; and ſerve eaſily to anſwer the principal queſtions included in the doctrine of miracles.

To aſk whether God can work miracles, is to aſk whether it is more difficult for him to ſuſpend the motion of a planet, than to make it move: or to raiſe a dead man, than to create a living one.

To aſk if miracles can be proved by human teſtimony, is to aſk whether facts palpable, glaring, calculated to ſtrike every eye, can be believed, when ſeveral witneſſes certify them, who are unſuſpected either of deluſion or fraud.

To aſk if there can be any propriety in miracles, is to aſk whether it be conſiſtent with the wiſdom of God, to interpoſe in an eſpecial manner, when ſecond cauſes are inſufficient to anſwer his deſigns.'

The principles here laid down are applied by our Author to the difficulties which Mr. Rouſſeau has urged againſt the Chriſtian miracles; and Mr. Claparede has, in the courſe of his work, made many judicious and important obſervations, with regard to the extraordinary facts recorded in the New Teſtament. He has, at the ſame time, treated his antagoniſt with the utmoſt candour and moderation.

We cannot conclude without expreſſing our wiſhes that the ruling powers at Geneva, inſtead of proſcribing Mr. Rouſſeau, and depriving him of the privileges of his native city, had contented themſelves with employing their divines and philoſophers in anſwering what was deemed exceptionable in his writings. The latter would not only have redounded much more to their honour, but, likewiſe, to their intereſt; for, if we have not been miſinformed, the conduct of the magiſtrates of Geneva, with reſpect to Mr. Rouſſeau, has been one cauſe of the diſlike which numbers of the citizens have conceived towards them, and of the diſputes which ſeem to threaten fatal conſequences to that little republic.

ADDITION

ADDITION to the CATALOGUE of FOREIGN BOOKS, in our laſt APPENDIX, publiſhed in July, 1767.

Art. 35. *Elemens de Critique, ou Recherches des differentes Cauſes de l'Alteration des Textes Latins, avec les Moyens d'en rendre la Lecture plus facile, &c.*—Elements of Criticiſm; or Enquiries concerning the different Cauſes of the Corruption of the Texts of antient Latin Authors: with the Means of rendering the Reading of them more eaſy, &c. By Abbè Morel. 12mo. Paris, 1796.

THAT branch of criticiſm which is treated in theſe Elements, though not of the higheſt importance, is undoubtedly of conſiderable uſe, ſince, if antient writers be of any value, the more correct, the more uſeful they certainly are.—— Abbè Morel diſcuſſes his ſubject with great judgment and accuracy, and illuſtrates what he advances by very pertinent examples. His work is divided into two parts; the firſt contains obſervations which ſerve for general principles; in the ſecond, he enumerates the ſeveral cauſes to which the alterations in the texts of antient authors are owing.—The rules he lays down as neceſſary to be obſerved in our ſearch after original readings, appears to be uſeful and judicious.

Art. 36. *Reflexions hazardèes d'une Femme ignorant, qui ne connoit les Defauts des autres que par les Siens, et le Monde que par Relation et par oui-dire.*—Reflections, which an ignorant Woman ventures to make, who only knows the Faults of others by her own, and the World by Hearſay. 12mo. Two ſmall Vols. Paris, 1766.

Who the Author of this work is, we know not; we are aſſured, however, that it is the production of a female pen, and it is no more than juſtice to ſay, that it has a very conſiderable ſhare of merit.—The Author's Reflections refer to upwards of ſeventy different articles, all relative to morality and the knowledge of mankind; they ſhew great delicacy and ſenſibility of mind, as well as judgment and ſolidity. The Writer ſeems to be well acquainted with the world, and with the human heart; the pictures ſhe draws are juſt and ſtriking, though ſhe deals more in reflections than characters. When ſhe expoſes what is ridiculous in the manners and conduct of mankind, ſhe does it without any marks of miſanthropy, or of that ſatirical ſpirit which diſgraces many performances of this kind.

Art. 37. *Guide du Marèchal. Par M. Lafoſſe, Marechal des Petites Ecuries du Roi, avec des Figures en Taille douce.*——The Farrier's Guide. By M. Lafoſſe, &c. 4to. Paris, 1766.

Thoſe who are competent judges ſpeak highly of this work, as being one of the beſt we have on the ſubject. The Author's own experience, aſſiſted by that of his father, render him peculiarly qualified for ſuch a taſk.—The work is divided into five parts: the firſt contains the anatomy of a horſe; the ſecond gives an account of the miſtakes of the antients and moderns, on this ſubject, together with the tricks of quacks. In the third, the Author treats of the internal diſorders of this animal, with their cauſes, ſymptoms, diagnoſtics, prognoſtics, and method of cure; the fourth contains an account of the external diſorders, particularly thoſe of the eyes; and the fifth is a treatiſe concerning the ſhoeing of horſes.—As the foot of a horſe is liable to many diſorders, and, conſequently, the knowledge of this part very important, the Author gives a minute and accurate deſcription of it. In his introduction, he ſhews the difference of thoſe external marks by which horſes are diſtinguiſhed, and the way of knowing their ages, &c.

SERMON.

By Way of Prevention, a ſleepy Sermon, calculated for the Dog-days, with an Addreſs to the Clergy, and another to the Laity, of the City of London. By the Rev. James Penn, Vicar of Clavering cum Langley, Eſſex. 8vo. 6d. Wilkie, &c.

Not a ſleepy ſermon, but a ſermon againſt *ſleeping at church.* The indecency of a ſlothful or negligent behaviour, in places of divine worſhip, is here juſtly reprehended and expoſed, with ſome degree of vivacity.

CORRESPONDENCE.

THE writer of a Letter from Ireland, ſigned *An Old Officer*, is entitled to our thanks for his intelligence; but, in regard to the book which he commends to our notice, we never heard of it before, nor do we know where it was publiſhed, nor by what means to procure it.

We are alſo much obliged to the *Devonſhire* Gentleman for his kind letter. The ſecond edition of the publication which he mentions has not yet fallen under our inſpection, but we intend to look into it.

J. B.'s favour is reſpectfully acknowledged. We are entirely of his opinion with regard to the ſuperior efficacy of Divine Sanctions, as recorded in the S. S. and we hope, that, on reconſidering the little article to which he refers, he will perceive nothing therein very inconſiſtent with the good principles inculcated in his obliging letter: we are certain, that nothing contrary to his juſt and pious ſentiments was *intended*.

Monitor's ſecond Letter is come to hand, wherein he tells us, that, though he eſteems our parts, and is often much pleaſed with our criticiſms, he holds it a crime, to compliment away ſo ſerious, and ſo valuable a thing as the religion fixed and ſettled by the wiſdom of the law.—In anſwer to this, we have only to ſay, that we have a high regard for the church of England, but a much higher for the New Teſtament; and think it a crime of a very heinous nature, *to compliment away* ſuch ſerious and ſuch valuable things as the intereſts of genuine Chriſtianity, and the fundamental principles of Proteſtantiſm.

T H E

MONTHLY REVIEW,

For SEPTEMBER, 1767.

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Hiſtoire de l'Acad. Royale des Sciences, &c.—The Hiſtory of the Royal Academy of Sciences at Paris, &c. for the Year 1763. Concluded from P. 563 of our laſt Appendix, publiſhed in July, 1767.

THE firſt article in the claſs of Chemiſtry, which next follows, is a Memoir by Meſſ. Hellot, Tillet, and Macquer, on the aſſaying of gold and ſilver. Mr. Tillet, in the hiſtory of the preceding year, had ſhewn that the lead, employed in the aſſaying of ſilver, carried with it, into the ſubſtance of the cupel, a ſmall portion of that metal. This material circumſtance being unknown to the aſſayer, the loſs of weight ſuffered by the ſilver ſubjected to this operation, has been hitherto wholly attributed to the copper, or other alloy, which it contained: its purity has accordingly been under-rated, in proportion to this loſs,—to the great injury of the proprietor.

As the quantity of ſilver, thus abſorbed by the cupels, varies in proportion to the quantity of lead employed; the matter of which the cupels are made, and even their form, ſome regulation in theſe particulars is abſolutely neceſſary towards the juſt valuation of the quantity of ſilver loſt in the aſſay, and conſequently the knowlege of the degree of purity of the metal.

Theſe matters were deemed of ſuch importance, that by an arret of the council, the three academicians above named were appointed to make ſuch experiments as they ſhould deem neceſſary, to determine the beſt and moſt accurate methods of aſſaying the precious metals. In the proſecution of this inquiry, above an hundred experiments have been made on ſilver alone; particularly with regard to the different quantities of lead proper to be employed in the aſſaying of that metal. Theſe experiments have produced a regulation, the firſt of its kind, eſtabliſhing an uniformity in the proceſs of aſſaying, throughout the kingdom; in which the matter, form and thickneſs of the cupels are aſcertained, as well as the quality and quantity of the lead to be employed: by conforming to which, it will be eaſy to know how much ſilver is retained by the cupel, in any particular aſſay; and conſequently to aſcertain the true ſtandard quality of the ſilver.

The experiments of our academicians have given riſe to a curious diſcuſſion, on which indeed the truth and accuracy of their concluſions greatly depend. Many chemiſts of the greateſt reputation, particularly Orſchall, Stahl and Junker, affirm that lead, converted into ſcoriæ or litharge, and afterwards reduced back to its metallic ſtate, and expoſed to the fire on a cupel, leaves, on its ſecond ſcorification, a ſmall portion of ſilver, which was not in it before. In fine, that, in this proceſs, there is an actual tranſmutation of part of the lead into ſilver: ſo that, after all, the ſilver which has been extracted from the cupels, uſed in the experiments of the academicians, might not be a part of that originally put into the cupel in order to be aſſayed, but might then be produced, *de novo*, from the lead, by the action of the fire upon it. But that this is not the caſe, they think is evident from the following experiments. They took the ſcoriæ of the lead abſorbed by a couple of cupels, which had been employed in the aſſaying of ſilver, and reviving it by means of borax and the black flux, expoſed it to the fire on a new cupel; where it left behind it ſix grains of fine ſilver*. The ſcoriæ of this ſecond cupel, being revived and put into a third, furniſhed only half a grain of fine ſilver: on the third reduction, only a ſixteenth part; on a fourth, ſtill leſs; on the fifth, the globule of ſilver was too ſmall to be weighed; and finally, on the eighth, it was not viſible without uſing a lens of half inch focus. From theſe experiments they infer, that the ſmall quantity of ſilver, procured from the lead, does not proceed from any actual tranſmutation of that metal: for, if that were the caſe, the quantity of ſilver produced ought to be nearly equal after each reduction; but that the ſilver left each time is a part of the noble metal, which the lead had carried along with it into the cupel, and which has at laſt been forced from it by repeated reductions: ſo that the lead, far from acquiring, by theſe reiterated operations, the marvellous tranſmutability imputed to it, is on the contrary impoveriſhed, and robbed of every the minuteſt atom of ſilver which it before contained. This, we may obſerve, is not the only inſtance in which a tranſmutation has been ſuppoſed to be effected, when the noble metal only lay concealed in the materials employed in the proceſs. Thus Becher and other chemiſts have affirmed the actual tranſmutation of ſilver into gold, by a diſſolution effected by ſome particular kinds of ſpirit of nitre. They have probably been deceived, as the ingenious Dr. Lewis obſerves, by confiding in the ſuppoſed total incapacity of their menſtruum to diſſolve gold. Their menſtruum might nevertheleſs contain, unknown to them, a certain portion of that metal within it: for it has been ſince proved, that gold may, under certain circumſtances, be very largely diſſolved in the nitrous acid. This curious diſcovery, which is likewiſe of importance to thoſe concerned in parting gold and ſilver by ſpirit of nitre, was made by Mr. Brandt, and publiſhed in the Swediſh Tranſactions for the year 1748. But to return. The foregoing experiments ſhew that lead does not immediately part from the ſilver united with it in cupellation, and furniſh an anſwer to a dilemma propoſed by Orſchall, who ſays that either the ſilver was contained in the lead before the cupellation, or was produced each time by the action of the fire: but if the ſilver exiſted there before, why was it not all left on the cupel, on the firſt ſcorification of the lead?' The anſwer is eaſy: the two metals are ſo intimately united, that a total ſeparation cannot be effected otherwiſe than by repeatedly and alternately ſcorifying the lead, and reſtoring it to its metallic ſtate. If the pureſt ſilver be aſſayed with any quantity of lead whatever, a certain portion of it will diſappear in the cupel; with which the lead will accordingly be enriched: but theſe are only borrowed riches, of which it may be diſpoſſeſſed by repeated cupellation.

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* *Poids de ſemelle*, an imaginary weight, which we have not room to explain.

The ſecond memoir is by M. Tillet alone, and treats of the *apparent* increaſe of weight obſerved in pure ſilver, after it has been aſſayed; and on the *real* increaſe of the weight of lead, when converted into litharge. M. Tillet, in this memoir, relates a fact, which ſeems, at firſt ſight, to deſtroy the reaſonings employed in the former memoir, againſt the tranſmutability of lead into ſilver. It ſeems, that when the pureſt ſilver is aſſayed with lead, and when to the button remaining in the cupel, the globule of fine ſilver, extracted from the lead abſorbed by the cupel, is added, the weight of the whole is invariably found to be increaſed. Thoſe chemiſts, who affirm that lead, on its revivification and ſubſequent ſcorification, is in part tranſmuted into ſilver, muſt look upon this experiment as deciſive in favour of their opinion. M. Tillet was even ſtartled at it, and undertook a courſe of experiments, to ſettle this delicate point in the metallurgic art, and to find from whence this increaſe of weight proceeded. He ſoon perceived that the button of ſilver, taken out of the cupel, though very brilliant on its upper ſurface, had on its lower a yellow tinge, which he ſuſpected to proceed from a ſmall part of the litharge adhering to it. This he endeavoured to ſeparate from it, by boiling the button in concentrated vinegar; tho' without effect: but on expoſing it ſimply to the fire, he found, on repeated trials, that it loſt exactly this adventitious quantity; which he therefore juſtly ſuppoſes to be litharge; ſince in ſome ſubſequent experiments, he aſſayed the ſame quantity of pure ſilver five times with the ſame lead, without perceiving the leaſt ſenſible loſs in the quantity of ſilver, and at the ſame time without any increaſe of the adventitious weight above-mentioned, which, as before, diſappeared on the ſimple fuſion of the ſilver. The remainder of the memoir is employed in giving a detail of the numerous experiments made by M. Tillet, with a view of determining, firſt, the reality, and, that being eſtabliſhed, the quantity of that remarkable augmentation of weight, which lead, as well as certain metallic calces, acquire in the act of ſcorification. Theſe experiments ſeem to have been made with the moſt ſcrupulous exactneſs. The reſult of them is, that the lead acquires, from the action of the fire, an increaſe of one ſixteenth; which M. Tillet thinks he may eſtimate ſo high as one eighth, on account of the loſs which it ſuſtains in conſequence of the copious fumes which riſe during the operation.

This claſs is terminated by a chemical obſervation relative to a very ſingular kind of elaſtic reſin, called *Caoutchouc*, which flows from inciſions made in a tree growing in S. America, and of which the hiſtorian of the academy gave ſome account in 1751. This ſubſtance, which appears not to poſſeſs the diſtinguiſhing characters of a gum, as it is not ſoluble in water; nor of a reſin, as it does not diſſolve in ſpirit of wine; may in time be diſſolved in oil of olives; or will melt by the action of the fire: but in both theſe caſes it remains for ever after in a ſtate of liquefaction. It became an intereſting chemical problem to find a means of diſſolving this heteroclite ſubſtance, ſo as that it might afterwards return to its former ſolid and elaſtic ſtate. Meſſrs. Heriſſant and Macquer have each ſucceeded in the attempt. From their experiments it appears that the *caoutchouc* may be ſoftened by infuſion in the rectified oil of hartſhorn (known under the title of *oil of dipple*) or in that of turpentine, or even by being expoſed to their vapour, or to that of camphire; or laſtly, by being infuſed in æther; ſo that it may be moulded into any ſhape, which it will retain, and again become hard and elaſtic, on being expoſed to a denſe ſmoke of burning tallow or hay. M. Heriſſant thinks that an excellent uſe may be made of theſe properties, in the conſtructing of hollow as well as ſolid catheters, of this reſin; which, on account of their flexibility, muſt be greatly preferable to thoſe of metal.

The memoir annually preſented by the academy at Montpellier may be brought under this claſs; though it is chiefly topographical.

graphical. It treats of the extenſive ſalt works at Pecais in Lower Languedoc.

The claſs of botany furniſhes us only with three obſervations; in the firſt of which we are informed of a coarſe kind of cloth, manufactured at Piſa, from the rind of broom. By the ſecond, we find that the tea-plant is in a fair way of being naturaliſed in Europe: Mr. Linneus having informed Mr. du Hamel of his having one of theſe ſhrubs in his garden (we ſuppoſe at Upſal) in a thriving condition, not appearing to be more affected by the cold than the ſyringa; and that he was trying to propagate it, that he might ſend ſome of the plants to the academy. From the third it appears that the diſtemper in the rye and wheat, called *ergot*, (by us called ſpurr'd rye, &c.) and which has been ſuppoſed to occaſion dry gangrenes in the extremities of thoſe who eat the corn thus affected, ſometimes ſeizes likewiſe the barley: ſome grains of which, thus diſtempered, were ſhewn to the academy by Monſ. Tillet.

Theſe obſervations are followed by an account of a new ſyſtem of botany, contained in a work of Mr. Adanſon's, entitled *The Families of Plants*. Mr. Adanſon's vegetable families are not collections of plants reſembling each other in their flowers and fruits only, as in Tournefort's ſyſtem; or in the ſtamina principally, as in that of Linneus; but aſſemblages of ſuch as moſt reſemble each other in all their parts: not only thoſe of fructification, but likewiſe their roots, ſtalks, leaves, ſeeds; in ſhort, all their viſible parts. Nay, we are told, that thoſe plants in which theſe reſemblances are very numerous, that is, which are of the ſame family, have nearly the ſame medical virtues. If Mr. Adanſon, by his attention to thoſe family likeneſſes, has diſcovered nature's true ſecret in the arrangement of her children in the vegetable kingdom; ſimplicity may, poſſibly, at leaſt be the reſult of this ſeemingly very complicated manner of conſidering them: but as the principal uſe of a botanical ſyſtem is to aſſiſt the memory and facilitate the knowlege of plants, we ſhould think that, till order ſprings out of the ſeeming confuſion, ariſing from this variety of combinations, learners at leaſt might profit more from the arbitrary, artificial, unnatural, if you pleaſe, but at the ſame time more ſimple and commodious arrangement of Linneus. The external organization and general aſpect of the mulberry tree and the nettle, or of the elm and the carrot, are, we own, by no means ſimilar: but the Linnean ſyſtem, which claſſes them together, and has thereby given great offence to ſome modern naturaliſts, ſufficiently atones for any ſeeming impropriety in theſe aſſociations, by its preciſion, conciſeneſs, and the facilities which it offers to the botanical ſtudent.—Who, that is learning a new language, and finds the convenience of a ſtill more arbitrary and artificial diſtribution, (we mean, the alphabetical arrangement) is ſo very delicate as to be ſhocked on finding an emperor and an emmet, a mountain and a mouſe under the ſame letter?

The firſt memoir in the claſs of aſtronomy contains Mr. Pingré's obſervations on the orbits of the comets of 1729 and 1762. The laſt of theſe is ſingular, in having paſt eleven times nearer the ſun, than the earth is when it is in its perihelion; and likewiſe that, though it was ſeen a very few days after its perihelion, and might be expected to have equalled the celebrated comet of 1680 in ſplendor, yet it did not exceed in brightneſs a ſtar of the third magnitude: its tail at the ſame time not extending above four degrees. Mr. Pingré therefore ſuppoſes it to have been very ſmall, and that its atmoſphere was not qualified to abſorb or attract, according to M. Mairan's ingenious ſyſtem, a ſufficient quantity of thoſe luminous particles, which, according to him, compoſe the ſolar atmoſphere. In another memoir, M. Bailly gives ſeveral obſervations of the ſame comet, and the elements deduced from them, for the benefit of ſucceeding aſtronomers.

The next memoir, by M. Bailly, treats of the epochs of the moon's mean motion, towards the end of the laſt century. The many irregularities in the motion of this planet have at all times juſtly excited the attention of aſtronomers and geometricians. It is well known how much a perfect knowlege of them would contribute to the improvement of geography and navigation. Though the Newtonian theory has enabled aſtronomers to diſcover many of theſe inequalities, yet it is abſolutely neceſſary to the perfection of the lunar tables, that the epochs of the moon's mean motion, ſhould be fixed from obſervation; ſo that her true place may be found for any given time. Mr. B. in the preſent memoir, employs for this purpoſe no leſs than 42 obſervations of M. de la Hire, made between the years 1683 and 1685, which he compares with the reſult of calculations formed, for the ſame period, from modern theories. He preferred theſe to any obſervations more antient, as he thinks they ſufficiently compenſate for the ſmallneſs of the interval of time ſince they were made, by that aſtronomical preciſion which is peculiar to the modern obſervations, but is wanting in the more antient. From the whole, Mr. B. concludes, that the epoch of the mean longitude uſed by Mayer ought to be carried back above 43 ſeconds; and from hence, he thinks, we may juſtly infer, that the mean motion of the moon is greater than he had ſuppoſed. Whether theſe concluſions are well founded or not, aſtronomers are highly obliged to the author, for preſenting them with ſo conſiderable a number of obſervations, ſufficiently antient, and at the ſame time improved by a neceſſary and laborious reduction, in order to give them all the preciſion of which they are capable.

In the following and two ſubſequent memoirs, Mr. Jeurat undertakes to rectify the theories of Jupiter and Saturn, by means of obſervations made by himſelf and others from the year 1755 to 1762, compared with certain antient obſervations made at Uranibourg, by Tycho Braché, in 1593, contained in a MS. in the poſſeſſion of the academy, and which are here publiſhed. Theſe memoirs will not only be acceptable to practical aſtronomers in general, but will likewiſe be peculiarly grateful to the aſtronomical antiquarian; as they not only contain a ſhort deſcription of the inſtrument with which Tycho made his obſervations, but are likewiſe accompanied with drawings of them elegantly engraved, in five plates.

We have next three memoirs by M. de Bailly, on the theory of the ſatellites of Jupiter, the perfecting of which is, next to that of the moon, of the greateſt importance to geography and navigation. The tables of the ſatellites are very far from giving the times of their eclipſes, with the preciſion neceſſary to the accurate determination of the longitude of places by their means. Thoſe of the firſt indeed, which is ſo near Jupiter, and whoſe motion is accordingly very rapid, and perhaps thoſe of the ſecond may be foretold with ſufficient accuracy: but the beſt tables, we are here told, ſometimes err even twelve minutes in the longitude of the fourth. For want of knowing all the cauſes of the inequalities from whence theſe errors ariſe, and conſequently their quantities and periods, certain *empirical* equations, as they are called, have been formed from a great number of obſervations; particularly that of 437 days, firſt employed with ſucceſs by Mr. Wargentin; but the firſt idea of which we owe to Dr. Bradley. This ſatisfies tolerably well the inequalities of the firſt ſatellite, and even thoſe of the ſecond; ‘ but there is reaſon to believe, ſays Mr. B. that this period corrects only the inequalities cauſed by the mutual action of the three firſt ſatellites on each other. For this reaſon it is ſufficient for the two firſt ſatellites; becauſe the action of the ſun, and even of the fourth ſatellite upon them is next to nothing: but the inequalities of the 3d and 4th ſatellites, produced by their mutual action on each other, depend on another period, which is not yet ſufficiently known.’ Mr. B. attempts the reſolution of the very complicated problems hence ariſing, by endeavouring to find *en tatonnant*, or by a kind of falſe poſition, the maſſes and attractive powers of the ſatellites, by means of thoſe very inequalities of which they are the cauſe. Our readers will be content with the reſults only of his calculations of the quantity of matter in the ſatellites. He thinks he may affirm that the maſs of the ſecond ſatellite is the leaſt, as that of the fourth is the greateſt of the whole number; and that ſuppoſing their maſſes to be proportional to their bulks, and conſequently that they are all of equal denſity; and repreſenting the bulk of our moon by unity, the bulk of the firſt will be to that of the moon as 20 to 1; that of the ſecond, as $\frac{2}{3}$ to 1; that of the third, as 7 to 1. With regard to the fourth, he cannot ſpeak with preciſion; but he is aſſured that it is the largeſt of the four.

The following memoir furniſhes us with a proof of the attention which the French miniſtry continue to pay to the advancement of aſtronomy and geography, as well as of phyſics and natural hiſtory, which are incidentally benefited by their care. It contains an account of the prolongation of the meridian of Paris, towards the Eaſt, as far as Vienna, by Monſ. Caſſini de Thury. This work, begun in 1733, and carried as far as Straſburg, but interrupted by the war, has been reſumed in 1761, by the order of the Duke de Choiſeul, who had made all the neceſſary preparations when he propoſed the execution of it to Monſ. de Thury, who was to unite theſe two cities by a ſeries of triangles. We ſhall ſelect from this memoir ſome of the entertaining, as well as intereſting anecdotes and obſervations, with which it abounds. Before Mr. de T. began his meaſure, he took a journey to Vienna, that he might reconnoitre the ground, and form his plan of operations. At that city he had an opportunity of obſerving the tranſit of Venus, or rather only the moment of her egreſs; from which obſervation, compared with thoſe of others, he determines the ſolar parallax to be nine ſeconds and a half. M. de T. is copious in his relation of the diſtinguiſhed protection afforded to the ſciences in Germany; the particular attention ſhewn to his miſſion by all the princes through whoſe dominions his line was to paſs, and the high favours conferred on himſelf. The Margrave of Bareith, at whoſe very brilliant court he paſſed a fortnight, even did him the honour to accompany him to the top of the higheſt mountain in his territories, and paſſed the night at the foot of it. When M. de T.'s operations were in the moſt imminent danger of being totally interrupted by a very high mountain, in the ſtate of the Biſhop of Paſſau, which when Mr. de T. had before reconnoitred it, at the diſtance of ten leagues, had appeared quite naked, but was now found to be covered with trees, and formed a ſeemingly inſurmountable obſtacle to the extending his ſuite of triangles into Auſtria; this magnificent and ſpirited prince inſtantly propoſed the cutting down above 2000 trees; and this noble and coſtly ſacrifice to ſcience would have been made, had not M. de T. hit on an expedient, which was immediately put in execution. A ſcaffold was raiſed, and an obſervatory formed on the top of one of the trees, above 120 feet high, which the prince mounted with all his court, and where Mr. T. performed his obſervations as ſteadily and ſatisfactorily as he could have done on the ground.—This is indeed meaſuring the earth in a creditable and comfortable manner, when compared with the ſituation of our author's predeceſſors in the ſame taſk, ſhivering under the Polar Circle and on the tops of the Andes, among Laplanders and Indians. Mr. de T. ſeems to think ſo, and felicitates himſelf that this laſt and choice *morceau* was left for him. When M. de T. arrived at Vienna, where his meaſure terminated, he was ſurpriſed to find the diſtance between that city and Paris to differ very conſiderably as given by the trigonometrical meaſure, from that deduced from the celeſtial obſervations. He could not reſt till he had aſſured himſelf of the exactneſs of his trigonometrical operations, by meaſuring two baſes; one at Munich, and the other at Manheim, prepared by the ſpecial direction of the elector of Bavaria and the elector Palatine. The firſt of theſe baſes, which was above 7000 toiſes in length, was not found by the moſt exact actual meaſurement, to differ more than a ſingle toiſe from the length reſulting from the ſeries of triangles, extending from Vienna thither: and the ſecond, which meaſured above 6000, did not differ more than half a toiſe from the length likewiſe deduced from calculation. The error conſequently is to be ſolely attributed to the celeſtial obſervations, which, after all, ſeem not to be adapted to the diſcovering the difference of meridians between two places, with that preciſion which is required in theſe very nice operations. Mr. T. therefore propoſes a very ingenious ſubſtitution; being an improvement of a method, long ago propoſed, of uſing terreſtrial ſignals for this purpoſe, and which had been executed by him in Lower Languedoc, where the two places were ſo ſituated as to be viſible from a third. By the preſent method, the viſibility of a terreſtrial ſignal is, as it were, extended to any diſtance. Thirty eight ſtations, each viſible from that next to it, were found neceſſary to connect Paris and Vienna. If we ſuppoſe a large quantity of gunpowder fired at Paris, at a certain hour, known to an obſerver at Vienna, and the ſame ſignal repeated at *the very ſame inſtant* at all the intermediate points; the difference of longitude between the two cities may be aſcertained with the utmoſt preciſion, from the difference of time, as reckoned at the two places at that inſtant. But though the motion of light from ſtation to ſtation is, as to ſenſe, inſtantaneous; the motions of men are not ſo. Some time muſt neceſſarily be loſt in the repetition of theſe ſignals. Mr. de T. propoſes an excellent method of finding the quantity of this retardation, or the interval of time employed in the tranſmiſſion of the ſignal from Paris to Vienna. His method will appear clear from an example. Let us ſuppoſe the obſervatory at Paris to be 56 minutes of time weſt of Vienna.

Let us likewiſe ſuppoſe, that, notwithſtanding the alertneſs of thoſe employed to repeat the ſignals, 30 ſeconds of time are ſpent in tranſmitting the Pariſian ſignal to Vienna. This laſt quantity is unknown to the obſerver, and is to be thus diſcovered. Let the ſignal be made, by appointment, from the obſervatory at Paris, preciſely at 7 o'clock. The obſerver at Vienna will perceive the laſt or 38th repetition of it, at the ſtation next to him, at 56 minutes and 30 ſeconds paſt 7; and will from thence deduce the difference of longitude between Paris and Vienna to be 56′ 30″ of time. At 8 o'clock let the obſerver at Vienna fire his ſignal. It will be repeated at the laſt ſtation in view of the obſerver at Paris (ſuppoſing the retardation in coming and going to be equal) at 4′ 30″ after 7. He will conclude the difference of longitude to be 55′ 30″: a minute of time, or 15 minutes of a degree leſs than the other determination. The truth lies in the midway between them; for half a minute being added to the ſmalleſt ſum, or taken from the greateſt, will give the true difference of meridians, equal to 56 minutes. Thus by doubling the error, and then halving the ſum, the true quantity of the ſmall interval between the firſt and laſt ſignals is obtained to the greateſt exactneſs; and, conſequently, the preciſe inſtant of firing the firſt: eſpecially if the ſignals be ſucceſſively repeated, and the mean taken of the retardations found on the ſeveral trials. As nothing certain can be inferred from Mr. de T.'s very exact trigonometrical operations, on account of the imperfection of the celeſtial obſervations; we are told that the German princes earneſtly wiſh that theſe terreſtrial ſignals may be tried, and have promiſed to have them executed in their reſpective territories: and Mr. de T. expects to obtain the king's permiſſion to have them made in that part of the line which goes through France.

From the number of ſeconds, by which M. de T. has choſen to expreſs the ſuppoſed quantity of retardation, which we have repeated after him in the above example, we may infer that he thinks it poſſible to tranſmit a ſignal, and conſequently the notice of an intereſting event, from Paris to Vienna, a diſtance of 280 leagues, in half a minute. We have heard, ſome time ago, of an offer to convey intelligence, and that too of a complicated nature, with a ſpeed, which looks indeed ſmall after the foregoing; being, if we are not miſtaken, not much greater than that of an hurricane, but ſufficiently great to render the propoſal curious and intereſting; and we were in hopes that it would, before this time, have been brought to the teſt of experiment; eſpecially, as we believe it was propoſed under the very alluring form of a bet; with the ſole view, we ſuppoſe, of indemnifying the propoſer for the expence in making the experiment: but neither the philoſophical ſpirit, nor the ſpirit of *betting*, from which more was to be expected on this occaſion, have yet, we believe, produced any trial: and now we more than expect that the preceding account will furniſh us with a key to the ſolution of the problem, and clearly ſhew its practicability, if not the facility of its execution. The extenſiveneſs of M. de T.'s luminous ſignals, eſpecially where the ſituation is favourable, is indeed immenſe: for the flaſh, he tells us, from four pounds of gunpowder fired in the open air, may be ſeen by the naked eye, at the diſtance of more than 30 leagues.

In an addition made to this memoir, M. de T. undertakes to ſhew, that the late obſervations on the tranſit of Venus have been far from producing that preciſion which was expected from them, in the determination of the ſun's parallax; and that they only ſerve to confirm prior determinations. We are rather ſurpriſed at finding M. de T. allowing them this merit; as by his account, the ſun's parallax was before known to a quarter of a ſecond, in conſequence of the obſervations made on the planet Mars by his grandfather Dominico Caſſini, Meſſrs. Richer and Meraldi, his father and the late Abbé de la Caille; whereas, according to him, the different obſervations of the tranſit, even rejecting certain doubtful ones, leave an uncertainty of four ſeconds.

In a following memoir Mr. Pingré endeavours to confirm the truth of his numbers relative to the obſervation of the tranſit of Venus at the iſland of Rodrigues, (a miſtake concerning which had been imputed to him) by the only obſervation which Mr. Maſkelyne had an opportunity of making, at St. Helena, on that phenomenon.

The next memoir treats of the difference produced, by the oblate figure of Jupiter, in the ſemidurations of the eclipſes of his ſatellites. M. de la Lande, the author of it, ſhews the neceſſity, and aſcertains the quantity, of a new correction, relative to the theory of theſe ſatellites, ariſing from the conſideration of the elliptical figure of Jupiter's ſhadow, which has hitherto been conſidered as circular. By this correction, the theory of the ſatellites is cleared of an inequality, evidently too conſiderable to be neglected; as the ſemiduration, deduced from the ſuppoſed circular ſection of the ſhadow, differs from that drawn from the true elliptical figure of it (when the difference is greateſt) 1′ 33″ for the firſt ſatellite; 2′ 14″ for the ſecond; 1′ 13″ for the third; and with regard to the fourth, an error of no leſs than 2 months may be committed, in aſcertaining the time when it ceaſes to be eclipſed, by not attending to this correction.

Of the remaining memoirs of this claſs, we ſhall content ourſelves with giving only the titles; which are as follow. On the inclination of the orbit of the third ſatellite of Jupiter, by M. Ma-

M. Maraldi. On the difference between very ſmall ſpherical and right lined triangles, by M. de la Lande. A new method of calculating eclipſes of the ſun with preciſion, by the ſame. Obſervation of an eclipſe of the ſecond ſatellite of Jupiter, by M. Maraldi; and reflections on the ſolar eclipſe of April 1, 1764, by Monſ. le Monnier. An account is likewiſe given, by the hiſtorian of the academy, of two poſthumous works of the late Abbé de Caille: the firſt of which, intitled *Cælum auſtrale ſtelliferum*, contains obſervations made at the Cape of Good Hope on 10,034 ſtars, lying between the South Pole and the Tropic of Capricorn—the fruits of an immenſe undertaking, in which the author had an opportunity of diſplaying both his courage and capacity. The ſecond is a volume of ephemerides of the celeſtial motions calculated for 10 years, viz. from 1765 to 1774, on the ſame plan with the two preceding volumes; but augmented with a more ample catalogue of fixed ſtars, and a diſcourſe on the progreſs of aſtronomy.

We cannot quit this claſs without dwelling, in a particular manner, on a moſt ſingular obſervation with which it ends. M. de Roſtan, of Berne, being at Lauſane, and looking at the ſun with a teleſcope, on the 9th of Auguſt 1762, perceived his eaſtern limb eclipſed by an irregular body of a moſt extraordinary ſize and ſhape; the ſouthern or lower end of which, two hours and a half after the firſt obſervation, appeared detached from the limb of the ſun, while the upper extremity remained fixed to the northern limb: the whole appearing of the ſhape of a ſpindle, 9 digits long and 3 broad. This ſtrange body kept moving over the diſk of the ſun from eaſt to weſt, with about half the velocity of the ſolar ſpots, and did not arrive at the weſtern edge till the 7th of September, when it diſappeared. M. de R. drew a figure of it, which he ſent to the academy; but which does not accompany this account. About the ſame time, Mr. Coſte, a friend of M. de R.'s, is ſaid to have obſerved the ſame phenomenon at Sole, in the biſhopric of Bâle, 45 German leagues to the north of Lauſane. It appeared to him of the ſame form, only ſomewhat leſs; which the hiſtorian of the academy accounts for, by ſuppoſing that the body, being then near the end of its appearance, began to turn, and preſent its edge to the eye of the obſerver. A difference was likewiſe perceived in its poſition on the ſun's diſk. But what is very extraordinary, M. Meſſier ſaw no part of this phenomenon at Paris, though he is ſaid to have conſtantly obſerved the ſun during this time. We cannot reſiſt a ſtrong inclination to throw out a conjecture or two on this very tempting occaſion. That this phenomenon was not a ſpot on the ſun's ſurface, the hiſtorian of the academy thinks is apparent from its obſervable parallax, and from its motion, ſlower than that of the ſolar ſpots. If we overlook the firſt of theſe circumſtances, the laſt, we think, may be accounted for, by ſuppoſing it ſwimming on the ſun's ſurface in a direction contrary to that in which he revolves. When we are inclined to be fanciful, to ſpurn at difficulties, and to adopt M. de Buffon's ideas of world-making, we look with envy on Meſſrs. Roſtan and Coſte, and the inhabitants of Lauſane and Sole, who, we muſt ſuppoſe, partook with them in the ſight, as ſpectators perhaps of a new planet, in the very act of its formation from a ſhiver of the ſun, or a torrent of the ſolar matter, detached from his ſubſtance by the oblique ſtroke of a comet. The body indeed, when they ſaw it, had, we muſt own, a moſt unplanetary appearance; but we conſider it as ſtill in its chaotic ſtate, and not yet properly rounded. Or why might it not rather be the *debris* or the *core* of an old worn-out comet, in its final ſtage of exiſtence, performing one of the laſt turns perhaps of its ſpiral round the ſun; into whoſe body it was ſoon to drop? —But we check this rage of conjecture, recollecting, tho' perhaps too late, Fontenelle's inſtructive tale of the Sileſian child, born with a golden tooth. While the German doctors and academicians were exhauſting themſelves in hypotheſes and reaſonings on that ſingular phenomenon, they were ſeaſonably interrupted by a cool head among them, who propoſed to enquire firſt into the matter of fact. In ſober ſadneſs, this ſame ſpindle-like body appears in ſuch a queſtionable ſhape that ſome of our more phlegmatic readers had, we ſuppoſe, anticipated in their own minds the advice of this ſober academician, before they arrived at his ſtory. Even we, with all the reſpect we bear to the royal academy, and notwithſtanding the almoſt unlimited credit which we are diſpoſed to give to the communications of its correſpondents, when publiſhed by them, cannot help wiſhing that, for the conviction of the more incredulous, and the information of others, they had favoured the public with a more fully authenticated and circumſtantial account of this very ſingular and ſtupendous phenomenon, which from its ſize, as well as duration, it muſt have been very capable of furniſhing. We have a late inſtance, in the laſt vol. of the Philoſoph. Tranſactions, even of a prince, perhaps too ſcrupulouſly, ſtrengthening his own teſtimony by that of three other perſons, with regard to his relation of certain phenomena obſerved by him in the moon—of a very curious nature indeed; but by no means requiring, we think, ſo ſtrong an authentication as this ſtupendous appearance. We repeat this epithet: for certainly the appearance of a body, covering no leſs than 9 digits in length and 3 in breadth of the ſun's diſk, may properly be ſo termed, wherever placed between him and the earth. If we ſuppoſe it on, or very near the ſurface of the ſun, its magnitude muſt have been immenſe. The whole ſolar ſyſtem of planets, primary and ſecondary, ſtrung lengthways, according to their *reſpective* ſizes, in the form of a ſpindle, would not, we believe, occupy ſo large a ſpace in that ſituation. On the other hand, if we pay regard to the very conſiderable parallax, to be inferred from the obſervation at Sole, but more particularly from the abſolute non-appearance of the phenomenon at Paris; its ſize indeed diminiſhes; but it becomes a juſt object of aſtoniſhment, from its alarming vicinity to the earth.—But we forbear; as we find ourſelves relapſing a-pace into our former hypothetical delirium.

The claſs of geography contains only an account of ſome maps of the late William Deliſle, publiſhed by his brother; particularly one of Paleſtine, in which the places, even of the ſtones and trees, mentioned in ſcripture, are marked, with the greateſt accuracy, and without confuſion.

The claſs of hydroſtatics furniſhes only one memoir, which contains certain experiments of the Chevalier de Borda, on the reſiſtance of fluids, which cannot well be abridged. We ſhall only give the reſults of them, which are, 1ſt, That the reſiſtances of bodies moving in air or water are, cæteris paribus, proportional to the ſquares of the velocities. 2dly, That the ratio of the reſiſtance of plain ſurfaces, moving in air, increaſes faſter than their magnitudes: and 3dly, That the common theory is entirely falſe with regard to the reſiſtances of ſurfaces, whether plain or curve, ſtruck obliquely by fluids; as it makes the former leſs than they are found to be by his experiments, and the latter greater.

The claſs of mechanics contains two memoirs. In the firſt, M. le Roy treats of a new poſition of the fuſee in watches, from whence proceed ſeveral advantages, and which is founded on a very ſimple principle; which is nothing more than this: that the wheels and pinions ſhould be placed on the middle of their axes, or at an equal diſtance from their pivots, as far as is practicable. By this means the friction is equally diſtributed between the two pivots; it becomes likewiſe leſs; the wheels turn more freely; the holes in which the pivots turn are leſs ſubject to wear, and the pivots themſelves will admit of being made leſs. Theſe good effects are produced by the ſimple inverſion of the fuſee. M. le Roy's brother adopted this conſtruction in 1760, and, we are told, that on an inſpection of the watches thus made, which have gone five years, its utility appears to be ſufficiently evinced.

The ſecond memoir is by Mr. Vaucanſon, and deſcribes a crane of a new conſtruction, proper for lifting, and at the ſame time, weighing great burdens. Under this claſs is likewiſe given an account of an elementary treatiſe of mechanics and dynamics, applied principally to the motion of machines, by the Abbé Boſſut.

The academy continues its uſeful hiſtory of the arts, the plan of which, we believe, was formed near a century ago;

though it has not till lately been put in execution. Thoſe which have been publiſhed in the courſe of the year 1763 are as follow: 1. The art of dying ſilk, by Monſ. Macquer. 2. The art of ſoftening caſt-iron: a poſthumous work of M. de Reaumur, containing many new and curious particulars not to be found in the treatiſe publiſhed by that excellent experimental philoſopher, on the ſame ſubject, in 1722. 3. The art of dreſſing ſhammy and other ſkins, by M. de la Lande. 4. The art of brick and tile making, by Meſſrs. Fourcroy and Gallon: and 5. That of the cooper, by M. Fougeroux. We are naturally reminded, on this occaſion, of a work formed in our own country, on a ſtill better plan: we mean *the philoſophical commerce of the arts*, by Dr. Lewis; in which the capital defect of the foregoing work, ariſing from conſidering each art in an inſulated ſtate, and detached from the reſt, is avoided, by his more general and comprehenſive manner of treating them; as he connects, by means of general principles, deduced from experiment and analogy, the particular principles and practices of one art, with thoſe of another; to their mutual illuſtration and improvement. This he has executed with regard to ſeveral of the numerous arts related to chemiſtry, in ſuch a manner as to induce every one, who intereſts himſelf in the improvement of uſeful knowlege, to wiſh that the public encouragement may enable him to proſecute with ſpirit, that excellent and comprehenſive, but conſequently expenſive undertaking.

A ſhort account of the machines preſented to the academy follows this laſt article; and the hiſtory of the academy concludes with the *eloge* of the Marquis Poleni, and the ſubject propoſed (a ſecond time) for the prize of 1765, which we inſert, though the double prize (of 4000 livres) to which the ſucceſsful candidate is entitled, is, we imagine, already diſpoſed of. The academy requires 'a deſcription of the different methods uſed, both in ſhips of war and merchant ſhips, with regard to ſtowage; a diſcuſſion of theſe methods, and an examination of the means by which they may be improved.'

The Thebaid of Statius, tranſlated into Engliſh Verſe, with Notes and Obſervations; and a Diſſertation upon the whole by Way of Preface. 8vo. 2 Vols. 12s. Oxford, printed at the Clarendon Preſs. 1767.

THERE is hardly any author who has ſuffered ſo much from the prejudice of partial criticiſm as Statius. Had his faults been more, and his beauties fewer and leſs conſiderable, he might ſtill have deſerved a more extenſive reputation than his writings have acquired. It muſt indeed be confeſſed that he is ſometimes obſcure, and that want of perſpicuity is not the leaſt of his defects. Hence it requires labour to unfold his ſentiments, and to trace his connections: he is not to be read without ſtudy, and application; and thoſe who were unwilling to purchaſe the pleaſure of his acquaintance at ſuch an expence, would yet be ready enough to apologize for their indolence, by joining in the cry againſt him with certain French critics, to whom he had probably been as formidable for his difficulties, as he was to themſelves. But if Boſſû and others have made it a point to decry the writings of Statius, he has not wanted critics of diſtinguiſhed note who have been no leſs zealous for his reputation. He brings with him a teſtimonial of his abilities from the writers of his own time; he is diſtinguiſhed by the praiſe of Juvenal himſelf, whoſe ſuffrage is more than ſufficient to invalidate the united charge of all modern critics. Statius too can boaſt in his favour the penetration of a Scaliger, and the taſte of a Strada; the laſt mentioned writer, ſo famous for the ſkill and the exerciſe of eloquence, has placed him in the higheſt rank of poets; and his teſtimony alone might ſurely have been more effectual in fixing his reputation with ſucceeding ages. The beauties of his poetry, particularly in deſcription, and comparative imagery, are ſo many, and ſo obvious, that it is wonderful he ſhould never before have induced any congenial poet to give us a complete tranſlation of his Thebaid. Mr. Pope, when he was very young, tranſlated the firſt book; and had not his native taſte for poetry, and that genuine enthuſiaſm, with which he then undoubtedly read Statius, been diſcouraged and pruned away by the ſuperficial deciſions of French criticiſm, it is more than probable that he would have perſiſted in his tranſlation. That Pope might diſcover faults in his author, we allow, for faults no doubt he has. Nothing could have been more ill judged than the ſuperfluous combat between Tydeus and Polynices, before the palace of Adraſtus. This circumſtance, which is neither preceded by any viſible cauſe, nor leads to any important conſequence, is entirely impertinent; it places the two heroes in no more reſpectable light than two village-curs, that in the inclemency of the weather ſhould fight for ſhelter under a ſhed. The author no doubt may derive ſome excuſe from the characteriſtic ferocity of Tydeus, and the ſavage genius of the times he deſcribes; but both his characters and his epiſode would have been ſupported with more dignity, had Tydeus, with whoſe fortunes we were then unacquainted, inſtead of beating Polynices, given him a ſhort account of his baniſhment and diſtreſs. A ſcene of ſympathy between two fellow-ſufferers of ſuch conſequence, whom chance had brought together, would have intereſted us much more in their favour, than the bruiſes of a brutal and cauſeleſs conflict. If ignorance and ferocity muſt neceſſarily have made the character of Tydeus, Polynices certainly muſt have been of a more poliſhed turn. Cadmus, the founder of the Theban kingdom, had migrated from a country that had been long civilized; he could not, therefore, but bring with him the ſpirit of humanity and cultivation, as well as the uſe of letters, of which, by introducing them into a country where they were unknown, he is ſaid to have been the inventor. But to return to our tranſlation, —the firſt ſpecimen we ſhall give, is the ſpeech of Jupiter in the firſt book *:

TRANS-

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* As Statius is in ſo few hands, it is in ſome meaſure neceſſary to quote the original along with the tranſlation, that a proper compariſon may be made:

At Jovis imperiis rapidi ſuper atria Cœli
Lectus concilio divum convenerat ordo
Interiore polo. Spatiis hinc omnia juxta,
Primæque, occiduæque domus, effuſa ſub omni
Terra atque unda die. Mediis ſeſe arduus infert
Ipſe deis, placido quatiens tamen omnia vultu,
Stellantique locat ſolio. Nec protinus auſi
Cælicolæ, veniam donec pater ipſe ſedendi
Tranquilla jubet eſſe manu. Mox turba vagorum
Semideûm, et ſummis cognati nubibus amnes,
Et compreſſa metu ſervantes murmura venti,
Aurea tecta replent, mixa convexa deorum
Majeſtate tremunt: radiant majore ſereno
Culmina, et arcano florentes lumine poſtes.
Poſtquam juſſa quies, ſiluitque exterritus orbis,
Incipit ex alto: (grave et immutabile ſanctis
Pondus adeſt verbis, et vocem Fata ſequuntur)
Terrarum delicta, nec exuperabile diris
Ingenium mortale queror. Quoniam uſque nocentum
Exigar in pœnas? tædet ſævire coruſco
Fulmine; jampridem Cyclopum operoſa fatiſcunt
Brachia, et Æoliis deſunt incudibus ignes.
Atque ideo tuleram ſalſo rectore ſolutos
Solis equos, cœlumque rotis errantibus uri,
Et Phaetontæa mundum ſquallere Favilla.
Nil actum eſt: neque tu valida quod cuſpide late
Ire per illicitum Pelago, Germane, dediſti.
Nunc geminas punire domos, quis ſanguinis autor
Ipſe ego, deſcendo. Perſeos alter in Argos
Scinditur, Aonia fluit hic ab origine Thebas.
Mens cunctis impoſta manet. Quis funera Cadmi
Neſciat? et toties excitum a ſedibus imis
Eumenidum bellaſſe aciem? mala gaudia matrum,
Erroreſque feros nemorum, et reticenda deorum
Crimina? vix lucis ſpatio, vix noctis abactæ
Enumerare queam mores, gentemque profanam.
Scandere quin etiam thalamos hic impius hæres
Patris, et immeritæ gremium inceſtare parentis
Appetiit, proprios monſtro revolutus in ortus.
Ille tamen ſuperis æterna piacula ſolvit,
Projecitque diem: nec jam amplius æthere noſtro

Veſcitur:

TRANSLATION.

Mean while the king of Heav'n, imperial Jove,
Convenes a ſynod of the pow'rs above;
Full in the midſt, enthron'd, the thund'rer ſate,
Sublime in all the pomp of regal ſtate.
Beneath his piercing eye, in full ſurvey,
The ſpacious earth, and ſeas contracted lay.
His brow was void of frowns, ſerene his look,
Yet at his nod the whole creation ſhook.
Their heav'nly king the riſing ſenate greet,
And at his word reſume their ſtarry ſeat.
Inferior gods from every quarter come,
By rank diſtinguiſh'd in the ſtarry dome.
None abſent were of all, whoſe force can bind,
Or on the deep diſcharge the furious wind.
No roſy dryad of the ſhady wood,
Nor azure ſiſter of the cryſtal flood.
But here, obedient to their ſov'reign's will,
The winds are ſilent, and the waves lie ſtill.
Thro' Heav'ns expanſe a gath'ring horror rolls,
And huge Olympus trembles to the poles.
With rays ſerene the wreathed pillars glare,
And a new luſtre gilds the fields of air.
Its tremors now the globe began to ceaſe,
And Nature lay reſign'd to downy peace;
When thus the thund'rer ſpoke: aſſenting Fate
On ev'ry accent ſtamp'd reſiſtleſs weight.
Say, muſt I ſtill of human crimes complain,
And muſt the thund'rer's bolts be hurl'd in vain?
Why ſeek they thus my tardy wrath to prove,
And ſcorn my proffer'd clemency and love?
While yet the Cyclops ply their arms no more,
And Ætna weeps for her exhauſted ſtore.
For this I ſuffer'd headſtrong Phaeton
To mount the car of the reluctant ſun;
And Neptune bad th' impriſon'd waters flow,
And hills and vales no more diſtinction know:
But all in vain; our vengeance they defy,
And triumph o'er the ruler of the ſky.
To puniſh theſe, I leave the realms above,
A race deſcended from imperial Jove;

Veſcitur: at nati (facinus ſine more!) cadentes
Calcavere oculos. Jamjam rata vota tuliſti,
Dire ſenex; meruere tuæ; meruere tenebræ
Ultorem ſperare Jovem, nova ſontibus arma
Injiciam regnis, totumque a ſtirpe revellam
Exitiale genus. Belli mihi ſemina ſunto
Adraſtus ſocer, et ſuperis adjuncta ſiniſtris
Connubia. Hanc etiam pœnis inceſſere gentem
Decretum: neque enim arcano de pectore fallax
Tantalus, et ſævæ periit injuria menſæ.

With Perſêus Argos' ſons alliance claim,
From Cadmus Thebes derives immortal fame.
Who has not heard of wretched Cadmus' fate,
And the long labours of the Theban ſtate?
When from the ſilent regions of the night,
The furies ſprang, and ruſh'd to mortal fight.
Why ſhould I publiſh the fierce mother's ſhame,
And deeds the pow'rs of Heav'n would bluſh to name?
Before I cou'd recount their num'rous crimes
From Cadmus' days unto the preſent times,
Phœbus wou'd ſeek the chambers of the main,
And riſe to gild the courts of heav'n again.
Say without horror can the tale be read,
Of Laius ſlain, and his diſhonour'd bed?
Dire monſter! firſt to cauſe his father's death!
Then ſtain the womb, from whence he drew his breath.
Yet th' angry pow'rs he ſatisfies with groans,
And gloom eternal for his ſins atones,
No more he breathes at large our upper air,
But feeds the worms of conſcience with deſpair.
Yet ſay, what fury could his ſons inſpire
Thus to torment their old, unhappy ſire;
To trample on his eyes with impious feet,
And hurl him headlong from the regal ſeat?
Then let us pity him; nor let in vain
The wretched king of filial rage complain;
Hence ſhall it be my bus'neſs to redreſs
His wrongs, and crown his wiſhes with ſucceſs.
The day ſhall come, when diſcord from afar
Shall give whole nations to the waſte of war;
When the whole guilty race in fight ſhall fall,
And one encircling ruin ſwallow all.
Adraſtus ſhall in dire alliance join
With Heav'n, and compleat the Fate's deſign.
Nor let proud Argos triumph: 'tis decreed,
That ſhe amid the gen'ral carnage bleed:
The craft of Tantalus, and impious feaſt,
Yet wake my vengeance, and inflame my breaſt.

Smooth and well-modulated numbers, an eaſe of expreſſion, and a *freedom* of tranſlation, are ſufficiently diſcernible in this ſhort ſpecimen. Whether that freedom is not ſometimes too much indulged, and too arbitrarily taken, we are, indeed, ſomewhat doubtful.—When the Tranſlator repreſents the ſenate of the gods as riſing before they are ſeated,

——— Nec protinus auſi
Cælicolæ, veniam donec pater ipſe ſedendi, &c.

we eaſily paſs over that, as a ſlight inaccuracy; but the omiſſion of *ſummis cognati nubibus*, applied to the rivers reaſcending their native ſkies, cannot ſo readily be excuſed. Nor are we ſatisfied with the tranſlation of the following beautiful verſe:

Et compreſſa metu ſervantes murmura venti:

When the winds are ſummoned to the ſynod of the Gods, through awe they forbear even to murmur:

> ——— Obedient to their ſovereign's will,
> The winds are ſilent,

by no means gives us the idea with equal force or beauty.

> It's tremors now the globe began to ceaſe,
> And Nature lay reſign'd to *downy* peace.

Nothing could have a more unhappy effect than the epithet *downy* in the foregoing couplet. It is ſo mere an expletive, that it is evidently introduced for no other purpoſe but that of filling up the line: a circumſtance which always produces feebleneſs and diſguſt.—That expreſſion of Jupiter,

> ——— *tædet ſævire coruſco*
> *Fulmine*———

is much more happily and more juſtly rendered by our Tranſlator than by Pope himſelf. The latter repreſents it as a corporal wearineſs of the god:

> "This wearied arm can ſcarce the bolt ſuſtain."

the former as a ſatiety of inflicting puniſhments;

> Why ſeek they thus my tardy wrath to prove,
> And ſcorn my proffer'd clemency and love?

This, indeed, is ſomewhat more diffuſe; but it ariſes naturally from the ſenſe of the original, and is much more conſiſtent with the dignity of the god. Pope's verſion is certainly very faulty there, in miſtaking entirely the ſenſe of the word *tædet*.—Another inſtance of too great freedom in the preſent tranſlation is the entire omiſſion of the following lines in Jupiter's ſpeech, though they are not deſtitute of poetic beauty:

> ——— *Cælumque rotis errantibus uri,*
> *Et Phaetontæa mundum ſquallere Favillâ*

Pope has not forgot them:

> "When the wide earth to heaps of aſhes turn'd,
> "And Heaven itſelf the wandering chariot burn'd."

But both Pope and the preſent tranſlator have been to blame in not making Jupiter addreſs himſelf to Neptune when he ſpeaks of his drowning the world. They ſeem to have forgot that the water-god was preſent: Statius was more polite. They have both omitted, too, to tranſlate *mens cunctis impoſta manet*, tho' very eſſential to the ſenſe.—The tranſlation from "Yet ſay what fury," &c. to "The day ſhall come," &c. ought to be wholly worked over again,—it is too licentious, too diffuſe, too feeble; and neither conveys the ſpirit, nor the force of the original.

> ——— *Belli mihi ſemina ſunto*
> *Adraſtus ſocer, et ſuperis adjuncta ſiniſtris*
> *Connubia.*

Literally, "Let Adraſtus the father-in-law, and marriages made without the auſpices of the gods, be the ſources of the war." But in this tranſlation,

Adraſtus ſhall in dire alliance join
With Heaven, and compleat the Fate's deſign.

This too is a couplet, which, in a future edition, will require both alteration and improvement. The lines are not only weak and proſaic, but inexpreſſive of the ſenſe; unleſs Adraſtus's joining in alliance with Heaven, can be ſuppoſed to ſignify alliances formed without the auſpices of Heaven, *ſuperis ſiniſtris*: poſſibly the Tranſlator might here miſtake the Ablative abſolute for the Dative.

Statius has no where copied Nature more cloſely, or exerted the powers of invention and eloquence with greater ſucceſs, than in that part of the ſeventh book where Jocaſta comes out of Thebes to ſeek her ſon Polynices in the camp of the beſiegers:

When Sol, emerging from his watry bed,
Above the waves exalts his beaming head,
And ſcatt'ring from his wheels the ſparks of day,
Marks his bright progreſs with a golden ray.
Lo! from the gate her ſteps Jocaſta bends,
And looks the oldeſt of the ſiſter fiends
In majeſty of woe. Her colour flies;
Grey hairs o'erhang her cheeks and haggard eyes.
Black were her arms: an olive branch ſhe bore,
With wool of ſable colour wreathed o'er.
Her daughters, now the better ſex, ſuſtain
The furious queen, while ſhe exerts in vain
Her aged limbs, that deſtitute of force,
Bend with her weight, and faulter in the courſe.
She ſtands before the Grecians, ſtrikes her breaſts
Againſt the gates, and movingly requeſts
Acceſs in terms like theſe:—Ye hoſtile bands,
The guilty mother of the war demands
To ſee her ſon, long abſent from her ſight,
Nor aſks it as a favour, but her right.
The troops aſtounded, tremble at the view,
But when ſhe ſpake, her fears increaſe anew.
The king's conſent obtain'd, without delay
Through yielding foes, ſecure, ſhe takes her way,
And, as ſhe firſt th' Inachian leaders eyes,
Vents her outrageous grief in horrid cries.
Ye chiefs of Argos, to my eyes diſcloſe
The worſt of children and the worſt of foes;
O ſay, beneath what helm his viſage lies
Conceal'd, what arms his well-known ſhape diſguiſe.
While thus ſhe ſpake, the ſummon'd prince appears;
Forth bubble from his eyes the joyful tears.
He claſps her in his arms, and aw'd with ſhame,
Relieves her pains, and dwells upon her name,

His ſiſters now, his mother then he tends,
Who thus with pity juſt reproaches blends.
O partner of Mycenæ's fair domain!
Why doſt thou tears, and names reſpectful feign:
And ſtrain thy odious mother to thy breaſt,
Her tender boſom by thy armour preſs'd?
Didſt thou a wretched gueſt and outlaw rove?
What heart's ſo ſteely that thou wou'dſt not move?
The troops from far expect thy laſt commands,
And many a glitt'ring ſword beſide thee ſtands.
Alas! the cares that hapleſs mothers prove!
Witneſs how oft I've wept, ye pow'rs above.
Yet if thou wilt the words of age revere,
And to thy friends advice incline thy ear,
Now, while the camp is ſtill, as in the night,
And piety ſuſpends the dreadful fight,
I pray thee, as a king of mighty ſway,
But charge thee, as my ſon, to ſpeed thy way
To Thebes, and ſee again thy native hall,
Before to Vulcan's rage a prey it fall.
Once more addreſs thy brother in my ſight,
And I'll be judge to aſcertain thy right:
Should he refuſe again, he will afford
A better plea to wield again the ſword.
Deem not, that by thy conſcious mother's aid,
Perfidious ſnares are for thy ruin laid.
Some ſparks of nat'ral love we ſtill retain;
Such fears, thy ſire conducting, would be vain.
'Tis true, I married, and from our embrace
You ſprung, the laſting badges of diſgrace:
Yet, vicious as you are, you ſhare my love:
I pardon, what I yet muſt diſapprove.
But, if thou doſt perſiſt to play the king,
A triumph ready to thy hands we bring.
Come, tie thy captive ſiſters' hands behind,
And to thy car thy fetter'd parents bind.
Now to your ſhame, O Greeks, my groans I turn,
For your old ſires and babes your abſence mourn.
Such then (believe me) is the ſecret dread,
That parents feel, ſuch tears at home they ſhed.
If in ſo ſhort a time ſo dear he's grown
To you, by whom his merits ſcarce were known,
What anxious thoughts muſt theſe my breaſts engage,
Theſe breaſts the ſolace of his tender age?
From Thracian kings ſuch uſage I might bear,
But not from thoſe, who breathe the Grecian air.
Then grant my wiſh, and ſecond my deſire,
Or in my ſon's embraces I expire."

We ſhall produce one paſſage more from this tranſlation, not only as it affords room for criticiſm, but becauſe it will give a
collective

collective view both of the genius of the Author and the abilities of the Tranſlator:

When Oedipus had heard, the brothers fell
By mutual wounds, his ſubterraneous cell
He quits in haſte, and drags to ſcenes of ſtrife
His wretched load of unillumin'd life.
Invet'rate filth and clotted gore diſpread,
The ſilver honours of his aged head.
Dire to the view his hollow cheeks ariſe,
And frightful yawn the ruins of his eyes.
His right-hand on his ſtaff was ſeen to reſt.
His left the ſhoulder of his daughter preſt.
Such here on earth would hoary Charon ſeem,
Should he forſake a while the Stygian ſtream;
The ſtars would bluſh to view his hideous mien,
And Phœbus ſicken at his form obſcene.
Nor he himſelf would long avail to bear
The change of climate, and a foreign air,
While in his abſence ſwells the living freight,
And ages on the banks his coming wait.
Soon as they reach'd the field, aloud he cries,
O thou, on whom alone my age relies,
Direct me to my ſons, and let me ſhare
The fun'ral honours, which their friends prepare.
The virgin, ignorant of his command,
Replies in groans, and lingers on the ſtrand;
While chariots, arms, and warriors heap the way,
Their feet entangle, and their progreſs ſtay.
Scarce can his aged legs the ſire ſuſtain,
And his conductreſs labours oft in vain.
Soon as her ſhrieks proclaim'd the fatal place,
He mix'd his limbs with theirs in cold embrace.
Speechleſs he lies, and murmurs o'er each wound,
Nor for a while his words a paſſage found.
But while their mouths beneath their helms he ſeeks,
His ſighs give way and all the father ſpeaks.
Does then affection bear again its part
In decent grief, and can this ſtubborn heart,
By wrongs inur'd and by diſtreſſes ſteel'd,
To conq'ring Nature's late impreſſions yield.
Elſe why theſe tears, that long had ceas'd to flow,
And groans that more than vulgar ſorrow ſhow?
Accept then, what, as ſons you rightly claim,
(For well your actions juſtify the name)
Fain would I ſpeak, but know not which demands
The preference by birth:—then ſay whoſe hands
I graſp.—How ſhall I give your ſhades their due,
And with what pomp your obſequies purſue?
O that my eyes could be reſtor'd again,
And the loſt power of renewing pain!
To Heav'n, alas, too juſt my cauſe appear'd,
And too ſucceſsfully my pray'rs were heard.

What god was near me (when by paſſion ſway'd,
My vows to Pluto and the fiends I paid)
And faithfully convey'd the curſe to fate?
Charge not on me, my ſons, the dire debate,
But on my parents, throne, infernal foes,
And injur'd eyes, ſole authors of your woes.
My guiltleſs guide, and Pluto loth to ſpare,
I call to vouch the ſacred truth I ſwear.
Thus worthily may I reſign my breath,
Nor Laius ſhun me in the realms of death.
Alas! what bonds, what wounds are theſe I feel!
O looſe your hands, nor longer graſp the ſteel.
No longer let theſe hoſtile folds be ſeen;
And now at leaſt admit your ſire between.
Thus wail'd the wretched king, &c.

Mr. Lewis, the Tranſlator, has the following note on this paſſage: 'Of all the pictures which the pencil of poetry ever preſented to the eye of the mind, none abounds in more maſterly ſtrokes and touches than this before us. Oedipus appears here in all the pomp of wretchedneſs (if I may uſe that expreſſion) and can only be equalled by that of King Lear.' Undoubtedly Mr. Lewis is in the right. It is impoſſible not to feel the truth of his obſervation. The figure of Oedipus, his horrible connections, his ſearch for thoſe ſons that were the offspring of inceſt, and the victims of parricide; while Nature, notwithſtanding the breach of all her laws, had ſtill left him her affections; this is ſuch an aſſemblage of dreadful objects and circumſtances as ſtrikes to the very ſoul. In the conduct of this part the poet has ſhewn the fineſt imagination and the ſtrongeſt ſenſibility; but there is one circumſtance in it which proves his want of judgment, perhaps, more than any paſſage in the Thebaid. It is in the compariſon of Oedipus to Charon; the laſt four lines of which are ſo totally ſuperfluous, that they have not the remoteſt connection with the ſubject. We have met with no paſſage either in ancient or in modern writers, which ſhews, in a more ſtriking point of view, the neceſſity of excluding from comparative imagery every thing that does not bear ſome relation to the principal object. The following ſimile, in the ſeventh book, is not without ſome fault of the ſame kind:

This ſaid, the king diſpoſes all aright,
And orders, who ſhall take the field for fight,
Or guard the city; who ſhall cloſe the rear,
Compoſe the flanks, or in the van appear.
The ſhepherd thus unbars at break of day
His twig-built folds, and calls the ſheep away.
The fathers of the flock in order lead
The dewy way, the mother ewes ſucceed.
With careful hand he tends the teeming dams,
And carries in his arms the feeble lambs.

Now, admitting there may be no impropriety in comparing the movements of an army of men to thoſe of a flock of ſheep, there is, certainly, a want of ſimilitude in the two laſt lines; and Mr. Lewis would in vain ſeek it in the parental care of Eteocles, whoſe ſtrongeſt characteriſtics are cruelty and malignity. Notwithſtanding theſe defects of judgment, Statius has merit enough to be read and admired for ever; and this tranſlation (ſome few proſaic or too familiar expreſſions excepted, ſuch as *You'd think*, *You'd ſwear*, *Sheer thro'*, &c.) is one of the beſt in the Engliſh language.

Concluſion of the Account of Dr. Hill's Vegetable Syſtem, from Vol. I. to Vol. XI. See Review for laſt Month.

HAVING, in our preceding number, ſpoken of the firſt volume of this great work, we come now to volume the ſecond, which was publiſhed in the year 1761. The preface to this volume concludes with the following paragraph. 'What I have further to add is, that with reſpect to the merit a candid reader may allow this work, the very ſmalleſt part of it is mine. Whatever addition may be found here, to the knowledge of vegetable nature; or whatever improvements may be deduced from the ſucceeding parts, in medicine, or in the arts and commerce, the public owe it all to one great perſonage, *to whom they do, and I think will, owe infinitely more than theſe ſlight tributes.* His attention to whatever may concern the welfare of Britain has influenced him to countenance this ſtudy. His ſuperior genius formed the plan, and his munificence enables me to execute it: he raiſed me from low cares, that I might attend to it, with that quietneſs of mind which is required for works of ſcience: he ſupports the garden where the plants are raiſed; and he directs how the ſtudy of them may be made moſt uſeful. I am but as the hand which executes theſe great deſigns. It is ſufficient glory for me to have been choſen for that purpoſe; nor can I wiſh a greater happineſs, than to be thus made inſtrumental to the good of mankind.'

The Doctor, having in the firſt volume conſidered the formation and ſtructure of plants, begins the ſecond with an enquiry into the means by which they are nouriſhed. The firſt book treats of the effects of the elements and ſeaſons upon vegetable bodies. By elements, according to the vulgar acceptation of the word, he means fire, air, earth and water. In the two firſt chapters, of fire and air, we find nothing remarkable. Chapter the third begins thus: 'Earth is the food of plants, and conſtitutes their ſubſtance: from this they ariſe, and to this they return. Water will ſupport ſome kinds, but 'tis by means of the earth which it contains; and earth owes to water the power of entering the veſſels in all vegetables. The plants which grow in ſun-burnt deſarts and parched ſands are no objection; for they are ſupplied from the air, as ſea-plants from the water, imbibing nouriſhment at their whole ſurface.'

If by *earth* we are to underſtand every thing which is not fire, air, or water, the Doctor may be right in ſuppoſing it to conſtitute the ſubſtance of plants. But this is not talking like a philoſopher. In this acceptation, the term earth is extremely vague. Earth properly ſo called is not ſoluble in water; yet in the paragraph ſucceeding that which we have juſt tranſcribed, he tells us, 'As the earth wherein plants grow is more or leſs ſoluble in water, they flouriſh more or leſs.' But he has before informed us, that plants which grow in ſandy deſarts imbibe their nouriſhment from the air; ſo that earth, according to the Doctor, is not only ſoluble in water, but in air, or at leaſt volatile. We do not intend by theſe obſervations to accuſe the Doctor of want of knowlege; but we expected, in this place, a more philoſophical account of the nutrition of plants. To talk of earth, as an element, has too much the appearance of ignorance to be admitted in a work of this nature.

Paſſing over chapters 4, 5, and 6, we come to that which cloſes the firſt book; and in which the Doctor thus explains the phenomenon of the fall of the leaves in ſome plants, and their permanency in others: 'The cauſe why trees loſe their leaves with us in autumn is evidently the ſame that makes plants loſe their ſtalks, and die down to the ground: and this is the want of heat to raiſe the juices to them: but we have ſeen that ſome ſap riſes in all trees in winter; and if we would know why this quantity of ſap is enough to keep the leaves alive in certain kinds, and not in others, we muſt ſeek it in thoſe juices, and their texture. The juices of the hawthorn are thin and watery; thoſe of the holly are thick even to a degree approaching to bird-lime: the leaf of the hawthorn is full of large pores for evaporation; the leaf of the holly has few, and ſmall: this holds in all the deciduous-leaved and ever-green trees in a greater or leſs degree.' If this aſſertion be univerſally true, the reaſon is ſatisfactory.

Book the ſecond contains a ſhort explanation of the terms commonly uſed in botany, with references to examples in the plates annexed: thus, for inſtance,

1. *Radix*, the root. See plate 1. 2. which is
    1. *Solida*, ſolid, as the crocus. Pl. 1. fig. 1.
    2. *Tunicata*, coated, as the onion. Pl. 1. fig. 2.

Theſe tables, the primary intention of which is to explain the Latin terms of botany, very evidently do not belong to this work, through the whole of which all Latin terms are ſtudiouſly avoided, and certainly with the utmoſt impropriety: but of this more hereafter.

A ſhort diſplay of the various ſyſtems of former botaniſts conſtitutes the firſt chapter of the third book. The authors particularly mentioned are Cæſalpinus, Morriſon, Ray, Rivinus, Tournefort, Boerhaave, Magnol, Linnæus, Royen, Haller, Gleditſch, and Sauvages. In criticiſing upon the ſeveral ſyſtems of theſe writers, the Doctor expreſſes himſelf with a good deal of freedom, but not without candour. He acknowledges Linnæus to be the greateſt botaniſt that ever any age produced, notwithſtanding the many imperfections in his ſyſtem. He affirms (for he is apt to affirm) that Ray followed nature more than any of his predeceſſors, and Haller more than Ray.

We come now to that part of this voluminous work, where our Author diſcovers his plan. We confeſs, that from its title, and appearance, we had conceived it to be a complete, natural ſyſtem of botany; and therefore we were ſomewhat ſurprized and diſappointed to find it merely a harbinger to that which we expected. ‘ Previous to the natural ſyſtem, ſays the Doctor, an artificial one muſt be formed, merely to aſſiſt the memory, and make us certain of the plant we examine: for reaſon tells us, we muſt know a thing by ſight, before we can pretend to aſſign it a proper place: this therefore has no title to the name of ſyſtem; let it be called a botanical index or dictionary.’ An index, an inconſiderable part of which, makes already eleven folio volumes! If this be the caſe, why call it the *vegetable ſyſtem?* After repeating the imperfections in the artificial method of Linnæus, ‘ To procure an eaſier entrance, continues the Doctor, to this delightful ſtudy, it has been thought, that a method of ranging plants might be invented, which, with very little time or trouble, would enable a perſon unacquainted with botany, to find out an unknown plant as certainly as he would a word in a dictionary. This will ſuit alike all the purpoſes of beginners; for the young naturaliſt ought certainly to know the plant by ſight, before he attempts to find out its place in the ſcale of vegetable nature; and there are many people of diſtinction poſſeſſed of great variety of plants, that have neither time nor inclination for botanical reſearches, and yet wiſh to name a tree or herb that draws their attention. For theſe, and for the fair ſex, this index is calculated. Let not ſome critic tell us, after this declaration, that we break all natural claſſes, and ſeparate near relations; we mean to do ſo. We mean in the following work to have no mercy upon any claſs, any order, any ſyſtem, that ſtops a minute our purſuit. With the utmoſt reverence for Nature, we chuſe in this performance an eaſier guide; and if we attain the end propoſed, this mere artificial index ſhall pave the way to a ſyſtem of another kind; we are bold to ſay, a more natural one than has hitherto appeared.'

This grand, this voluminous work, therefore, is a mere artificial index for the uſe of people of diſtinction, and for the fair ſex; a harbinger to a natural ſyſtem. In what year of the next century that natural ſyſtem may be expected is difficult to determine. We ſhall now endeavour to give our Readers an idea of the Doctor's artificial method adopted in the work before us.

Firſt he divides the vegetable kingdom into herbs, trees, ſhrubs and underſhrubs.

Herbs are again divided into thoſe with flowers *viſible*, and *inviſible* to the naked eye. The *firſt* of theſe conſtitute ten diſtinct ſeries, and the *laſt*, four. The ſubdiviſions of theſe fourteen ſeries make in all forty-three claſſes. The two firſt ſeries contain thoſe herbs which bear flowers aſſembled together in a common cup; and the other eight comprehend thoſe, whoſe flowers are ſeparate on pedicles.

Series 1. with united chives.
The corollæ tubulated with rays — 1. Radiates
tubulated without rays, — 2. Florets
tongued — — 3. Semiflorets
Series 2. with diſtinct chives — 4. Aſſociates
With diſtinct cups, forming a head — 5. Aggregates
Series 3. iſſuing from one point — 6. Umbrellas
Series 4. regular flowers
With one petal — 7. One-petalled
two petals — 8. Two-petalled
three petals — — 9. Three-petalled
four petals — 10. Four-petalled
five petals — 11. Five-petalled
ſix petals — 12. Six-petalled
many petals — — 13. Many-petalled
Series 5. irregular.
With one petal — 14. One-petalled
two petals — 15. Two-petalled
three petals — — 16. Three-petalled
four petals — 17. Four-petalled
five petals — 18. Five-petalled
ſix petals — — 19. Six-petalled
many petals — 20. Many-petalled
Incomplete, viz. only cup or petal, or neither.
Series 6.
With petals without cup
one petal — 21. One-petalled
two petals — 22. Two-petalled
three petals — 23. Three-petalled
four petals — — 24. Four-petalled

five petals —— 25. Five-petalled
ſix petals — — 26. Six-petalled
many petals —— 27. Many-petalled
SERIES 7. with cups without petals
of one leaf — — 28. One-leaved
two leaves —— 29. Two-leaved
three leaves —— 30. Three-leaved
four leaves — — 31. Four-leaved
five leaves —— 32. Five-leaved
ſix leaves — — 33. Six-leaved
eight leaves —— 35. Eight-leaved
SERIES 8.
Neither cup nor petal
but a huſk —— 36. Chaffy
SERIES 9. only chives and pointal — 37. Thready
SERIES 10.
Imperfect, viz. chives on one plant, pointal on the other
chives alone, —— 38. Chive-flowers
pointals alone, —— 39. Pointal-flowers
SERIES 11. with leaves —— 40. Terns
SERIES 12. with articulated ſcales — 41. Moſſes
SERIES 13. with no ſort of leaf or ſcale 42. Muſhrooms
SERIES 14. ſea-plants —— 43. Marines.
TREES, SHRUBS, UNDERSHRUBS.

Our firſt obſervation on this key to the Doctor's index of plants, is that, though he expreſsly tells us, it conſiſts of 43 claſſes, there are actually no more than 42, number 34 being entirely omitted; and we muſt likewiſe obſerve, that, though when perfectly underſtood, it may anſwer the purpoſe intended, yet it labours under the diſadvantage of being leſs ſimple than the Linnæan method, and conſequently, of not being ſo eaſily remembered.

Series the firſt, as we have ſeen above, contains three claſſes, the firſt of which is ſubdivided into five orders, diſtinguiſhed by the form of the *calyx*, or cup as the Doctor chuſes to call it, thus, Ord. 1. cup entire; Ord. 2. cup ſimple; Ord. 3. cup double; Ord. 4. cup tiled; Ord. 5. cup fringed. Theſe orders are again divided into genera, and the genera into ſpecies. We ſhall give a ſpecimen of the Doctor's manner in the firſt plant in the firſt ſeries.

'GENUS 1.

Tagetes.

The cup has five ridges lengthwiſe, and five ſlight indentings at the rim. Plate 15. fig. 1.

1. Spreading Tagetes.

Plate 15. fig. 1. Tagetes patula.

The

The ſtalk is divided, and ſubdivided, into a multitude of ſpreading branches. *Fig.* 1. a a b b.

Common as this plant is now in our gardens, it is a native of Mexico: we raiſe it in hot-beds in ſpring, and it bears the free air afterwards. It is an annual, a yard high, with duſky leaves, and deep purpleiſh yellow flowers, appearing in ſucceſſion from July to October. The flowers have naturally an ill ſmell, but culture takes this off, and yields them alſo ſtriped, double, curled and quilled with vaſt variety and beauty. We call it the French marygold.'

This example we preſume will be ſufficient to give a general idea of this laborious undertaking. To ſpeak particularly of the contents of each volume were indeed endleſs, and unneceſſary to a botanical reader: it will be abundantly ſufficient to inform him, that he will find, in this work, a tolerable figure of every ſpecies of plants; a circumſtance of conſiderable utility to a young ſtudent. We ſay a *tolerable figure*; for the engraving, though ſufficient for the purpoſe, is by no means equal to that of Wandelaar in the Hortus Cliffortianus, or of Frihſch in Haller. Indeed ſome of the plates, at leaſt in the copy now before us, particularly in the 2d volume, are ſo tame, as to have the appearance of being almoſt worn out.

We cannot take leave of our Author without expreſſing our diſapprobation of this conſtant uſe of Engliſh terms, in preference to thoſe of the Latin language, which to every botaniſt in this kingdom are better underſtood than thoſe which he has adopted. If indeed we conſider him as writing merely for people of faſhion, and for the ladies, he is in ſome meaſure excuſable. Be this as it may, it is certainly upon the whole a very great and very uſeful performance. Volume the eleventh, which is the laſt that hath appeared, extends no farther than the 10th claſs; ſo that we have 32 claſſes yet to expect, beſides trees, ſhrubs, and underſhrubs. Theſe will probably afford matter for many volumes; then follows the promiſed *Natural Syſtem*: and how many folios *that* will require, is impoſſible to foretel. For the Doctor's reputation, however, we are ſorry to find, in ſome parts of this grand work, that he has given his enemies room to ſay, he has endeavoured to render it ſubſervient to a certain *great* branch of *modern* medical *practice*: for example, in ſpeaking of the *Tuſſilago*, or Coltsfoot, he ſays, 'An infuſion of the leaves of this plant ſweetened with honey is excellent in all diſorders of the breaſt.' And to his deſcription of the ſtinking Groundſel, he adds, 'The whole plant has a remarkable ſtrong ſmell; Nature has given this as a teſtimony of its great virtues. It is now under trial in ſome caſes of importance; and there is reaſon to expect the event will be worth the notice of the public.' Will not thoſe who are inclined to be merry with the Doctor, be apt to ridicule his aſſertion, that the ill ſmell of a plant is a teſtimony of its virtues?

We ſhall conclude our account of this voluminous and expenſive production, with juſt mentioning one or two particulars, for the farther information of our readers; viz. that as this vegetable ſyſtem is written in purſuance of a deſign formed by Lord Bute, it is neither to be conſidered as a bookſeller's or an author's job; that the expence attending ſo large an undertaking is ſaid to be, and undoubtedly is, very great; that a volume is publiſhed every ſix months; that a few ſets are coloured, and but a few, as they are done under the Author's inſpection, with a degree of care of which few painters are capable; that moſt of the drawings are made from the growing plants, at Bays-water, (where a garden is appropriated to that purpoſe) and ſuch as are not there are taken from plants in her Royal Highneſs's garden at Kew: and laſtly, that there are two other editions of this work; it being reprinted in *quarto* and in *octavo.*

Anglo Norman Antiquities conſidered, in a Tour through Part of Normandy. By Dr. Ducarel. Illuſtrated with Twenty-ſeven Copper-plates. Folio. 1 l. 11 s. 6 d. in Sheets. Baker, &c. 1767.

THE learned Author of this accurate and elegant collection of Anglo Norman antiquities, informs us, that in the year 1752 he went into Normandy purpoſely to view and examine ſuch buildings of Duke William as were remaining at Caen, and other places of that neighbourhood. The ſucceſs he met with, induced him to viſit ſome of the principal towns in Normandy, to ſee ſuch ancient remains, as might tend to illuſtrate the hiſtory and antiquities of that province; and the materials that occurred, far ſurpaſſed his expectations: and he expreſſes his wiſhes that gentlemen who travel would pay more attention to this province than they have hitherto done; as many of the principal altar-monuments in the religious houſes, have of late been unthinkingly deſtroyed, under pretence that they are found inconvenient on grand proceſſion days.

'The connection, ſays our Author, between the duchy of Normandy and the kingdom of England, was for many years extremely intimate. During the long period that the former made a conſiderable part of the territories of the latter, both were governed by nearly the ſame laws. The cuſtoms and manners of the inhabitants of thoſe countries in many inſtances became ſimilar; and the frequent intermarriages between the Normans and Engliſh, united their intereſts, and blended their property together in ſuch a manner, that in thoſe times there were but few perſons of any conſiderable note, either in Normandy or England, who had not family connections and landed poſſeſſions in each. From theſe circumſtances the hiſtory of thoſe reſpective countries became ſo cloſely interwoven, that an acquaintance with the one, ſeems abſolutely neceſſary for the underſtanding of the other. Hence a ſtrict examination into ſuch remains of antiquity as are to be met with in Normandy, together with an account of thoſe works of piety and magnificence, which owned the Norman dukes for their founders, during the tenth, eleventh, and twelfth centuries, although deſtroyed or periſhed within a few years paſt, cannot fail of furniſhing many obſervations not altogether unworthy the attention of a Britiſh antiquary.' To this it may be added that this gentleman, by his induſtry and accuracy, has collected a fund of materials which cannot fail of anſwering the intention of bringing them together; though they will appear dry and unintereſting to the generality of readers. The following account of the preſent appearance of the province of Normandy, will however give both amuſement and information to the Engliſh reader.

'Normandy, according to the Doctor, may be conſidered as one grand orchard; the ploughed land being every where interſperſed with apple and pear trees, planted in rows at about fifteen yards diſtance; and on each ſide the public roads, you meet with lines of them continued for ſeveral miles together. Theſe roads are every where wide, pleaſant, and agreeable to the traveller, being paved only in ſuch parts as are low and boggy. High hills preſent themſelves at due diſtances throughout the province; and the whole country, which is well wooded, and abounds with game, affords very fine proſpects, eſpecially near the river Seine, whoſe ſtream above Rouen, is about as wide as the Thames at Datchet, but ſo ſhallow as only to admit of flat-bottomed boats.

'Lower Normandy is principally a grazing country, and contains a much greater quantity of paſture ground than the Upper, which is for the moſt part corn land. Great quantities of lean cattle are annually brought from moſt of the interior parts of the kingdom into Lower Normandy, where they are fatted and then ſent to Paſſy, where is the great mart from whence Paris is ſupplied with live bullocks. The horned cattle here are but ſmall; and the ſheep are about the ſize of thoſe we have in Norfolk, and when properly fed, are full as well taſted. In the neighbourhood of Condè ſur Noireux, they have a ſpecies of very ſmall ſheep, which are in great eſteem, and generally ſent up to Paris in winter as preſents. The Norman horſes are very fine, well-ſhaped, ſtrong, and greatly valued in France. They have long tails, of which their owners are extremely careful, not ſuffering them to be docked, as is ridiculouſly the faſhion in England. Their aſſes and mules are of a larger breed than ours.

'The great towns are populous, but the country is very thinly furniſhed with inhabitants.

'The uſual beverage of the Normans is cyder, the produce of the province; of which I ſeveral times taſted, and found it ſtrong and good bodied, but harſh, and in all reſpects inferior to the cyder in Herefordſhire and Devon. All parts of Normandy are not equally noted for good cyder: the beſt ſort is ſaid to be made in the *Pays Baſſin*, or neighbourhood of Iſigny, and in *la vicomte d'Auge*; where it is the chief and moſt profitable appanage of the Duke of Orleans. When the crops of apples fall ſhort, the cyder is ſold at about three-pence ſterling an Engliſh gallon; but in plentiful years it may be purchaſed at leſs than half that price. For this reaſon great quantities of this liquor are annually diſtilled into brandy, although it is not permitted to be ſold in any parts of France, except in Normandy and Britany; leſt it ſhould prejudice the conſumption of the wine brandies of Poitou, *Pays d'Aubis*, and other provinces; which alone are admitted into Paris, and tranſported to the French colonies.——The Normans have formerly endeavoured to obtain permiſſion to export their cyder and perry brandy to the French colonies, alleging as a reaſon for their being allowed ſuch indulgence, that they pay one full third of all the monies raiſed in the kingdom of France; this province paying to the king no leſs than eighty four millions of livres annually: but hitherto they have not received any favourable anſwer to their application; and it is generally thought that they never will, as the granting their requeſt would be attended by the utter ruin of ſome other provinces, who would never find the vent for their wine brandies, becauſe the Normans could afford theirs at nine-pence ſterling per gallon Engliſh, whereas the wine brandy cannot be made and ſold at a lower price than ſeventeen pence for the ſame quantity.'

The cheapneſs of cyder will not however warrant any concluſions as to the general cheapneſs of living in Normandy, much leſs will it warrant any compariſons to the diſadvantage of our own country, where the neceſſaries of life cannot be afforded under a much higher price: for our learned Author goes on to obſerve,

'The crops of corn in Normandy are frequently thin and ſhort; which, I am inclined to think, is not ſo much owing to the nature of the ſoil, as to the oppreſſions under which the people labour; for as the tenant is obliged to diſcharge *all taxes*, which taxes are impoſed on him in an almoſt arbitrary manner, and without a due regard to his rent; if he happens to have a better crop than ordinary, he is ſure to pay for it, and therefore is not very anxious after improvements: but thoſe who are not under theſe hardſhips, viz. the farmers of lands belonging to religious houſes, have as good crops as any I ever ſaw in England.'

Thus the political conſtitution of a country, influences the products of it perhaps as much or more than the climate: for where induſtry is ſo loaded, it muſt of courſe be checked; and the natives will rather be inclined to raiſe ſuch articles as require little cultivation, than to ſtudy improvements in agriculture, the produce of which is raviſhed from them. Hence in France they incline to raiſe apple trees and vines: and it has been ſtrongly urged that in thoſe parts of England where tythes are exacted in kind, the farmers are moſt negligent of their agriculture [*]. In Normandy however we find the clergy have the policy to be the beſt landlords. But to proceed with our judicious antiquarian.

'Moſt of the villages are ſituated in bottoms. The poor people's houſes, if I may venture to call them houſes, are built with mud walls, and covered with thatch. The old houſes in ſome of the great towns, are moſtly built with *timber* and plaiſter. The firſt ſtory projecting over the ground floor, as the ſecond does beyond the firſt [†]; the roofs of the houſes ſpan up to one ridge-piece, and at each gable end is a large ſtack of brick chimnies. We ſee many ſuch houſes in Hertfordſhire, and other counties in England: and indeed Normandy doth ſo nearly reſemble old England, that I could ſcarcely believe myſelf to be in France.'——

At Bayeux, the Doctor remarks, 'is an hoſpital for the relief of the poor; a charity much wanted in other towns; where travellers are every day peſtered with beggars and miſerable objects, for whom no legal proviſion whatſoever is made by any of their reſpective pariſhes: the poor of this country having in general no other dependence, when reduced by ſickneſs or accident, than the voluntary contributions of their neighbours. It is a miſtake to imagine that they are relieved by the religious houſes, whoſe doors you are ſure to find clear of them; themſelves complaining that they are rendered unable, through the deficiency of their revenues, to maintain the full number of religious for which they were founded [‡]. However this is not univer-

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[*] See Review, vol. xxxvi. p. 74.

[†] 'What is here ſaid of old timber houſes, relates only to ſome antient towns, as Rouen, Liſieux, Evreux, &c. But in moſt of the others, as Caen, Argentan, &c. the houſes are built with fine ſtone.'

[‡] 'I would not here be underſtood to ſay poſitively, that the poor have no relief from monaſteries: what I mean is, that there are not, at the religious houſes in this country, daily diſtributions of charity, ſuch

as

univerſally the caſe in France: ſome few of the religious houſes are tied down to a general and daily diſtribution among the neceſſitous; as is the caſe of the Benedictine Abbey of Feſcamp, where the monks are obliged to give daily a large quantity of bread and meat to every poor object who applies for it, except between the firſt day of Auguſt and the firſt day of September, when the poor are ſuppoſed to be employed in the harveſt. The monks pretend that the expence of this dole coſts them twenty thouſand livres, or near eight hundred pounds ſterling, per annum; but nobody believes them.'

The obſervations on the country, manners, and inhabitants of Normandy, though extreamly judicious, conſtitute but a ſmall part of this elegant work: Anglo Norman Antiquities were the principal objects of our Author's ſearch; and he has carefully collected from the antient buildings, churches, and religious houſes, a variety of ſculptures and monumental inſcriptions, which ſeem to illuſtrate our former connexions with that province. The principal of theſe are ſome fine baſſo relievos in the court of the *procureur general* of Rouen, which repreſent the magnificent interview between Henry VIII. of England, and Francis I. of France; an interview in the management of which our cardinal Wolſey diſtinguiſhed himſelf greatly, as may be ſeen in our hiſtories. Theſe curious relievos are of marble, divided into five compartments, placed under the ſame number of windows under the left hand of the court. A copious account of this interview is given in this work, together with two large plates of the relievos.

But the moſt curious piece of antiquity of all thoſe deſcribed in this collection, the Author diſcovered at Bayeux; his general account of it is as follows:

'Here I had the ſatisfaction of ſeeing the famous hiſtorical piece of furniture, which, with great exactneſs, though in barbarous needlework, repreſents the hiſtories of Harold king of England, and William duke of Normandy, quite from the embaſſy of the former to duke William, at the command of Edward the Confeſſor, down to his overthrow and death at the battle fought near Haſtings; in which, as appears by the Latin inſcription, Odo biſhop of Bayeux, half-brother to the Conquero fought armed cap-a-pee, and behaved very manfully. T ground of this piece of work, which is extreamly valuable, as preſerving the taſte of thoſe times, in deſigns of this ſort, is a white linen cloth or canvas, one foot eleven inches in depth, and two hundred and twelve feet in length. The figures of

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as hiſtorians tell us were exerciſed in England before the reformation; and of which kind of charity we have yet ſome remains, particularly at Lambeth palace.'——

ciples, the rewards and puniſhments of every form of government, operate powerfully on the human heart, and touch every ſpring of action in the human breaſt, independent of any conſiderations peculiar to chriſtianity? Beſides is it not well known, that the votaries of the moſt abſurd ſyſtems of Pagan ſuperſtition, animated by very different motives from thoſe that are peculiar to Chriſtianity, exerted the nobleſt acts of fortitude, patience, and public ſpirit?

What hath civil government to return for the benefits which it receives from chriſtianity? *None*, our Author ſays, *of equal value.* Now the benefits of chriſtianity are conveyed to civil government by an order of men, ſet apart and dedicated (ſee p. 26th of this Eſſay) by CHRISTIANITY to the purpoſe of public inſtruction. As civil government, therefore, ought to repay what is in its power, the higheſt honours and advantages ought to be conferred on this order of men; and after all has been done for them that government can do, it muſt ſtill be acknowledged, that their rewards are much inferior to their ſervices. This, it muſt be owned, is a very comfortable doctrine to a certain order of men amongſt us, who, we make no doubt, will *ſubſcribe* to it with more readineſs than many of them do to the *thirty-nine Articles*; there is but *one* order of men, in any ſociety in Chriſtendom, however, that will give their real aſſent to it.

The candid Reader will not imagine, that we have made theſe few curſory obſervations, with a view to detract from the value of chriſtianity; we are extremely ſenſible of the unſpeakable advantages ariſing from the chriſtian religion, and, we hope, grateful for them; but, we are perſuaded, thoſe do no real ſervice to chriſtianity, who aſcribe advantages to it which it has no juſt title to. Its adverſaries, who are always ready to deny its *real* advantages, will doubtleſs avail themſelves of this conduct; and thoſe are certainly its beſt friends, who aſcribe nothing to it, but what it can juſtly claim.

We ſhall not detain our Readers by a minute account of what is contained in this Eſſay; thoſe who are competent judges of the ſubject, if they peruſe it with attention and impartiality, will find many inſtances of the ſame vague and inaccurate manner of writing that appears in the paſſage we have inſerted.

Our Author concludes his Eſſay (by which title this part of his work is diſtinguiſhed from the *Remarks*) in the following manner: 'This ſhort view of the nature and expediency of eſtabliſhments in religion hath been drawn from me by an alarm which I muſt own I have received from a late applauded publication. The Confeſſional abounds with ſpirit, and contains many juſt obſervations, placed in a ſtriking light, and breathes at the ſame time a zeal for truth and liberty. Thus qualified, it could not fail of engaging the attention of the public, and being received with the warm approbation eſpecially of thoſe who think themſelves particularly intereſted in the deſign which the author hath in hand.

‘ But yet it ſeems as if a cloud reſted viſibly on ſome parts of the work, preventing the author's full deſign from being clearly ſeen. Whilſt one profeſſed and obvious purpoſe is always held up to view, an attentive eye may diſcover, here and there, certain interrupted parts and broken outlines of a much deeper deſign.

‘ Had the book contained only certain ſtrictures upon ſome parts of our conſtitution, pointing out defects, proving them to be ſuch, and preſſing for an amendment: had it complained of hardſhips which conſcientious men lie under from certain circumſtances in our eſtabliſhment, which ſeemed to lay undue reſtraints on chriſtian liberty: had it fairly repreſented grievances, and called for redreſs; I ſhould probably have been contented to wait in ſilence, to ſee its effect, and to obſerve the impreſſion which it might make on abler judgments. At leaſt, if I had been inclined to anſwer, it would have called for an anſwer of a very different nature from that which is now offered to the public, defending thoſe particulars in our eſtabliſhment which were objected to; removing the objections, where they could be removed; and where they could not, joining with the author in wiſhing for an amendment.

‘ But the Confeſſional contains many paſſages of a very different nature, paſſages which not only complain of ſome parts of our conſtitution, but which imply a ſtrong diſlike of the whole; which deny that religion comes, in any reſpect, under the notice of the civil magiſtrate, or that it ought to form any connection with government; and which, in a word, ſtrike at the root, not only of our own, but of all religious eſtabliſhments; and, with eſtabliſhments, at the root of all order in religion.

‘ I am willing to believe, that this was far from being the formed and deliberate deſign of the worthy author; and that he means nothing leſs than the overthrow of our religious eſtabliſhment, but wiſhes, on the contrary, to ſee it brought to an higher degree of perfection. Theſe objections thrown out in the very heat of action without any certain aim, may fly to a part whither the ſkilful engineer would not in a cooler hour have directed them; a part which he meant the leaſt to injure. But ſince they have eſcaped the Author, and being ſcattered in a book on many accounts deſervedly admired, muſt fall with the greater weight; it ſeemed highly ſeaſonable to ſhew their tendency to the public, and to the Author himſelf, and to try at leaſt to obviate their force; it ſeemed a Duty to endeavour to ſilence a powerful battery, which, whether with intention or not, was levelled againſt our foundations.

'For this end I have attempted to ſhew, on the principles of plain ſenſe and common prudence, the uſe and neceſſity of eſtabliſhments in religion; to ſhew how naturally the civil and religious powers unite in the common courſe of things; and in how many reſpects this union is clearly for the advantage of both.

'I ſhall now proceed to conſider the Author's objections againſt religious eſtabliſhments in general; and then ſhall add ſome remarks on the ſentiments which he entertains of the Church of England.'

As to the *deep deſigns* our Eſſayiſt talks of, we leave it to the judgment of every impartial Reader to determine, whether there is or is not any foundation in the CONFESSIONAL for ſuch an intimation. It is no unuſual art of controverſy, when a formidable adverſary is to be anſwered, to raiſe ſuſpicions againſt him, as being engaged in ſome dark and deep deſign; and to repreſent him as a perſon of dangerous principles; but ſuch a conduct impoſes only on the ignorant and undiſcerning, and has nothing in it that is liberal or generous.

We cannot help obſerving, however, the extreme caution and prudence of this ſmooth controverſialiſt.—'Had the book, ſays he, contained only certain ſtrictures upon ſome parts of our conſtitution, pointing out defects, &c. had it complained of hardſhips — had it fairly repreſented grievances, and called for redreſs — I ſhould probably have been contented to wait in ſilence, to ſee its effect, and to obſerve the impreſſion which it might make on abler judgments.'

The attentive Reader of this paragraph will not expect much *zeal* from our Author in promoting the work of *reformation*; whatever attempts may be made by others, whatever defects may be pointed out, whatever grievances may be fairly repreſented, he, good, modeſt man! will *wait in ſilence*, and obſerve the *impreſſions* ſuch attempts make on *abler judgments*. O ye of ABLER JUDGMENTS, ſuffer not ſuch uncommon humility, ſuch ſelf-diffidence to paſs unrewarded!

'We will, continues our Eſſayiſt, take our ground to ſtand upon, as the author himſelf hath marked it out for us. "The fundamental poſition, ſaith he, on which the authority of eſtabliſhed confeſſions in Proteſtant communions depends, is this. Every particular church, conſidered as a ſociety, has a right, as other Societies have, to ſecure its own peace and welfare, by all lawful means; and conſequently, to preſcribe ſuch terms of communion as appear to be moſt expedient for the purpoſe: provided that nothing be required, under this pretence, which is contrary to the word of God, or inconſiſtent with the liberty of other churches." This is evidently the foundation of their claim, not only to a right of eſtabliſhing public confeſſions of faith, but to all and every act of authority which the church can exerciſe. It is on the principles here laid down, that Proteſtant churches endeavour to eſtabliſh and to juſtify all the power they enjoy. This fundamental poſition therefore I hope to defend againſt the objections of the Author, taking the liberty only to make one addition to it, which the Author will not object to, viz. that nothing be required inconſiſtent, not only with the liberty of other churches, but with the liberty alſo of its own members, and the rights which belong to every private chriſtian of judging for himſelf in religion.

'The argument with which the Author opens his attack againſt this right claimed by proteſtant churches, is borrowed from Biſhop Hoadly, who hath ventured to affirm, "that by admitting the principle of ſelf-defence and ſelf-preſervation in matters of religion, all the perſecutions of the Heathens againſt the Chriſtians, and even the Popiſh Inquiſition, may be juſtified." The claim of proteſtant churches, as repreſented above, is to a right of ſelf-defence, by the uſe of all lawful means. Biſhop Hoadly is made to ſay, that this claim will juſtify the heathen perſecutions, and the popiſh inquiſition. Surely not, unleſs you admit theſe to be lawful means.

'In purſuance of the Biſhop's opinion, the Author proceeds to obſerve, that "if the church of England, for example, has a right to fix her own terms of communion, and, in conſequence of that, to ſecure the obedience of her members, by temporal rewards and penalties; the church of Portugal muſt, upon the ſame principles, have an equal right to ſecure herſelf by the diſcipline of an holy office, or how otherwiſe ſhe thinks proper." That is, the principle of ſecuring peace and welfare by lawful means, by means agreeable to the word of God, and conſiſtent with the liberties of mankind, will juſtify the uſe of means arbitrary, unlawful, contrary to ſcripture, and deſtructive of all liberty: which is flatly aſſerting, that lawful and unlawful, agreeable to the word of God, and contrary to that word, are all one and the ſame thing.

'No ſociety can exiſt without willing its own preſervation. The ſame principles which incline men to unite in ſociety, muſt incline them to maintain that union. And they are juſtified in maintaining that union, by the ſame reaſons which juſtify them in forming it. To deny to ſocieties a right of ſelf-defence, is to deny them a being. For how can that ſociety ſubſiſt which is careleſs of its own preſervation?

'The principle of ſelf-defence in the caſe of ſocieties, muſt indeed be under ſome regulations, which are not required in the caſe of individuals. It is the firſt duty of every individual to preſerve his being, becauſe his being is the immediate gift of the Creator. But ſocieties are brought into being by human contrivance, and their firſt production may be wrong. They may have no right to a being. And they can have no right to defend their being, if they have no right to the being itſelf. And this is no uncommon caſe; for many ſocieties are in their very nature and conſtitution unlawful.

'But where ſocieties are formed upon juſt principles, they muſt have a right to defend themſelves by lawful means: otherwiſe, all the ſtrength of ſociety is radically deſtroyed. And this is the right of ſelf-defence claimed by Proteſtant Churches.'

The obſervations naturally ariſing from what our Author here advances are too obvious to eſcape the moſt ſuperficial attention: we ſhall content ourſelves therefore, with aſking a few plain queſtions only. — Has not every ſociety an inherent right to ſecure its peace and welfare by ſuch means as appear to it to be lawful and neceſſary? May not thoſe means which appear lawful and neceſſary to one ſociety, appear unlawful and unneceſſary to another? Is there any infallible judge of what is lawful and agreeable to ſcripture, in particular caſes and circumſtances, to whom ſocieties may have recourſe; or muſt they all judge for themſelves? Have thoſe ſocieties, which in their very frame and conſtitution are unlawful, no right to defend themſelves? — A clear and diſtinct anſwer to theſe queſtions would, we apprehend, be very agreeable to many Readers of this Eſſay; and when ſuch an anſwer is given, it will be eaſy to ſee how the queſtion concerning religious eſtabliſhments is affected by it.

'But, our Saviour's own divine authority, ſays our Author, is ſuppoſed to be againſt all religious eſtabliſhments. A famous attempt hath been made, of which we are now reminded, to ſhew that our Lord pronounced deciſively againſt them, when he declared, "that his kingdom was not of this world." If we can determine the meaning of our Saviour's propoſition, we ſhall ſee what relation it hath to this queſtion. In applying it to this queſtion, the occaſion on which this declararion was made, ſeems to have been little conſidered.

'Our Saviour's claim to be the promiſed Meſſiah neceſſarily implied his claim to the office of a King, which was one of the Meſſiah's prophetical characters. This the Jews well knew. But from this prophetical character they had formed to themſelves ſtrange notions of their expected king, flattering themſelves that he was to be a great temporal prince, who ſhould raiſe their declining ſtate to the higheſt pitch of grandeur, and lead them like Moſes, by the glory of conqueſts and triumphs, to univerſal empire. Our Saviour's appearance in his humble ſtation was little conſiſtent with theſe expectations; and this they thought at once a ſufficient refutation of his pretenſions to the Meſſiahſhip. But as theſe pretenſions were neceſſarily connected with a claim to the kingly office, they drew from thence a charge againſt our Saviour, which they thought could not fail to ruin him with a Roman governor. They accuſed him of uſurping the title of king, which, according to all their ideas of kingſhip, muſt mean his claiming an earthly crown, a kingdom of this world, and conſequently was an act of rebellion againſt Cæſar. In this light they placed his pretenſions before Pilate, as appears by what they urged in the courſe of his trial, to compel the reluctant governor to decree his death. "If thou let this man go, thou art not Cæſar's friend: whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar." Endeavouring thus to convince Pilate, that, out of regard to his own ſafety, he muſt condemn Jeſus, otherwiſe he himſelf muſt appear an abettor of his treaſon, and an enemy of Cæſar.

'It was on this charge of guilt that Pilate queſtioned Jeſus, and aſked him, if he claimed to be King of the Jews? Is the accuſation true that is brought againſt thee, that thou calleſt thyſelf King of the Jews, uſurping the rights of Cæſar, to whom only belongs the ſovereignty over this people? For Pilate himſelf could have no idea of any other than of a temporal king, whatever ſome of the Jews ought to have had, if they had underſtood their own ſcriptures. It was in anſwer to this charge that our Lord replied, "my kingdom is not of this world." That is, I am no king in the ſenſe in which it hath been repreſented to you; the kingdom which I claim is of a nature totally different from that of Cæſar. And as a proof of the truth of what I aſſert, you ſee that I have no human power to defend my claim, which I muſt have had, if I had claimed an earthly crown. "For if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence." This circumſtance of my being unſupported by any human power, proves clearly that my claim hath been miſrepreſented, and that it is of ſuch a nature, as to give no juſt cauſe of jealouſy to Cæſar.

'This is the plain and natural meaning of what our Lord urged in anſwer to the accuſation of treaſon againſt Cæſar, brought againſt him by the Jews. How it can be applied to decide the right of the magiſtrate's power over the church, is not eaſy to conceive. The queſtion of the magiſtrate's power is as foreign to the purpoſe of our Lord's aſſertion as any one can be. Our Lord diſclaims all temporal dominion, all interference with Cæſar; but how doth this ſhew that another hath no temporal dominion where he himſelf diſclaims it; or that

Cæſar hath no right to interfere in matters of religion? Whatever Cæſar's rights were before, they remain the ſame; for our Lord declares that his rights do not interfere with thoſe of Cæſar. If Cæſar then had a right of exerciſing his power in religion, our Lord left him in full poſſeſſion of that right. Whether he had or had not ſuch a right, can never be determined by this paſſage, wherein our Lord affirms, that he leaves the rights of Cæſar juſt where he found them.'

The Eſſayiſt goes on to conſider ſome other objections that have been urged againſt religious eſtabliſhments in general; after which he makes a few obſervations on the ſentiments which the Author of the CONFESSIONAL entertains of the Church of *England* in particular. But we ſhall conclude this article with laying before our Readers part of what he has advanced on the ſubject of a farther reformation.

'I muſt beg leave, ſays he, to ſuggeſt one reaſon which does not ſeem to have occurred to our Author, but which, as it appears to me, may have operated ſtrongly in reſtraining thoſe who are in Power from ſetting on foot an attempt to reform: viz. the apprehenſions they may have entertained, that ſuch an attempt, though undertaken with the beſt intentions, might not iſſue in a reformation. And who that looks back on the hiſtory of councils and conferences in paſt ages, will venture to ſay, that theſe apprehenſions are groundleſs? Men come together on ſuch occaſions full of zeal for their own party; oppoſition ſoon blows that zeal into a flame; paſſion and prejudice preſide; the moſt clamorous and the moſt confident alone are heard; and the gentle voice of moderation, from which only any good can be expected, is eaſily overpowered. Every thing is to be feared from the violence of men's tempers. And the experience of former times may well cauſe an alarm in the breaſts of thoſe who are the beſt affected to the public good, and may juſtify their fears of embarking the common intereſts, and committing their peaceful eſtabliſhment once more to ſo rough a ſea. Who that caſts an eye on the dangers that probably muſt be encountered, will venture to ſay, that the hazard is not greater than the reaſonable proſpect of gain? Or who will enſure us that we ſhall bring back in return a better freight than that with which we now lie ſafe in port?'

'Could we indeed hope to ſee a free but fair enquiry, under the conduct of men, who with a real zeal for truth unite a temper and patience which alone can bring us to it; where grievances and complaints might be modeſtly urged, and calmly examined; where candour and cool judgment might deliberate, and equity hold the ſcale: every friend to our conſtitution would wiſh that it might be ſubmitted to ſuch a trial, becauſe from every ſuch trial it muſt come out the purer. But if there be cauſe to fear that, inſtead of a concern for the real intereſts of religion, men would bring only a paſſionate zeal for the advancement of ſome particular ſyſtem; if, inſtead of fair, open, and ingenuous proceedings, there ſhould be only mutual recriminations, and angry debates; if jealouſies and intrigues ſhould direct every movement, and prejudice and party-intereſt enter into every determination: then the probability certainly is, where ſuch ingredients are likely to be infuſed, that the whole maſs will come out from the trial debaſed, inſtead of being purified.

'Impartial obſervation muſt determine for itſelf which way the iſſue of any freſh attempt towards a reformation of our preſent eſtabliſhment may be likely to incline; it muſt determine, whether, amongſt many men of good abilities and pure intentions, that might be drawn together for ſuch an undertaking, from different parties, we are not now as likely as ever to find a mixture, ſufficient to do infinite miſchief, of ſome men, who, indifferent to every thing in our common chriſtianity but its temporal benefits, would be ready to embrace any party that ſhould bid them faireſt; of others, who, wedded to old practices, and ſtiff with prejudices, would be wholly inflexible to the ſtrongeſt arguments that ſhould interfere with theſe; of others of a narrow and illiberal way of thinking, ſour, ſplenetic, and void of all benevolence for every one that differs from them; of many more of a different turn, men of unquiet minds, fond of novelties, ready for every change, and weary of that calm and uniform courſe in which all things move under old eſtabliſhments; men of bold aſpiring ſpirits, who long to figure at the head of a party, who delight in troubled times, where they may have an opportunity of producing to the world thoſe great talents which they find ſtirring within them, and which render them impatient of inactivity; men, in ſhort, who, actuated by ambition, by private intereſt, or party-zeal, are ready to purſue every view but that of the public good.

'But if public councils are ſo little likely to be right, then where are we to look for ſafety againſt corruptions; or how are we to eſcape from them? What has been urged is not with a deſign to condemn the uſe of public deliberation and popular enquiry, whenever they may become neceſſary; but only by pointing out the proſpect that lies before us when we look towards the way that leads to a farther reformation, to account for the backwardneſs of authority to comply with the demands of thoſe who call for it.

'There are times when corruption prevails ſo far, that the diſtemper is viſible to every eye; when every good principle is in danger of being loſt, and when the cauſe of religion calls loudly upon every one to whom its intereſts are dear, to riſe up for its preſervation : times which admit of no delay, and which are clearly and ſtrongly marked out for a reformation. It is then that the hearts and endeavours of all good men are thoroughly united ; forgetting all their party-feuds and ſeparate intereſts, they fly to remove the inſtant danger, and the great object of the public ſafety fills their whole attention.

‘ At ſuch a criſis, and actuated by ſuch principles, did Cranmer, Ridley, and Latimer, take in hand the great work of reformation. They reſcued the Church of England from the papal uſurpation, and ſettled it on a plan admirable at leaſt for their circumſtances and their times, and ſuch as hath ſtood the teſt of ſucceeding ages. The conſtitution, which they eſtabliſhed, hath deſcended down to us ; and even now, enlightened as we are apt to ſuppoſe ourſelves, all impartial men muſt allow, that its fundamental principles are worthy of admiration, and ſuch as do honour to the great original workmen. Their honour indeed we cannot conſult more effectually than by anxiouſly watching over their work, to repair its defects, as they ariſe, and to bring it ſtill nearer to perfection. If from the natural courſe of human things diſorders have crept in, or defects have been diſcovered, may they ſoon be removed ! But before we can form any reaſonable hopes of meeting with ſucceſs anſwerable to this common wiſh of all true friends to our conſtitution, men muſt ſhew a warmer zeal for the welfare of the conſtitution on one hand, and a temper better ſuited to the work of reformation on the other.’

It is obvious to obſerve from all this, that, if the reaſon, which our Author mentions, has operated ſtrongly in reſtraining thoſe who are in power from ſetting on foot an attempt to reform, there can be no hopes of any farther reformation. For will any man in his ſenſes ever expect to find, in any eccleſiaſtical conference, a real zeal for truth, joined with temper, patience, candour, and cool judgment ? —— It is pleaſant indeed to obſerve the ſeveral excuſes that are made for our church governors on this occaſion ; the true reaſon for their not attempting a farther reformation can be a ſecret to none ; and every other reaſon that is aſſigned muſt appear trifling and ridiculous to every impartial obſerver.

The Idylliums of Theocritus, tranſlated from the Greek, with Notes critical and explanatory. By Francis Fawkes, M. A. 8vo. 6 s. Tonſon.

THERE is hardly any Greek author of reputation that wanted a tranſlation ſo much as Theocritus. It is impoſſible to read that of Creech with patience ; and Mr. Fawkes might have ſpared himſelf the trouble of inſtancing the badneſs of that verſion in particular. Yet, under ſuch *diſadvantages*, the beauties of the Sicilian poet were well known even to thoſe who were unable to read him in the original. He was the father of paſtoral poetry, and all his ſons have borrowed liberally from his ſtock, from Virgil, his eldeſt born, to the laſt of his imitators, our immortal Pope. Thus, affording materials to his ſucceſſors, he was partially known in their works; but ſtill a full and careful tranſlation was wanting to diſplay his various merit, and ſuch we are willing to eſteem the work before us. Mr. Fawkes had already appeared with ſucceſs as a tranſlator, by his verſion of ſome of the minor poets. His verſe, in general, is ſmooth and eaſy, tho' ſometimes, through indolence, probably, more than want of judgment, he ſuffers it to become feeble and proſaic. Many inſtances of this fault might be produced in his preſent tranſlation; but where we find the numbers harmonious on the whole, we ſhall not give ourſelves the trouble of pointing out particular defects. As a ſufficient ſpecimen of this tranſlation, we ſhall ſelect the twenty-fourth Idyllium, the ſubject of which is Hercules killing the ſerpents in his cradle.

Waſh'd with pure water, and with milk well fed,
To pleaſing reſt her ſons Alcmena led,
Alcides, ten months old, yet arm'd with might,
And twin Iphiclus, younger by a night:
On a broad ſhield of fine braſs metal made,
The careful queen her royal offspring laid;
(The ſhield from Pterilus Amphitryon won
In fight, a noble cradle for his ſon!)
Fondly the babes ſhe view'd, and on each head
She plac'd her tender hands, and thus ſhe ſaid:
"Sleep, gentle babes, and ſweetly take your reſt,
"Sleep, deareſt twins, with ſofteſt ſlumbers bleſt;
"Securely paſs the tedious night away,
"And riſe refreſh'd with the fair-riſing day."
She ſpoke, and gently rock'd the mighty ſhield;
Obſequious ſlumbers ſoon their eye-lids ſeal'd.
But when at midnight ſunk the bright-ey'd Bear,
And broad Orion's ſhoulder 'gan appear;
Stern Juno, urg'd by unrelenting hate,
Sent two fell ſerpents to Amphitryon's gate,

Charg'd

' 7. *The ſhield from Pterilus*, &c.] Virgil ſays nearly the ſame thing of the coat of mail which was taken from Demoleus,

Loricam, quam Demoleo detraxerat ipſe
Victor apud rapidum Simoenta ſub Ilio alto. Æn. B. 5. 260.

By obſerving the uſe this ſhield is put to, we have an agreeable picture preſented to the mind: it is an emblem of the peace and tranquillity which always ſucceed the tumults of war; and likewiſe a prognoſtic of the future greatneſs of this mighty champion in embryo.'

' 19. *Stern Juno*, &c.] Pindar in his firſt Nemean Ode tells this ſame ſtory, which, as it may be a ſatisfaction to the curious to ſee how

different

Charg'd with ſevere commiſſion to deſtroy
The young Alcides, Jove-begotten boy:
Horrid and huge, with many an azure fold,
Fierce thro' the portal's opening valves they roll'd;
Then on their bellies prone, high-ſwoln with gore,
They glided ſmooth along the marble floor:
Their fiery eye-balls darted ſanguine flame,
And from their jaws deſtructive poiſon came.
Alcmena's ſons, when near the ſerpents preſt
Darting their forked tongues, awoke from reſt;
All o'er the chamber ſhone a ſudden light,
For all is clear to Jove's diſcerning ſight.
When on the ſhield his foes Iphiclus ſaw,
And their dire fangs that arm'd each horrid jaw,
Aghaſt he rais'd his voice with bitter cry,
Threw off the covering, and prepar'd to fly:
But Hercules ſtretch'd out his arms to claſp
The ſcaly monſters in his iron graſp;
Faſt in each hand the venom'd jaws he preſt
Of the curſt ſerpents, which ev'n gods deteſt.

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different writers manage the ſame ſubject, I ſhall take the *liberty* to give in Mr. Weſt's tranſlation.

Then glowing with immortal rage,
The gold-enthroned empreſs of the gods,
Her eager thirſt of vengeance to aſſuage,
Strait to her hated rival's curs'd abodes
Bad her vindictive ſerpents haſte.
They through the opening valves with ſpeed
On to the chamber's deep receſſes paſt,
To perpetrate their murderous deed:
And now, in knotty mazes to infold
Their deſtin'd prey, on curling ſpires they roll'd,
His dauntleſs brow when young Alcides rear'd,
And for their firſt attempt his infant arms prepar'd.
Faſt by their azure necks he held,
And grip'd in either hand his ſcaly foes;
Till from their horrid carcaſes expell'd,
At length the poiſonous ſoul unwilling flows.

' 27. *Their fiery eye-balls*, &c.] The Greek is, απ' οφθαλμων δε κακον πυρ Ερχομενοις λαμπεσκε; *a pernicious flame ſhot from their eyes as they approach'd*: Pierſon (ſee his Veriſimilia) reads with much more elegance and propriety Δερκομενοις, *looking very keenly*, as the eyes of ſerpents are always repreſented: Heſiod, ſpeaking of dragons, uſes the ſame word twice, εκ κεφαλων πυρ καιετο δερκομενοιο. Theog. ver. 828, and in the ſhield of Hercules, ver. 145, λαμπομενοισι δεδορκως. He brings likewiſe the authorities of Homer, Æſchylus and Oppian, to ſupport this reading. Virgil has,

Ardenteſq; oculi ſuffecti ſanguine & igni,
Sibila lambebant linguis vibrantibus ora. Æn. B. 2. 210.

Their circling ſpires, in many a dreadful fold,
Around the ſlow-begotten babe they roll'd,
The babe unwean'd, yet ignorant of fear,
Who never utter'd cry, nor ſhed a tear.
At length their curls they looſ'd, for rack'd with pain
They ſtrove to 'ſcape the deathful gripe in vain.
Alcmena firſt o'erheard the mournful cries,
And to her huſband thus: " Amphitryon, riſe;
" Diſtreſsful fears my boding ſoul diſmay;
" This inſtant riſe, nor for thy ſandals ſtay:
" Hark, how for help the young Iphiclus calls!
" A ſudden ſplendor, lo! illumes the walls!
" Tho' yet the ſhades of night obſcure the ſkies;
" Some dire diſaſter threats; Amphitryon, riſe."
  She ſpoke; the prince, obedient to her word,
Roſe from the bed, and ſeiz'd his rich-wrought ſword,
Which, on a glittering nail above his head,
Hung by the baldrick to the cedar bed.
Then from the radiant ſheath of lotos made,
With ready hand he drew the ſhining blade;
Inſtant the light withdrew, and ſudden gloom
Involv'd again the wide extended room:
Amphitryon call'd his train that ſlumbering lay,
And ſlept ſecure the careleſs hours away.
" Riſe, riſe, my ſervants, from your couches ſtrait,
" Bring lights this inſtant, and unbar the gate."
He ſpoke; the train obedient to command,
Appear'd with each a flambeau in his hand;
Rapt with amaze, young Hercules they ſaw
Graſp two fell ſerpents cloſe beneath the jaw:
The mighty infant ſhow'd them to his ſire,
And ſmil'd to ſee the wreathing ſnakes expire;
He leap'd for joy that thus his foes he ſlew,
And at his father's feet the ſcaly monſters threw.
With tender care Alcmena fondly preſt,
Half-dead with fear, Iphiclus to her breaſt,
While o'er his mighty ſon Amphitryon ſpread
The lamb's ſoft fleece, and ſought again his bed.
  When thrice the cock pronounc'd the morning near,
Alcmena call'd the truth-proclaiming ſeer,

' 41. *Their circling ſpires,* &c.] Thus Virgil, ſpeaking of the ſerpents that devoured Laocoon's ſons,

——*Parva duorum Corpora natorum, &c.* Æn. B. 2 213.
And firſt in curling fiery volumes bound
His two young ſons, and wrapt them round and round. Pitt.

' 64. *And ſlept ſecure,* &c.] The Greek is, υπνον βαρυν εκφυσωντες, ſimilar to what Virgil ſays of Rhamnes, Æn. 9. 326.

——— In ſlumbers deep he lay,
And, labouring, ſlept the full debauch away. Pitt.

' 75. *With tender care,* &c.] Thus Virgil,

Et trepidæ matres preſſere ad pectora natos. Æn. B. 7. 518.

Divine Tireſias; and to him ſhe told
This ſtrange event, and urg'd him to unfold
Whate'er the adverſe deities ordain;
‘ Fear not, ſhe cried, but Fate's whole will explain;
‘ For well thou know'ſt, O! venerable ſeer,
‘ Thoſe ills which Fate determines, man muſt bear.’
She ſpoke; the holy augur thus reply'd;
“ Hail, mighty queen, to Perſeus near ally'd;
“ Parent of godlike chiefs: by theſe dear eyes,
“ Which never more ſhall view the morning riſe.
“ Full many Grecian maids, for charms renown'd,
“ While merrily they twirl the ſpindle round,
“ Till day's decline thy praiſes ſhall proclaim,
“ And Grecian matrons celebrate thy fame.
“ So great, ſo noble will thy offspring prove,
“ The moſt gigantic of the gods above,
“ Whoſe arm, endow'd with more than mortal ſway,
“ Shall many men, and many monſters ſlay:
“ Twelve labours paſt, he ſhall to heav'n aſpire,
“ His mortal part firſt purified by fire,
“ And

‘ 84. *Fear not*, &c.] Thus Achilles ſays to Calchas, Il. B. 1.

From thy inmoſt ſoul
Speak what thou know'ſt, and ſpeak without controul. Pope.

‘ 86. *Thoſe ills*, &c.] Homer puts a ſentiment ſimilar to this in the mouth of Hector, B. 6. which is finely tranſlated by Mr. Pope;

Fix'd is the term to all the race of earth,
And ſuch the hard condition of our birth:
No force can then reſiſt, no flight can ſave,
All ſink alike, the fearful and the brave.

‘ 96. *The moſt gigantic*, &c.] The words of Theocritus are *απο ςερνων πλατυς ηρως*, *the broad-breaſted hero*; I am in doubt how it ſhould be rendered: Creech has tranſlated it, *The nobleſt burthen of the bending ſky.* In Homer's Odyſſey, B. 11. Hercules is thus repreſented among the ſhades below,

Now I the ſtrength of Hercules behold,
A towering ſpectre of gigantic mold;
A ſhadowy form! for high in heaven's abodes
Himſelf reſides, a god among the gods. Pope.

On which Mr. Pope obſerves, ‘ The ancients imagined, that immediately after death, there was a partition of the human compoſition ‘ into three parts, the *body*, *image* and *mind*: the *body* is buried in the ‘ earth; the *image*, or *ειδωλον*, deſcends into the regions of the departed; the *mind*, or *φρην*, the divine part, is received into heaven; thus ‘ the body of Hercules was conſumed in the flames, his image is in hell, ‘ and his ſoul in heaven.’

‘ 100. *His mortal part firſt purified by fire,*] The Greek is, *θνητα δε παντα πυρα Τραχινιος εξει*, *The Trachinian pyre will conſume his mortal part*; Trachin was a city of Theſſaly built by Hercules, and the place to which he ſent to Dejanira for the ſhirt which proved fatal to him, and was the occaſion of throwing himſelf into the fire that conſumed him;

" And ſon-in-law be nam'd of that dread Power
" Who ſent theſe deadly ſerpents to devour
" The ſlumbering child: then wolves ſhall rove the lawns,
" And ſtrike no terror in the paſturing fawns.
" But, O great queen! be this thy inſtant care, 105
" On the broad hearth dry fagots to prepare,
" Aſpalathus, or prickly brambles bind,
" Or the tall thorn that trembles in the wind,
" And at dark midnight burn (what time they came
" To ſlay thy ſon) the ſerpents in the flame. 110
" Next morn, collected by thy faithful maid,
" Be all the aſhes to the flood convey'd,
" And blown on rough rocks by the favouring wind,
" Thence let her fly, but caſt no look behind.
" Next with pure ſulphur purge the houſe, and bring
" The pureſt water from the freſheſt ſpring, 116
" This, mix'd with ſalt, and with green olive crown'd,
" Will cleanſe the late contaminated ground.
" Laſt let a boar on Jove's high altar bleed,
" That ye in all atchievements may ſucceed." 120

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him; hence therefore, probably, Theocritus calls it the Trachinian pyre.

' 103. *Then wolves,* &c.] Virgil has, *Nec lupus inſidias pecori, &c.* Both authors ſeem to have borrowed from Iſaiah, chap. ii. ver. 6. *The wolf ſhall dwell with the lamb, and the leopard ſhall lie down with the kid.*

' 105. *But, O great queen,* &c.] Archbiſhop Potter obſerves, ' ſome-
' times the ominous thing was burnt with *ligna infelicia,* that is, ſuch
' ſort of wood as was *in tutelâ inferûm deorum avertentiumque,* ſacred to
' the gods of hell, and thoſe which averted evil omens, being chiefly
' thorns, and ſuch other trees, as were fit for no other uſe than to be
' burned. Sometimes the prodigy, when burnt, was caſt into the wa-
' ter, and particularly into the ſea, as Theocritus has deſcribed.'
Chap. 17.

' 107. *Aſpalathus,*] A plant called the Roſe of Jeruſalem, or our Lady's Thorn. JOHNSON's Dict.

' ——— *Prickly brambles,*] The Greek is παλιουρος, *paliurus*; which Martyn ſays, is moſt probably the plant which is cultivated in our gardens under the name of Chriſt's Thorn, and is ſuppoſed to be the thorn, of which the crown was made, that was put upon our Saviour's head. Notes on Virg. Ecl. 5.

' 108. *Or the tall thorn,* &c.] The Greek is, *η ανεμῳ δεδονημενον αυον αχερδον, or the dry acherdus which is agitated by the wind*; it is uncertain what plant will anſwer to the acherdus of the ancients; Homer in the Odyſſey, B. 14. ver. 10. has fenced the ſylvan lodge of Eumæus with acherdus, Και εθριγκωσεν αχερδῳ;

The wall was ſtone, from neighb'ring quarries born,
Encircled with a fence of native thorn. POPE.

' 111. *Next morn,* &c.] The moſt powerful of all incantations was to throw the aſhes of the ſacrifice backward into the water; thus Virgil,

Fer cineres, Amarylli, foras; rivoq; fluenti
Tranſque caput jace; ne reſpexeris. Ecl. 8.

Thus ſpoke Tireſias, bending low with age,
And to his ivory car retir'd the reverend ſage.
Alcides grew beneath his mother's care,
Like ſome young plant, luxuriant, freſh and fair,
That ſcreen'd from ſtorms defies the baleful blaſt, 125
And for Amphitryon's valiant ſon he paſt.
Linus, who claim'd Apollo for his ſire,
With love of letters did his youth inſpire,
And ſtrove his great ideas to enlarge,
A friendly tutor, faithful to his charge. 130
From Eurytus his ſkill in ſhooting came,
To ſend the ſhaft unerring of its aim.
Eumolpus tun'd his manly voice to ſing,
And call ſweet muſic from the ſpeaking ſtring.
In liſted fields to wreſtle with his foe, 135
With iron arm to deal the deathful blow,
And each achievement where fair fame is ſought,
Harpalycus, the ſon of Hermes, taught,
Whoſe look ſo grim, and terrible in fight,
No man could bear the formidable ſight. 140
But fond Amphitryon, with a father's care,
To drive the chariot taught his godlike heir,
At the ſharp turn with rapid wheels to roll,
Nor break the grazing axle on the goal;
On Argive plains, for generous ſteeds renown'd, 145
Oft was the chief with race-won honours crown'd;
And ſtill unbroke his ancient chariot lay,
Tho' cankering time had eat the reins away.
To lanch the ſpear, to ruſh upon the foe,
Beneath the ſhield to ſhun the falchion's blow, 150
To marſhal hoſts, oppoſing force to force,
To lay cloſe ambuſh, and lead on the horſe,
Theſe Caſtor taught him, of equeſtrian fame,
What time to Argos exil'd Tydeus came,

Where

‘ 124 *Like ſome fair plant,* &c.] Theocritus has borrowed this from Homer, Il. B. 18. Thetis, ſpeaking of her ſon, ſays,

Τον μεν εγω θρεψασα, φυτον ως γουνῳ αλωης.
Like ſome fair plant, beneath my careful hand,
He grew, he flouriſh'd, and he grac'd the land. Pope.

‘ 140. *No man could bear,* &c.] Virgil ſays of Dares,

——— *Nec quiſquam ex agmine tanto*
Audet adire virum, manibuſq; inducere cæſtus. Æn. B. 5.

‘ 144. *Nor break,* &c.] In the chariot-race, the greateſt care was to be taken to avoid running againſt the goal; Neſtor in the 23d book of the Iliad, very particularly cautions his ſon in regard to this point; and Horace ſays,

——— *Metaque fervidis Evitata rotis.* Od. 1.

‘ 154. *What time to Argos,* &c.] The Greek is,

Καϛωρ ιππαλιδας εδαεν, φυγας Αργεος ελθων,
Οπποκα κλαρον απαντα ϗ οινοπεδον μεγα Τυδευς
Ναιε, παρ Αδραϛοιο λαβων ιππηλατον Αργος.

These

Where from Adraſtus he high favour gain'd,
And o'er a kingdom, rich in vineyards, reign'd.
No chief like Caſtor, till conſuming time
Unnerv'd his youth, and crop'd the golden prime.
‘ Thus Hercules, his mother's joy and pride,
Was train'd up like a warrior: by the ſide
Of his great father's, his rough couch was ſpread,
A lion's ſpoils compos'd his grateful bed.
Roaſt-meat he lov'd at ſupper to partake,
The bread he fancied was the Doric cake,
Enough to ſatisfy the labouring hind;
But ſtill at noon full ſparingly he din'd.
His dreſs, contriv'd for uſe, was neat and plain,
His ſkirts were ſcanty, for he wore no train.

‘ The concluſion of this Idyllium is wanting in the original.'

It is not to be wondered if in a work like this, the latter part of which has hardly found any commentator, difficulties ſhould occur, and miſtakes ſhould be made by the tranſlator. In the above Idyllium he tranſlates παιδα οψιγονον the ‘ ſlow-begotten babe,' following, as we ſuppoſe, the interpretation of the old

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Theſe accompliſhments, Caſtor, ſkilled in horſemanſhip, taught him, when he came an exile from Argos, at the time that Tydeus ruled over the whole kingdom famed for vineyards, having received Argos from Adraſtus. There is great inconſiſtency in this paſſage, which nobody, that I know of, has obſerved or tried to remedy: we have no account in hiſtory, that Caſtor came a fugitive to Argos, but that Tydeus did, we have indiſputable authority. See Homer's Il. B. 14. ver. 119. Diomed ſays of his father, πατηρ δ' εμος Αργεϊ νασθη, κ τ. λ.

——— My ſire; from Calydon expell'd
He paſs'd to Argos, and in exile dwell'd;
The monarch's daughter there (ſo Jove ordain'd)
He won, and flouriſh'd where Adraſtus reign'd:
There rich in fortune's gifts his acres till'd,
Beheld his vines their liquid harveſt yield,
And numerous flocks that whiten'd all the field. Pope.

On which Euſtathius obſerves; “ This is a very artful colour: Diomed “ calls the flight of his father, for killing one of his brothers, *travelling* “ *and dwelling* at Argos, without mentioning the cauſe or occaſion of “ his retreat.” Might I venture to offer an emendation, I would read, φυγας Αργεϊ ελθων, and then the conſtruction might be, *Caſtor taught him theſe accompliſhments, at the time that Tydeus reigned over the kingdom of Argos, whither he had fled an exile, having received the ſovereignty from Adraſtus.* Thus the paſſage becomes correſpondent with Homer, with good ſenſe and hiſtory; for Tydeus fled from Calydonia to Argos for manſlaughter, where he married Deipyle, the daughter of Adraſtus, and it ſhould ſeem by this paſſage, afterwards ſucceeded him in the kingdom.

‘ 164. *Doric cake,*] A coarſe bread like thoſe cakes which the Athenians called πιλαγοι.'

ſcholiaſt, who tranſlates it *puerum tarde-genitum*; the true ſignification, however, is the late-born babe.

Mr. Fawkes acknowledges himſelf in doubt how he ſhould tranſlate the following paſſage;

> Τοῖος ἀνὴρ ὅδε μελλει ες ωρανον αϛρα φεροντα
> Αμβαινειν τεος υἱος; απο ϛερνων πλατυς ἡρως,
> Ὅυ ϗ θηρια παντα, ϗ ανερες ἧσσονες αλλοι.

But the difficulty would have vaniſhed, had he obſerved that the third verſe is more connected with the concluſion of the ſecond, than that is with the firſt. By referring the ἄπο ϛερνων πλατυς ἡρως, to ες ὀυρανον, inſtead of carrying it forward to Ὁυ θηρια παντα, &c. occaſioned the impropriety of that line in the tranſlation—

> The moſt *gigantic* of the gods above.

His note on ' What time to Argos' &c. as well as his alteration of the text, is to no purpoſe;—there is no inconſiſtency in the paſſage as it now ſtands: Φυγας Ἀργεος ελθων, coming a fugitive of or from Argos, undoubtedly alludes to Caſtor, otherwiſe the whole three verſes would be introduced only to mark a point of time, which could never be the deſign of Theocritus, who is ſeldom ſuperfluous in what he introduces.

Whatever approbation or indulgence Mr. Fawkes may claim from us, as a tranſlator, we muſt be allowed to ſmile at his comments and attempts at criticiſm. His comments, indeed, in general, are little more than the quotation of paſſages parallel to thoſe of his author: but of this part of his work he is laviſh to a degree that is even ridiculous. Thus, if a ſword is drawn from the ſheath by ſome hero in Theocritus, he quotes Virgil, and his tranſlator Pitt, to ſhew us that a ſword had likewiſe been drawn from the ſheath by another hero:

> Then from their ſheaths the ſhining ſwords they drew. THEOC.
> *Vaginâque cavâ fulgentem diripit enſem.* VIRG.
> And from the ſheath the ſhining falchion drew. PITT.

If a falchion glitters, Horace and his tranſlator, DUNCOMBE, are quoted to prove that falchions glittered in Italy as well as in Greece. Many hundreds of notes here are of the ſame kind, which are of no other conſequence than to fill up the page; and it is by no means unentertaining to ſee ſuch *very* frequent quotations from Francis Fawkes; or to find a whole note employed in telling us of the *very* favourable reception of his tranſlation of Anacreon, of which a new edition will *very* ſoon be publiſhed. But Mr. Fawkes's critical abilities no where appear in ſo unfavourable a light as in his note upon the following couplet;

> Thus drench'd in blood the Theban towers they fought,
> And grief not Pentheus from the mountains brought.

There is great beauty, ſays he, in the original,

> Εξ Ὀρεος πενθημα, ϗ ου πενθεα φερουσαι.

Which ariſing from the ſimilarity of the words Πευθημα and Πευθηα, cannot be kept up in the tranſlation. What the Tranſlator calls a great beauty is certainly a great puerility, and makes it more than probable that this Idyllium, which is imputed to Theocritus, was written by ſome of the later grammarians.

The Third Volume of Mrs. Macaulay'ſ *Hiſtory of England,* concluded. See Review for April, 1767.

SEVERAL unavoidable accidents having interrupted our attendance on this fair Hiſtorian, we now gladly rejoin the learned lady, and are happy in the firſt opportunity of expreſſing with what pleaſure we attend her progreſs.

Our laſt account of this valuable publication concluded with ſome animadverſions on the Author's idea of the juſt freedoms of ſociety, which the unhappy Charles, whoſe reign is the ſubject of the volume before us, ſo little underſtood, that he violated the moſt eſſential and fundamental principles of freedom, by coming with an armed force to the houſe of commons, with the intention of ſeizing ſome members on the pretence of a treaſonable charge againſt them.

The particulars of this raſh and tyrannical ſtep are well known, and need not be repeated. But the Hiſtorian's reflections on the king's groundleſs imputation of treaſon by which he attempted to colour this act of tyranny, are worth noting:

'If by "placing in the ſubject an arbitrary and tyrannical power," was meant the enlarging the juriſdiction of parliament, and aſſuming an act by which that parliament was not to be diſſolved or prorogued without their own conſent, then were the majority of both houſes criminal in a high degree. If the appointing a guard of the trained-bands to watch over the ſecurity of parliament was raiſing an illegal force, then was the whole parliament involved in the ſame guilt as the ſix accuſed members. If the inviting the Scotch army to come into England was treaſon, then was the Scotch invaſion the higheſt act of treaſon; notwithſtanding it had been ſolemnly declared, by the mouth of the whole legiſlature of both kingdoms, that it was a laudable exertion of duty; then were the Scotch covenanters yet criminal, and the parliament of England guilty of treaſon in rewarding them with a preſent of three hundred thouſand pounds, and paying them the whole expence of their expedition, inſtead of enabling the king to ſubdue them by force of arms. If the parliament was compelled by violence and terror to theſe acts, through tumults raiſed and countenanced by the ſix members, then was every thing that had been done by this parliament null and invalid.'

This paſſage, it muſt be confeſſed, is rhetorical; but we doubt it tends to prove too much, if it is meant to juſtify the proceedings of the two houſes under the ſanction of a majority. We do not heſitate to declare that the parliament's aſſuming or extorting an act by which they were not to be diſſolved or prorogued without their own conſent, was an act of treaſon againſt their conſtituents. It was betraying the conſtitution. Their truſt was *limited*; and they only, who delegated that truſt under certain limitations, could legally extend it to ſuch a kind of perpetuity. In truth the beſt, and we may ſay, the only juſtification of the parliamentary proceedings of thoſe days, is *neceſſity*; ſo far as their meaſures were *neceſſary* for preſerving public liberty, ſo far and no farther they were, if not legal, yet juſtifiable and laudable. Nevertheleſs the plea of neceſſity ought not to be admitted without great ſcruple and jealouſy, ſince we find by the melancholy experience of thoſe times, that they who advance beyond the firſt line of the conſtitution to repel one tyranny, will boldly ſtep over the reſt, to eſtabliſh another.

After this flagrant act, however, of tyranny in Charles, we cannot wonder at any meaſures which the parliament took to leſſen his influence, and curtail his power. Though it be true, as he urged, that a member is not entitled to privilege on a charge of treaſon, yet, admitting that charge to have been ever ſo well founded, he nevertheleſs violated the conſtitution moſt eſſentially by the illegal and arbitrary manner in which he proſecuted the ſuppoſed offence. This violation was the more unpardonable, ſince Charles, who was not unacquainted with the laws, muſt have known that it was his duty to execute them in a due courſe of legal proceſs, by the miniſters of juſtice, who might be reſponſible for their conduct: he muſt have known that it was againſt the principles of this, and of every free conſtitution, for a king to execute the laws in his own perſon and with an armed force, more eſpecially too in the firſt inſtance, and in an inſtance wherein he profeſſedly declared himſelf a party.

In this extreme ſituation, the king and parliament began to make hoſtile preparations againſt each other. The king, previous to his attempt of ſeizing the members, having endeavoured to ſecure the poſſeſſion of the town and garriſon of Hull, where the arms and ammunition of the late army had been depoſited, the parliament prevented his deſigns.

'No leſs cautious and determined was their conduct in the buſineſs of their violated privileges, and the proſecution of the ſix members. At the requeſt of the parties, the parliament petitioned the king to declare what proofs there were againſt them, that they might be ſpeedily proceeded againſt in a parliamentary way. The king's anſwer was artful. He deſired the parliament to reſolve, whether he was bound, in reſpect of privilege.

vilege, to proceed againſt the members by impeachment in parliament; or whether he was at liberty to prefer an indictment at common law; or to have his choice of either? Thus did he evade the diſcovering to the public the principles on which he founded his charge of treaſon; and endeavoured to bring the commons into the difficulty either of refuſing what carried the appearance of juſtice and moderation, or to give up a point of liberty, in ſubmitting to be tried by the lords; or to truſt an indictment at law, where the rational part of the plea would be over-ruled, viz. That it was the king's miniſters had committed treaſon, in endeavouring the ſubverſion of the conſtitution; in changing, by a tyrannical adminiſtration, the government into an abſolute monarchy; and ſubjecting the liberties and properties of the ſubject to arbitrary will and pleaſure: that to raiſe forces, and oppoſe the miniſters of arbitrary power, was not levying war againſt the conſtitutional ſovereign; and conſequently not againſt the political character of the king[*]. The commons took no other notice of this requeſt, than aſſerting, that it was the undoubted right and privilege of parliament, that none of its members could be proceeded againſt without the conſent of parliament; and again ſolicited the king, that they might be called to a legal trial.'

Such a plea, indeed, as the fair Hiſtorian has here ſuppoſed, would undoubtedly have been over-ruled; yet we are far from thinking that thoſe popular members would have incurred any danger in truſting to an indictment at law; for had they ſaid no more than that they were not guilty, the jury, who well knew the merits of their juſtification, had not failed to have acquitted them. But it would ſurely have been a weak defence, to have reſted on the authority of the idle ſtatutes, which the Hiſtorian refers to in the note on the paſſage above cited. Declarations made in ſuch troubleſome and tumultuous times as the 11th of Rich. the 2d, and the 1ſt of Hen. the 4th, can have very little validity in a legal and temperate diſcuſſion of political rights. Might not the royaliſts, with equal weight, have quoted the ſtrange ſtatute of Henry the Eighth, which declared that the king's proclamations ſhould have the force of a law? They are certainly injudicious friends to the cauſe of liberty, who endeavour to ſupport it on the prop of precedent. It happily ſtands on a broader and a firmer baſis. It ſtands upon the ground of natural juſtice and immutable reaſon.

As to the aſſertion of the commons, that none of their members could be proceeded againſt without conſent of parliament, as the parliament only are ſaid to be proper judges of their own privileges, it would ill become us to controvert an aſſertion of this nature, and to point out the extent and conſequences of ſuch a claim. We muſt therefore leave it to ſuperior wiſdom to determine what courſe is to be purſued againſt ſuch delinquents, in caſe of the *poſſible* event that the parliament ſhould *not* conſent to any proceedings againſt them.

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[*] ' It was declared lawful, by the ſtatutes of the eleventh of Richard II. and the firſt of Henry IV. cap. 4. to raiſe forces to oppoſe the miniſters of arbitrary power. Theſe ſtatutes were enacted within thirty-four *years after the ſtatute of* 25 Ed. III.'

The king and his parliament being thus at open variance, the latter began, of their own authority, to ſettle the militia of the kingdom by their ordinance. Though in this extremity it was obvious that the ſword alone could determine their reſpective claims, yet on each ſide they were active with their pens. Declarations and replies were promulged from time to time, and each endeavoured to juſtify the exertion of powers, which, as the Hiſtorian properly expreſſes it, were unauthorized by the common forms of the conſtitution. There was this difference between them, however, that, with reſpect to the king, as the end he purſued was evil and baſe, ſo the means he employed were not only illegal but inglorious: but with regard to the parliament, the end which they, or at leaſt ſuch of them as acted from the motive they profeſſed, had in view, was the moſt noble which could actuate human beings, though the means they employed were not always to be vindicated; and, when juſtifiable, were ſometimes vindicated upon wrong principles.

The Hiſtorian proceeds to recount the king's operations before Hull, and his refuſal of the parliament's ordinance to ſettle the militia; and ſhe occaſionally enlivens her narration with ſpirited and pertinent obſervations. We ſhould do her injuſtice, however, were we to go no farther than this general acknowledgement, without giving the Reader ſome ſpecimen of her merit, for which purpoſe we with pleaſure tranſcribe the following paſſage:

'Charles, on his firſt arrival at York, found the inhabitants of the country very cautious in offering their ſervices; and the court, for ſome time, carried a very mournful and ſolitary aſpect. This did not continue long; the malignants flocked in great numbers to this place of ſafety; moſt of the nobility and gentry, of large property in the kingdom, from a variety of cauſes, eſpouſed the fallen eſtate of monarchy: ſome looking yet upon the king as the only ſource of honour and riches, expected to gain rank and preferments by attaching themſelves to his fortune in this time of adverſity: others, and theſe were the greater number, men of abject minds, who priding themſelves in a fancied ſuperiority of ſtation, dreaded more than ſlavery that equal partition of privilege and liberty to which the ſpirit of the times was viſibly tending: others, of timid natures, apprehended the precarious grounds on which the parliament had diſcarded the common forms of the conſtitution, and aſſumed powers unknown to later ages, ſupported only in theſe high acts by the inclinations of the people, whoſe volatile tempers, moulded to their purpoſes to-day, might to-morrow forſake their adventurous leaders, and bow their willing necks to the familiar yoke of regal power: ſome, whoſe conſciences, baſely enſlaved to the doctrines of prieſts, confounding political duties with a dark miſtaken ſenſe of religion, ſubmitted with ſuperſtitious reverence to the claims of the crown and the mitre, and regarded it as an act of devotion to ſupport prerogatives they had been taught to look upon as ſacred and of divine original: ſome there were who, though poſſeſſed of ſuperiority of fortune and ſtation to the popular leaders, yet being inferior in point of abilities and virtue, were unable to attain their reputation and influence: theſe, with envious affections, curſed that cauſe which, if crowned with ſucceſs, muſt yet farther advance the power and fortunes of the men they hated. Others again, of looſe morals, aſpiring to nothing but the eaſy enjoyment of vicious life, abided by the rights of the crown, becauſe they were ſecure of finding, in the riotous luxuries of a court, all thoſe wanton amuſements from which the ſober manners and rigid virtue of the parliamentary party would have totally debarred them.' Theſe reflections are ingenious, juſt and animated.

'The defection, our Hiſtorian continues, to the cauſe of liberty was much greater in the upper than in the lower houſe. No leſs than nine peers were impeached by the commons, for departing without leave, and ſtill continuing at York, notwithſtanding a ſummons and command to return to the duties of their office. For this high affront and contempt of both houſes, and by ſuch demeanour juſtly ſuſpected to promote a civil war, they were ſentenced to loſe their vote and privilege in the preſent parliament; and to ſtand committed to the Tower, during the pleaſure of the houſe.' On this paſſage, we find the following note:

'Clarendon repreſents this as an high breach of privilege, for the lower houſe to interfere in a matter ſo entirely belonging to the upper houſe. The fact is not only unfairly ſtated by this hiſtorian, but the concluſions drawn from it are partial and prejudiced: the lords themſelves invited the commons to take a part in a buſineſs which, they ſaid, concerned the ſafety of the realm, and the very being of parliaments. The critical time of this diſobedience rendered the offence a public one; and it was in this ſenſe alone that the commons, as the general inquiſitors of the kingdom, impeached the offenders. "The withdrawing themſelves from parliament, ſaid they, is co-operating with the deſigns of that party from whoſe malignant oppoſition the nation is daily threatened with the horrors of a civil war." *Parl. Hiſt.* Vol. XI. p. 188, 195, 200, 325.'

The fair Hiſtorian's ardent zeal for the cauſe of liberty has in this perhaps, as in many other inſtances, betrayed her into a partial vindication of proceedings which are not to be juſtified on any principles of reaſon or neceſſity. One houſe of parliament for very obvious reaſons ought not to take notice, neither can they properly, of what paſſes in the other, till it is ſignified in a parliamentary way. Clarendon is warranted in repreſenting this as an high breach of privilege: and though the lords invited the commons to *take part* in a buſineſs which concerned the ſafety of the realm, they certainly could not intend to compliment the commons with a ſurrender of their own privileges. It is no defence of the commons to ſay, that 'the critical time of this diſobedience rendered the offence a public one; and that in this ſenſe alone they, as general inquiſitors of the kingdom, impeached the offenders.' Let the offence have been ever ſo public, they could not regularly be preſumed conuſant of the abſence of members from the other houſe: and as to their being *general inquiſitors*, ſure we are that neither *magna charta*, nor the *bill of rights*, make mention of any ſuch officers: we may add, that our conſtitution knows no ſuch officers: and we hope never to hear of any ſuch again.

But if the commons in this inſtance treſpaſſed on the privileges of the lords, the king, in his reply to a voluminous declaration from the parliament, attacked the privileges of both houſes; for, among other things, he ventured to aſſert, that the votes and reſolutions of both houſes had no authority without his conſent.

This aſſertion was certainly a great deal too general. That the reſolutions of both houſes have no authority in matters of *legiſlation* without the king's conſent, cannot be denied; but that the votes and reſolutions of both houſes have their full efficacy, without the royal aſſent in matters which are incidental and collateral, is equally indiſputable.

The hiſtorian proceeds to take notice of the numerous and tedious declarations and anſwers which were publiſhed on both ſides, together with the propoſitions for peace, which were made from time to time, and which proving ineffectual, the civil war commenced in good earneſt. Mrs. M's reflections on this criſis muſt not be omitted.

'Citizens and brethren, involved in acts of hoſtile violence againſt each other, the conſequence of civil broils, muſt be a circumſtance ſo repugnant to humanity, that it is to be imagined no incitements leſs powerful than the principles of ſelf-defence, the ſtrong allurements of intereſt, or ambitious views, could engage men in ſuch unnatural contentions. That the parliament, actuated by a generous love of freedom, animated with the hopes of attaining the brighteſt, the moſt virtuous object of ambition, and incited by the fear of again falling into that ſlavery from which they had gloriouſly redeemed themſelves and country, ſhould urge matters to the extremity of war, is neither a ſubject of ſurprize or blame; but that a prince who had, for the ſpace of twelve years, ravaged the conſtitution by repeated acts of tyranny and violence, had levelled the boundaries of law, and thrown down the bulwarks of civil and religious freedom; that ſuch a prince, in his adverſe ſtate, ſhould find a party to eſpouſe his broken fortunes; that he ſhould be able to perſuade men to riſk their all, in defence of his grandeur and authority; that he ſhould be able to perſuade men to lift their impious hands againſt the altars of Liberty, and drench their country in blood, to ſupport him in a power he had abuſed, are circumſtances which exhibit a melancholy proof of the extreme depravity of the human mind, when men ceaſe to balance their affections by the ſcale of virtue and reaſon.'

Theſe ſentiments are juſt and affecting. The ſupport which tyranny gains from the baſe partizans, who are at all times ready to uphold it, is indeed a melancholy proof of human depravity! And we will add, that it is at the ſame time a proof, that the political conſtitution is radically bad, when a private intereſt is eſtabliſhed incompatible with the general good. They who defend the grandeur and authority of the tyrant, only labour to preſerve his tyranny, that they may be free to exerciſe their own.

We ſhall forbear to make any particular animadverſion on the pages which follow, and which contain an account of fruitleſs treaties, and of battles fought with various ſucceſs. We will only obſerve, that the volume concludes with the taking of Briſtol by the king's forces, which placed his affairs in a triumphant ſtate, that happily was but of ſhort continuance.

The pleaſure with which we have hitherto peruſed this work, makes us impatient for the remaining volumes, which from the nature of the materials will, we doubt not, be ſtill more intereſting. We could wiſh the fair hiſtorian, however, on ſome occaſions, to moderate the exuberance of her zeal, which now and then betrays her into the appearance of a partial bias, repugnant of the truth, and leads her to adopt idle tales from the republican writers, which are inconſiſtent with the dignity of hiſtory *.

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* Such is the ſilly ſtory related from Whitlocke, of a handſome young man of a remarkable *delicate ſkin*, who was whipped by the royaliſts, and who being called 'traitorly rogue' by an old woman, had juſt ſtrength enough to return the Billingſgate, by calling her a 'baſe whore,' and then dropped down dead.

We are by no means curious to diſcover blemiſhes in a lady. But as in the literary republic, there is no diſtinction of rank or ſex; we are perſuaded ſhe will not be offended, if we take notice, that though her ſtyle is in general nervous and animated, yet it is here and there too inflated and redundant †.

† An inſtance of this kind may be found in the ſhort character given of lord Brooke, who was killed by a muſket ſhot from the hand of a private ſoldier. 'Thus the fatal aim of a common *hireling* deprived the nation of an eminent citizen, whoſe every action of public life, flowing from the *two* affections of fixed *averſion to deſpotiſm*, and an ardent *love of liberty*, *carried* the *Tinct* of a brilliant patriotiſm.'

A Letter to Doctor Maty, Secretary of the Royal Society; containing an Abſtract of the Relations of Travellers of different Nations, concerning the Patagonians; with a more particular Account of the ſeveral Diſcoveries of the lateſt French and Engliſh Navigators, relative to this gigantic Race of Men; including a full Reply to the Objections made to their Exiſtence. By Abbé Coyer, F. R. S. 8vo. 2 s. Becket and De Hondt.

DOCTOR Maty, on the return of Commodore Byron from the Straits of Magellan, communicated to Monſ. de la Condamine the account of the diſcovery of the Patagonians.—Soon after this, there appeared, in the *Journal Encyclopedique*, an extract from a letter written by Monſ. de la Condamine, which runs thus:

'I have juſt now learned that the ſtory of the diſcovery of the Patagonian giants is merely fabulous; and that the Engliſh gave out the report, only to cover the deſign of fitting out four ſhips, which they ſent to that country, for the working of a mine which they have diſcovered there. I am afraid my friend doctor Maty hath too readily given credit to this piece of news. Our miniſtry cancelled the article, when it was going to be inſerted in the Gazette de France; depending on the relation of M. de Bougainville, who, having touched on thoſe parts, had ſome intercourſe with the Patagonians, traded with them, and affirms them to be of the ordinary ſize. It is true that M. de Bougainville viſited but one part of the coaſt; but then a whole nation of giants, nine feet high, is a thing very difficult to be believed. Several things are added to Dr. Maty's narrative, ſuch as the captain's name, &c. &c.'

Monſ. Coyer adviſes Dr. Maty of what paſſed in France, and of the little credit that was given to his giants.—The Dr. however ſtill perſiſted in maintaining the credibility of the report, and this from ſuch evidence as he thought quite ſufficient in what related only to a ſimple matter of fact.—Monſ. Coyer becomes

comes a thorough convert: and as the moſt convincing proof of his converſion, he addreſſes to his friend Dr. Maty this very ſenſible and ſpirited letter.

In the firſt part of this letter, we have an entertaining account of whatever has been advanced with reſpect to theſe Patagonians, from the year 1519, (when the Spaniards, under the conduct of the celebrated Magellan, ſaw giants in St. Julian's bay,) to the return of Commodore Byron in the year 1766.—And the giants are at laſt fairly ſet upon their feet, by the kind aſſiſtance of our animated Frenchman.

An odd whim then ſtarts in the Abbé's head; and this is nothing leſs than to write the hiſtory of theſe Patagonians, before he is furniſhed with materials.—Perhaps, ſays he, this is not the only hiſtory that has been written under the ſame circumſtances.—He propoſes therefore, to deſcribe their manners, inſtitutions, police, laws, government, manner of living, arts, &c. not even omitting to build a Patagonian capital.——

'In the firſt place, ſays the Abbé, do you think Dr. a Patagonian is fabricated as men of five feet high at Paris or London? No; it is not with corrupted manners, a debilitated conſtitution, and a body diſeaſed from exceſs and debauchery, that a Patagon approaches his miſtreſs; but with virtuous manners, a ſound conſtitution, and thoſe ſentiments which formed the union of hearts during the innocence of the golden age.

'During the pregnancy of the female, every object is kept from her that might give her uneaſineſs. She is awakened by the ſound of ſome muſical inſtrument; her taſte is conſulted in her amuſements; and her mind is enlivened with joy, without ſuffering her powers to grow ſluggiſh by inactivity. Theſe, on the contrary, are kept up by walking, or ſome kind of huſbandry work which is agreeable to her. The Patagonians doubt not the influence of the mother over the phyſical, and perhaps moral conſtitution of the child: they ſee that a ſound and vigorous tree bears fruit as ſurprizing for its bulk as its quality. The young Patagonian comes into the world, is ſuckled by its mother; no other perſon, in the opinion of that country, being capable of diſcharging that ſacred office of nature, equally neceſſary for the preſervation of both mother and child. The people of that nation are not deſirous of having their children feeble, crippled, bandy-legged, knock-kneed, or rickety. If any family among them, like a ſickly nurſery, ſhould happen to grow deformed and ſtunted, it would be ſoon obliged, from its diſagreement with the general population, to ſeek an aſylum in the deſart; where it might poſſibly form a degenerate race of feeble ſavages five feet.

'To prevent this misfortune, they are very careful not confine the circulation of the blood and humours, or the m tion of the limbs of their children. They never wrap them up in ſwaddling clothes. This leſſon they learned from the brutes. The luſty baby, left at liberty like a puppy, ſcrabbles about a room covered with mats, where nothing can hurt it. This is its cradle. In a ſhort time it ſprings forward to meet the nipple, which affords it nouriſhment, faſtening itſelf to it, by clinging with its knees and feet round the hips of the mother; who continues her uſual employment while it ſucks, without affording it any aſſiſtance with her hands. In like manner it ſcrabbles after any fruit or vegetable that is thrown to it on the mat. In a ſhort time it gets upon its feet, and is led twenty times a day into the middle of a meadow, where it breathes a pure air, and it may run and tumble about without danger. It hath no other leading-ſtrings than its own ſtrength, which it is neceſſary for it to exert and encreaſe. The Patagonians do not fortify their children with pads and puddings, to prevent their ſuffering by a fall. As they are human beings, the parent is willing they ſhould learn to ſuffer, and prevent future accidents by their experience. Their heads are always bare, in order to arm them againſt rheums, defluctions and contuſions, by hardening the bones of the ſkull. They always go bare-footed alſo, becauſe ſome time or other perhaps they may not have time to put on their ſhoes and ſtockings, to avoid being burnt in their huts, and becauſe they will ſtand firmer on the ſide of a precipice on their own ſkin, than on the tanned and ſlippery hides of beaſts. The reſt of their bodies are lightly and looſely cloathed; without any ligaments or garters, to occaſion a ſtagnation of humours. They are by degrees accuſtomed to bear the heat of the ſun, the humidity of the rain, and the ſeverity of the cold. Every day, that of their birth not excepted, they bathe in cold water, even when it is covered with ice. The Patagonians, without being great phyſicians, are not ignorant that the motion of the blood, being more rapid in infancy, is ſufficient to keep them warm; and that the cold reaches no further than the ſkin.

'At the ſame time, as they are prepared to reſiſt the intemperature of the weather, their ſenſes are accuſtomed alſo to all thoſe ſtriking phænomena of nature which are attended with terror; their eyes are uſed to ſee, and their ears to hear every thing. Is the ſky troubled? Are the winds loud? Does the ſtorm roar? They are led into the middle of a garden; their parents dance round them, and admire the flaſhes of lightening, as we do the reports of muſquetry. They count the claps of thunder, as we do the report of cannon at a publick rejoicing; and when it is over, are diſpleaſed they hear no more, and go in doors only becauſe the ſhew is at an end. A young Patagonian will ſome time or other be told, that lightening is capable of killing, as really happens once or twice a year; that a man is cruſhed to death by the fall of a tree, a rock, or a houſe; but this is not the time for talking but doing. They take care not to keep him always ſitting or lying: when they have a mind he ſhould move, they ſet him upon his legs.

'As he daily grows in ſize and ſtrength, the father, ever his tutor, takes the advantage of every thing that may add to his force, agility and addreſs. Any thing that he likes for breakfaſt is hung up in a baſket upon a tree; to obtain which, he muſt either knock it down with a ſtone flung from a ſling, or with an arrow, or muſt climb the tree. If he be particularly fond of any vegetable, it is planted in the ground, and he is obliged to dig it out with a ſpade. If he chooſes a bird to play with, he muſt hunt it down; if a companion for his ſports, he is ſeparated from him by a ditch, which he is obliged to leap over. At another time it is neceſſary for him to climb over a wall, to get at his mother. His father is perhaps preparing for the chace, and he is eager to follow him: if he is permitted to go, the father takes him to the foot of a mountain, puſhes on before him, over rocks and through briars, leaps from point to point, returns and finds him following.——Come on, my boy, do like your father. A very Chiron he, educating an Achilles. In like manner, he teaches them to carry burdens, to know the uſe of the lever, to cleave bodies, to lift weights, and to make uſe of his left-hand as well as his right.'

The moral education of our young Patagonians, is very plain and very excellent.—'As to the moral inſtitutions, proceeds our author, they are all calculated to promote the ſocial virtues. In this vaſt univerſity the profeſſors don't content themſelves with ſaying to the pupils, 'be juſt, humane, generous, grateful, patient, laborious, temperate, obedient to the laws, the magiſtrates and your prince.' They are put daily to the practice of ſuch virtues. If a pupil borrows any thing, he is made to return it on the day appointed. If another wants any thing, the perſon who can ſpare it, is required to give it him. If any one has received a favour, and appears inſenſible of it, or conceals it, he is immediately to be noted. If any one falls ſick, and is meek and patient, every body is kindly ſolicitous to aſſiſt and ſerve him; but if he is peeviſh and impatient, he is furniſhed with bare neceſſaries. No one is permitted to do himſelf juſtice; but if the ſtrong takes upon him to inſult the weak, his puniſhment is very ſevere. They have judges even among the youth themſelves, to determine all caſes of injuſtice and diſpute. A prince is alſo appointed, emblem of him who commands the nation; the ſchool of love and obedience. The book which they read moſt is that of the laws; which is applied in miniature to the inſtitution of youth. In the neighbourhood of the college is a large field, which all the pupils cultivate at ſtated hours, in order to inure them to labour, and inſtruct them in the nature of the earth and its productions. In the hours of avocation and amuſement they ſing heroic ſongs, in honour of thoſe Patagonians who have afforded illuſtrious examples to their country: no other ideas being inculcated in the youth, than thoſe which are deduced from nature and the public welfare.

'The Patagonians have no traditions about ghoſts, ſorcerers, ſignificant dreams, horoſcopes, fatal days, or unlucky numbers. For this reaſon their children are never troubled with imaginary apprehenſions. Real dangers are only told them, that they may learn to avoid them. They are told, this horſe being ſtronger than you, may run away with you; learn therefore to manage him. A wild beaſt may poſſible purſue you; learn therefore to defend yourſelf, or run faſter than it, climb up a tree, or attack and kill it. This boat, which bears you over the water, may happen to overſet; nay it is poſſible you may be in a ſituation where you will have neither bridge nor boat; or perhaps you may ſee one of your brethren carried away by a torrent, and be deſirous to ſave him; learn then to ſwim. The ſame inſtructions are given to the young female, concerning thoſe dangers to which both ſexes are liable, in order to diminiſh them as much as poſſible.'

We next come to the Patagonian metropolis, which Monſ. Coyer takes care to build in ſuch a manner, as to be at once healthy and commodious.—'And are you deſirous, ſays he, of knowing in what manner a Patagonian may live in a capital city, thus built and regulated? I will tell you. A Patagonian, even of the firſt condition, riſes and goes to bed with the ſun. In fine weather, he breathes the pure air, and enjoys the freſhneſs of the morning, with health and pleaſure to attend him. The fields and the groves, embelliſhed by Aurora, the trees crowned with flowers or fruits, the moſt delightful verdure, the playful herds, the murmuring ſtreams, that ſeem to wind with pleaſure about them, the birds that hail the return of day, all nature, which awakes in ſmiles, diffuſes a pleaſing ſerenity over his ſoul, and imparts the balm of life to his heart.

'Not a day paſſes in which he does not exert himſelf in ſome kind of labour; often in thoſe of huſbandry, and always in the open air. He is ſenſible that a free air, particularly at a ſeaſon when it is ſcented with all the perfumes of nature, is more healthful than that of a chamber. If he goes abroad, it is always on foot, in order that the whole animal economy may receive the advantage of a motion ſo neceſſary to the tranſpiration of the humours of the body. Neither fogs, froſt, nor ſnow prevent his exerciſe in winter; for, being accuſtomed from his cradle to all the variations and impreſſions of the climate, he is, as it were, naturally fortified by his own ſkin.

'He has no ſettled hours for his meals; but, being convinced by daily experience, that gratification is dependent on deſire, he ſtays till he is hungry, and lives in general more on vegetables than animal food; becauſe he has remarked that carnivorous beaſts and birds are uſually very lean. Beſides which he has a natural averſion to the killing of animals.

'Of all kinds of men that live in a ſtate of ſociety, the Patagonian approaches neareſt to the man of nature. Uninſtructed in the arts of luxury, he finds that water quenches his thirſt. Wine, indeed, is ſold by the apothecaries as a medicine, as well as other fermented liquors. He finds that milk refreſhes him, and that the moſt ſimple viands are nutritious at the ſame time that they pleaſe his taſte: he finds the ſkins of animals a ſufficient covering, and that his horſe is able to prevent his exhauſting his ſtrength with too much walking. By putting on a metal collar and a few feathers he thinks himſelf made very fine; and in theſe conſiſts the liſt of almoſt all a Patagonian's deſires. What he is moſt paſſionately fond of, is a domeſtic life, his wife, his children, their education, and even their noiſe, his ſervants, agreeable repaſt with his family, ſometimes in a wood impenetrable to the rays of the ſun, at others in a valley by the ſide of a purling ſtream, or at others again on the ſummit of a rock, from whence he may ſurvey an extenſive horiſon. Every thing is intereſting and pleaſing to him while in the midſt of his family. He is totally ignorant of the cold viſits of ceremony, and makes none but thoſe of buſineſs, humanity, or friendſhip. His own houſe is with him always the beſt, as there he governs, loves, and is beloved. Beſides, he is not pent up and ſtifled in his houſe as we are in ours. A garden, a park, and live ſtock are all eſſential to his happineſs. He is ſuſceptible only of the milder paſſions, feeling no ambition but that of an happineſs eaſily attained by treading the ſteps of nature. If at any time he is called upon to leave this ſtate of tranquillity to attend to public affairs, as the offices of ſtate are only burthenſome, it is a ſacrifice which he makes of his eaſe to the good of his country; after which he returns to the privacy of his former ſtation as ſoon as poſſible, his family being to him an inexhauſtible ſource of amuſement.'

As to the Patagonian diverſions, their comedies, their tragedies, their operas, &c. &c. we muſt paſs them over; together with our Author's curious account of their laws: In the detail of which, and through other parts of this ideal hiſtory of the Patagonians, he ſenſibly and humorouſly points out many European follies, errors, and abſurdities.

MONTHLY CATALOGUE,

For SEPTEMBER, 1767.

MEDICAL.

Art. 9. *In Novam Methodum Variolas Inſerendi Commentarium.* Authore T. Tomlinſon, Chirurgo. 4to. 2s. Birmingham printed, and ſold by Baldwin in London.

WE have little more in this Commentary than an abſtract of what has been already publiſhed by Dr. Dimſdale; to which our Author has added a few obſervations of his own.—Mr. Tomlinſon is a much ſtronger advocate for the ſpecific virtues of mercury in this diſeaſe, than Dr. Dimſdale. We cannot however approve his propoſal, of uſing a drachm, or a drachm and a half, of the ſtronger mercurial ointment every night, taking care to prevent a ſalivation by proper purgatives. This practice, we apprehend, would be ſtill more daring, during the eruptive fever. As to the obſervations of Dr. Mead on this ſubject, they are by no means a ſufficient foundation on which to eſtabliſh a *general practice.*

Mr. Tomlinſon ſeems to think that by the free uſe of cold air, cold water, and mercury, this diſeaſe may ſo far be ſubdued, as in its own nature to become milder and milder.—' In hoc caſu ſicut in aliis quibus mercurio, aqua et aëre frigido uſus fui, notandum eſt, morbum variolatum etſi non naturam tamen ſpeciem ejus mutaſſi videri: quoniam enim per vaſa lymphatica receptum in ſanguinem infundebatur hoc venenum, tamen ſignis comitantibus communi generi variolarum prorſus diſcrepabat; quippe in facie tumor nullus, quippe in puſtulis pus vix ullum fuit: ſemina ipſa morbi pene extincta membranam celluloſam inflare nequibant, quo minus aërem atque corpora humana inficere ex hac ſpecie (niſi per inſitionem) poſſumus. Manet igitur mihi quæſtio, quæ ut poſteris prodeamus inquirenda ſit, annon morbo ita pene extincto in parentibus, multo quoque lenior reddatur necne in eorum progenie.'

And yet our Author at times has his *doubts* about him.—' Sed ad rem ut redeam; etſi autem febrem domare et eruptionem cohibere modis jam dictis poſſumus, tamen obſervandum eſt, hanc febrem haud omnino extinctam ſed in forma intermittentis ſæpe redituram et anomalem et incertam fore: ſuccedat etiam eruptio altera. Quæ vero mala curanda ſunt leni purgatione, vel etiam calomela, necnon ſi diutius vexarent, cortice *Peruviano.* Invadat quoque injuria genus nervoſum, quæ manifeſta fit in tremoribus, ſpirituum languoribus, debilitate, et macie. Hæc ſymptomata maxime pertimeſcenda ſunt; nam ſi in quibuſdam corporibus ſupervenirent, de ſalute etiam aliqua ex parte dubitarem. Igitur quo alii caveant, et in animis ſuis bene perpenderint omnia quæ accidere poſſent eruptione variolata ſuppreſſa hæc ut memorarem officium erat.'

Theſe apprehenſions were ſuggeſted by two of the patients inoculated by Mr. Tomlinſon. In one of theſe the eruption was very ſlight and without maturation; there was an irregular fever on the 14th and 15th. In the other, the eruption was alſo very trifling, and no maturation; but here the irregular ſymptoms, which continued from the 11th to the 22d, were much more alarming. Do not theſe caſes confirm the apprehenſions of Mr. Bromfield [‡], with reſpect to the propriety and ſafety of urging the preſent method ſo far as to apparently *extinguiſh* the diſeaſe.

[‡] See his treatiſe on this ſubject, an account of which will be inſerted in our next month's Review.

Mr. Tomlinſon is a friend to the *new method*, as it is called; but very candidly concludes his commentary in theſe words; ‘ Denique obſervarem, ut ab uſu mercurii, aquæ et aëris frigidi contagium variolatum diminutum fore non dubitandum: adeo uſque ut ex hac ſpecie inſitiva vix ulla materies producitur, exacto nempe variis modis veneno: quo fit ut rariſſime in alia corpora ex hoc infectio tranſire poteſt; nemo enim injuriam ſuſcepit ab inſitivis in hoc oppido etiamſi cum aliis illi incautius verſabantur. Sed quo diſcrimine vel ab nervorum vel glandularum malis ſupprimatur eruptio variolata aliorum judiciis permittam. Nam neque in hanc neque in alteram partem nimis me duci vellem; in communem inſitionis methodum morbus forſan erit fœdior, in novam incertior: in illam de inſtante periculo, in hanc de futuro malo cavendum eſt. Poſtremo igitur, in ſummam apprime conveniat adagium illud, *in medio tutiſſimus ibis.*

Art. 10. *The Tryal of Mr. Daniel Sutton, for the high Crime of preſerving the Lives of his Majeſty's liege Subjects, by Means of Inoculation.* 8vo. 1 s. 6d. Bladon.

This tryal of Mr. Daniel Sutton is conducted with ſenſe. ſpirit, and humour.—The indictment is as follows: ‘ You ſtand indicted by the name of Daniel Sutton, late of the town of Ingateſtone, in the county of Eſſex, for that you by inoculating, or cauſing to be inoculated, and by means of certain ſecret medicines or modes of practice, unknown to this college and to all other practitioners, not having the fear of the college in your heart, do preſume to preſerve the lives of his Majeſty's liege ſubjects; and that more eſpecially during the three years laſt paſt, you have inoculated, or cauſed to be inoculated, twenty thouſand perſons, without the loſs of one ſingle patient by inoculation, contrary to the ſtatute in that caſe made and provided.’—The jurors are then ſworn; and the witneſſes examined, viz. Meſſrs. Houlton, Chandler, and Gatti; and Drs. Baker, Ruſton, Kirkpatrick, Gale, Glaſs, Dimſdale, &c.

The counſel for the priſoner, after a full hearing of the caſe, thus addreſſes himſelf to the jury:—‘ Gentlemen of the jury, I was going to obſerve, when I was interrupted by the counſel on the other ſide, that unleſs we ſuppoſe the priſoner peculiarly, or eſpecially, or uncommonly guilty of preſerving the lives of the king's ſubjects, this will appear, at leaſt, to be a malicious proſecution; and that it really is ſo, can admit of no doubt, when you recollect, from the general tenour of our evidence, how many other inoculators might, with equal juſtice, have been indicted for the ſame offence. Doctor Dimſdale, in particular, in the courſe of twenty years extenſive practice hath loſt no patients; and I will venture to affirm, that there are now in this metropolis, and in the neighbourhood, a very conſiderable number of inoculators, who have been equally ſucceſsful with the priſoner at the bar. Certainly, therefore, this is a malicious proſecution, and ought to be conſidered as ſuch.’—It is further urged in behalf of the priſoner, that it is proved the experiments of Dr. Ruſton that his ſuppoſed ſecret medicines mercurial; and that medicines of this claſs have been long in uſe; the advantages ariſing from freſh air and a cool regimen have long known; and that the priſoner's manner of communicating the infe *is likewiſe well known*, and therefore no ſecret mode of practice.—

‘ *Thus*, gentlemen of the jury, it appears, beyond all diſpute, *the priſoner* at the bar is ſo far from having preſerved the lives of Maje

Majeſty's liege ſubjects, by ſecret medicines and modes of practice unknown to the faculty in general, that all his medicines have been generally preſcribed, and every article of his proceſs either practiſed or recommended by a great variety of authors, whoſe works are univerſally ſtudied.

‘ Gentlemen of the jury, I make no doubt but you are perfectly convinced that the priſoner is guiltleſs of the crimes ſpecified in the indictment. But his accuſers, not ſatisfied with their general charge, have, in the courſe of their evidence, endeavoured to convict him of dealing with the devil; they have endeavoured to prove him guilty of witchcraft; they have endeavoured to make you believe, that, by means of a certain medicine, and a magic circle drawn with a pen round the puſtules, with the addition of a prayer repeated (backwards I ſuppoſe) by his officiating clergyman; I ſay, they have endeavoured to perſuade you, that, by the help of the black art, he is able to make the puſtules retire at the word of command. But, gentlemen of the jury, I beg you will remember, that Dr. Dimſdale has clearly explained this matter; he told you, that theſe ſuppoſed puſtules were nothing more than a raſh, which frequently accompanies the ſmall-pox, and which naturally retires of its own accord, without the aſſiſtance of the black art, and, conſequently, that the priſoner at the bar is no conjuror.’

The preſident then very judiciouſly ſums up the evidence; and the gentlemen of the jury, without going out of court, bring in their verdict—NOT GUILTY.

Art. 11. *Short Animadverſions*. Addreſſed to the Reverend Author of a late Pamphlet, intituled, *The Practice of Inoculation juſtified.* “ Proper to be read by all who have ſeen, or may hereafter ſee the ſaid Pamphlet; and eſpecially by ſuch who retain any moral Scruples concerning the Diſorders of *Impudence and Quackery*. *Not* publiſhed by general, *or ſingle* Requeſt; *and not yet* the Hundredth Edition.” H--LT--NIAN. 8vo. 1 s. Bladon.

This is a witty and ſevere attack upon the chaplain to the Earl of Ilcheſter; in which the veracity, good intentions, and Chriſtian diſpoſition, of that reverend and grave divine, are very abundantly ſet forth. The title page, appendix, and particularly the letter to Mr. Pine, are the ſubjects of this cloſe and learned *Expoſition*.

It ſeems that after many early advertiſements it was at laſt determined, that Mr. Houlton's ſermon, &c. ſhould be publiſhed on the 10th of *March*.—‘ Accordingly, proceeds our Expoſitor, within three or four days at moſt, after the ominous 10th of March, I was favoured with a ſight of the mighty and clamoured production.—‘ Your title-page, Sir, deſcribing the operator in this vaſt undertaking, ſays, “ By R-b-rt H-lt-n, M. A. Chaplain to the E-rl of Ilch---r, and officiating clergyman at Mr. S-tt-n's.” So far I ſuppoſed might be all right and true. But excuſe me when I tell you, that the words next following, “ Publiſhed by general requeſt,” and “ THE THIRD EDITION,” (for thus it ſtood in the copy which I firſt ſaw, ſo early as was juſt now mentioned) very much alarmed my “ ſcruples,” and I have not been able to appeaſe them to this very hour: nor can I hope (without the help of your beſt artifice, or that of ſome able bookſeller, who did not "ſteal into the profeſſion,") that I ſhall get the better of them ſo long as I live.'——

'How may this be, Sir? Could one edition of a two ſhilling pamphlet, called for "by general requeſt," (which one is led to imagine there muſt be wanted many hundreds or thouſands of copies to ſatiſfy) be all honeſtly ſold; a ſecond edition demanded, printed and gone; and alſo a third edition, neatly worked off at the preſs, and ſtitched in marble paper: and all this done in half a day, or a few hours? If there be no puffing and quacking here, Sir, you muſt ſurely have worked your printer, ſtitcher, and bookſeller to death; unleſs they were, as ſome would ſay, "deadly good hands indeed at their buſineſs."‡

Would our Readers ſee more, much more of the ſame kind, and equally redounding to the honour of Mr. Sutton's officiating clergyman, we muſt refer them to the work itſelf.

Art. 12. *Some Friendly Cautions to the Heads of Families: containing ample Directions to Nurſes who attend the Sick, and Women in Child-bed, &c.* By a Phyſician. 8vo. 2s. Wilſon.

'What I mean principally, ſays our anonymous Author, is a collective view of ſuch things as ought to be underſtood by thoſe, whoſe office it is to nurſe the ſick: an office, which if well known, and rightly performed, is moſt certainly of great benefit to mankind, how trifling ſoever it may appear; on the contrary, when it is either neglected, or badly executed, the moſt fatal conſequences often ariſe.'

Our Author accordingly proceeds to treat, in a plain and pertinent manner,—1. Of things to be obſerved relating to the *chamber*. 2. Of what is to be obſerved concerning the *bed*, and *ſhifting* the patient. 3. Of diet. 4 Of adminiſtering diet. 5. Of adminiſtering medicines.—We recommend this little work to the attentive peruſal of thoſe, to whom it is particularly addreſſed.

Art. 13. *A Commentary on the Dyſentery, or Bloody Flux.* Tranſlated from the Latin of Mark Akenſide, M. D. &c. &c. By Peter Motteux. 8vo. 1 s. Cater.

From this tranſlation, though not altogether the moſt accurate, the Engliſh reader may acquire a competent knowlege of thoſe uſeful obſervations, which are contained in Dr. Akenſide's Commentary.

Art. 14. *Dr. Layard's Account of the Somerſham Water.* 8vo. 6d. No Publiſher's Name. 1767.

Dr. Layard's account of the Somerſham water runs thus.—Six pages of hiſtory: twelve pages, comprehending the names of ſubſcribers, with the rules and orders relative to the Somerſham Spa: and about ſix pages of directions for drinking the water.—We are ſomewhat at a loſs in gueſſing for what purpoſe this pamphlet was publiſhed: for as to the experiments which ſhould aſcertain the principles of the Somerſham water, we are to look for theſe, in the laſt volume of the Philoſophical Tranſactions, juſt now publiſhed: and as to the ſix pages of directions for drinking the water, theſe muſt belong to the patients who reſort to this Spa; and ſurely the reſident phyſicians, whoever they are, will naturally take upon them this office.—Dr. Layard's *mode* of publication is a little extraordinary. 1. We have an account of the Somerſham water; *this account* contains a few directions for drinking the water. 2. Then we have in the Philoſ. Tranſact. Dr. Layard's experiments on the Somerſham water, to which are added the accurate experiments of Dr. Morris. And in the third place we are to expect, in ſome future publication, 'The experiments to analyſe the contents of the water, and the caſes to prove its efficacy.'—*Parturiunt montes!*

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‡ 'The Editor of theſe Animadverſions, ſome time after they were ſent to the preſs, had the curioſity to call in at a bookſeller's ſhop in the country, to ſee if he could find there (among the copies which had been ſent of Mr. H-lt-n's pamphlet) any one with theſe words in its title-page, THE THIRD EDITION: and he could find no ſuch thing. But ten or a dozen copies were readily produced, all new and neat, and of the *firſt edition*: though long before that time there had been publiſhed an advertiſement of the *third edition*, uſhered in with a boaſtful aſſertion in theſe very words: "So great is the demand for the following publication, that two editions, of 500 each, have been ſold within this month." *St. James's Chronicle*, No. 964.—*May not this be called puffing* "with a vengeance?"

POLITICAL.

Art. 15. *A Seventh Letter to the People of England. A Defence of the Prerogative Royal, as it was exerted in his Majeſty's Proclamation for prohibiting the Exportation of Corn.* 8vo. 2s. Almon.

This wretched pamphlet is a proof that there is no propoſition ſo abſurd in its principles or ſo ruinous in its conſequences, but will find advocates among the ſlaviſh ſons of bigotry and ſordid ſelf-intereſt. Happily however for the cauſe of liberty, the futility of its pitiful adverſaries is generally equal to their ſervility.

This puny champion for prerogative lays it down as a principle, that 'in every ſpecies of free government, there muſt, of neceſſity, exiſt an authority *ſuperior* to the laws: without this power, ſays he, a ſtatute once enacted, however inadequate or contradictory to the purports of its inſtitution, muſt remain immutable.'— But this Tyro in politicks is to learn, that a ſtatute once enacted is not altered or repealed by a power *ſuperior* to that which made it, but by the *ſame* power. Wherever the power of making laws is lodged, there and there only is the power of altering, ſuſpending, repealing, &c. But it would be a ſtrange ſoleciſm in politicks to contend that, though *three eſtates* muſt concur in the making of a law, yet nevertheleſs *one* of thoſe eſtates is *ſuperior* to the law when made. It is the peculiar felicity of a free kingdom, that in ſuch there is no power ſuperior to the laws, but *neceſſity*; and whoever act under that power, act at their own peril, becauſe not they, but the laws are to judge how far that neceſſity was invincible.

From a falſe and ridiculous principle we can expect nothing but fallacious and frivolous concluſions. We therefore owe our Readers and ourſelves too much reſpect to take any notice of his arguments. *Stultum eſt abſurdas opiniones accuratius refellere.*

We ſhall diſmiſs this notable politician with obſerving, that conſidering him as a writer, we might ſuſpect him to have been educated in Bœotia; conſidering him as a citizen, we might ſuppoſe him to have been nurſed in Cappadocia.

LAW.

LAW.

Art. 16. *The Spirit of the Bankrupt Laws, &c. &c.* By Edward Green, Eſq; 12mo. 4s. Williams.

The treatiſe before us contains a great deal of curious matter on this branch of the law, which from the increaſe of trade and commerce, and other adventitious circumſtances, is become of the utmoſt importance. A critical animadverſion on a ſubject of this nature would be unentertaining and uſeleſs to the generality of our Readers: we therefore refer to the work itſelf, which is, in our opinion, extremely uſeful; though it is by no means ſo full as ſome other treatiſes on the ſame ſubject.

Art. 17. *A New and Compleat Law Dictionary, or, General Abridgment of the Law: On a more extenſive Plan than any Law Dictionary hitherto publiſhed: containing not only the Explanation of the Terms, but alſo the Law itſelf, both with Regard to Theory and Practice. Very uſeful to Barriſters, Juſtices of the Peace, Attornies, Solicitors, &c.* By T. Cunningham, Eſq; Folio. 2 Volumes. 3l. 12s. Crowder, &c.

The plan of this Dictionary is certainly, as the title-page promiſes, more extenſive than any other now extant: and it unqueſtionably contains many valuable additions. But with regard to the correctneſs of the compilation, which conſtitutes the chief merit of a work of this nature, of that we can only judge by repeated occaſions of reference, to the authorities cited. A labour of this kind we cannot be preſumed to have undergone. From the general view, however, which we have taken of theſe volumes, we are ſorry to find that ſuch of the materials as are taken from Jacob's Dictionary, are tranſcribed almoſt *literatim*, in the ſame confuſed and indigeſted ſtate in which they are there thrown together.

Art. 18. *Deciſions of the Court of Seſſion, from the End of the Year* 1756, *to the End of the Year* 1760. Collected by Mr. John Campbell, Jun. Mr. John Dalrymple, Mr. Walter Steuart, Mr. George Cockburne, Mr. William Johnſtone, Mr. David Rae, Mr. Patrick Murray, Mr. William Nairne, and Mr. Ilay Campbell, Advocates. By Appointment of the Faculty of Advocates. Folio. 1l. 5s. Edinburgh, printed for Kincaid, &c. and ſold by Cadell in London.

As this collection, both with regard to the ſubject and ſtyle, is calculated for the meridian of North Britain, it will be ſufficient to obſerve, that, from the information of the title-page, we may reaſonably conclude the work to be executed with judgment and accuracy. It is to be wiſhed that the ſame method was introduced, or rather revived here. Our year-books were made by able advocates appointed duly for that purpoſe; and are much ſuperior to the many precipitate and crude collections, which have ſince appeared under the denomination of Reports.

Art. 19. *The Method of Proceedings in order to obtain a private Act of Parliament.* 8vo. 1 s. Owen.

The method here laid down, and the precedents given, can only be applicable to a particular ſpecies of private bills, ſuch as defeating the limitations of eſtates, &c. whereas from the title of the pamphlet, the Reader may be miſled to conclude that he would find directions with reſpect to private bills in general.

Art. 20. *An Eſſay on the Engliſh Conſtitution and Government.* By Edward King, Eſq; of Lincoln's-Inn. 8vo. 2 s. 6d. White.

This Writer modeſtly premiſes that he does not preſume to think that what he has written is ſo full and ſatisfactory as to need no addition: he only imagines that he has gone far enough to bring ſomewhat to light that has *hitherto been unnoticed*, and he leaves it to others, of greater abilities, to treat the ſubject in a more copious and maſterly manner. In truth, he appears to be a man of candour and reflection, and the pamphlet is not wholly without merit in point of ſentiment and ſtyle; but we are ſorry to ſay that the Author has thrown no new lights on the ſubject, nor advanced any thing which may lead us to diſcover what has been hitherto unnoticed. In ſhort, had he taken more notice of what has been penned by others, he might have ſpared us the pain of obſerving, and himſelf the mortification of being told, that there is nothing in his pamphlet which has not been enforced, with greater weight, by more able writers.

Art. 21. *A Digeſt of the Laws of England.* By the Right Honourable Sir John Comyns, Knight, late Lord Chief Baron of his Majeſty's Court of Exchequer. Folio. Vol. V. 1 l. 10 s. Knapton, &c.

Of the nature of this work, and the merit of the execution, we have ſpoken amply in our accounts of the preceding volumes. It only remains to acquaint our Readers, that the volume before us, which completes this very uſeful digeſt, begins with title PLEADER, and ends with title YEAR, DAY, and WASTE. It will be needleſs to give farther extracts to juſtify the opinion we have declared, and we will only add, that this volume is in no reſpect inferior to thoſe which precede it.

Art. 22. *Forms of the ſeveral Proceedings for carrying into Execution Two Acts of the laſt Seſſion of Parliament, concerning the Highways and Turnpike-roads of this Kingdom: with Obſervations and Inſtructions reſpecting the Duty of Surveyors.* 8vo. 6 d. Uriel.

'The great object of the legiſlature in paſſing the two acts of the laſt ſeſſion of parliament reſpecting the highways and turnpike-roads, ſeems to have been the reducing the preſent laws upon each of thoſe ſubjects, into one; with ſuch alterations as tend to enforce them, and to render them clear, conciſe, and intelligible.—As the execution of them may, in ſome places, be committed to perſons who, for want of ſufficient experience, may ſtand in need of ſome *forms* and *inſtructions* for their guide, the following are adapted for their uſe.' *Prelim. Advert.*

MISCELLANEOUS.

Art. 23. *A Diſſertation on Breeding of Horſes, upon philoſophical and experimental Principles; being an Attempt to promote thereby* *an Improvement in the preſent Manner of Breeding Racers, and Horſes in general. Alſo ſome material Obſervations upon thoſe Sorts of foreign Horſes, which are adapted to racing.* In a Letter to a Friend. By Richard Wall. 8vo. 2s. 6d. Woodfall, &c.

This diſſertation is *in every reſpect* adapted to the critical powers of the gentlemen of the turf; and may therefore be more properly reviewed on the courſe at Newmarket, than in the garret of a Reviewer. In one part indeed, the Writer may poſſibly carry them beyond their comprehenſion, where he derives his philoſophical principles of generation from Geneſis, ch. i. ver. 11, 12. and diſcovers it to be 'an undeniable fact that each exiſting ſpecies in the whole univerſe, is a product by ſome means derived from one, if in the inanimate creation; or two, if in the animal creation, of its own ſpecies! Therefore it is ſelf-evident, that each exiſting ſpecies is a product from its own ſpecies, then conſequently the product of all animals, will be of the ſame ſpecies with its progenitors,' &c. If the gentlemen ſhould not agree in this conſequence, it may eaſily be determined by a *bet*.

Art. 24. *Memoirs of the Court of Portugal, and of the Adminiſtration of the Count D'Oeyras.* Taken from a Series of Original Letters. Written in French. 8vo. 2s. 6d. Bingley.

This is a tranſlation of a well written, and apparently juſt, deduction of the affairs of Portugal, from anecdotes which appear to be genuine; ſhewing that the moſt important intereſts of that diſtracted kingdom, both foreign and domeſtic, have been for many years ſacrificed to the ignorance, ambition, and tyranny of a *favourite*.

The intimate connection which has ſubſiſted between our court and Portugal, in a commercial view; the generous aſſiſtance we afforded the Portugueſe in the hours of natural and political diſtreſs; and the late complaints our merchants have made of the unuſual reſtraints and hardſhips to which their trade to that kingdom has been for ſome time paſt ſubjected; theſe are circumſtances which will, in all probability, render the Memoirs before us generally agreeable: eſpecially to a people who are never more deliciouſly regaled, than upon a roaſted ſtateſman.

The Editor premiſes, 'There is one thing neceſſary to be remarked by every reader before he enters on the following Memoirs; which is, that by the long reſidence of the Moors formerly in Portugal, and afterwards of the Portugueſe in India, the latter have acquired a ſtrong taint of the African and Aſiatic manner of thinking and acting; cuſtoms which ſtill prevail and appear in all their actions: unleſs theſe circumſtances therefore be remembered, it will be difficult to account for the ſingularity of *numberleſs* adventures herein mentioned; as probably no perſon of any other nation in Europe would have acted in the like manner, on the ſame occaſions.'

The Portugueſe, whatever their national peculiarities may be, were, however, of neceſſity obliged to turn their attention to commerce; which their more powerful neighbours the Spaniards in general deſpiſe. Like the Corſicans, they ſtruggled long for independency; which, for want of ſufficient internal reſources, they could not have effectually aſſerted,

ſerted, without foreign aſſiſtance, and the profit it reaped from its American colonies, and eaſtern traffic.

Our memoir writer gives the following character of the Portugueſe government:

‘ The great hereditary poſſeſſions of the Bargança family, which the ſovereigns of that line enjoy in their own right, and the diſpoſal of the revenues belonging to ſeveral orders of knighthood of eccleſiaſtical inſtitution, which had been largely endowed, and of which the ſovereign was become poſſeſſed, by uniting the maſtery in the throne, have altogether enabled the monarchs of that kingdom to defray the neceſſary charges of government without freſh ſupplies from the people; nay, the amount of the royal revenues has increaſed to ſuch a degree by the increaſe of the wealth of Brazil, that above one third of the property of the whole kingdom is ſuppoſed to centre in the crown; ſo that by weight of property the king has been able to arrive at the height of power within his dominions. In this he was not a little aſſiſted by the imprudent behaviour of the nobility, who, at the acceſſion of the Bragança family, never eſtabliſhed any conſtitution of government, but, as by their own power, they thought themſelves capable of protecting themſelves, took no care of the people; by which means the people, when oppreſſed, could not ſupport themſelves; and when the nobility came to be oppreſſed in their turn, they received no help from the people. Each ſtate was ſucceſſively oppreſſed, and both brought under the moſt deſpotic government: the power of the clergy likewiſe fell with that of the people; for their weight, conſiſting only in the influence they had on the mind of the ſubject, that influence became of no effect, when the power of exerting it was loſt; thus the power of the whole legiſlature, by degrees, fell to the ſovereign. This had been perceived by the late king, who had indulged that power in ſome inſtances relative to private inclinations, but had not exerted it in publick tranſactions; the Count d'Oeyros, by his experience of foreign countries, and particularly of England, perceiving the ſtrength of ſuch a ſituation of affairs, exerted it in its fulleſt force; ſo that Portugal is become the ſeat of deſpotiſm in Europe, being governed with as uncontrolled a ſway as any part of Barbary; for nothing is more frequent than orders from the crown, with this remarkable injunction, “ *Notwithſtanding all laws to the contrary*.”

With a government of ſuch a complexion, it is mere farce to think of procuring an alteration of meaſures by appealing to former laws and treaties; eſpecially if the adminiſtration of its affairs ſhould really be in the hands of a miniſter, who juſtifies the character given of him in theſe Memoirs. Inſtead of quoting long extracts relative to him, the opinion of the late king of Portugal, who, our Memoir Writer ſays, was long urged to employ him in the cabinet, may ſuffice.

‘ It was in vain that his friends repreſented the experience he had obtained in the two great courts in which he had reſided, and the neceſſity there was of employing a perſon who underſtood their connections and intereſts; tired with importunities, the king at length declared himſelf to this effect: “ Why will you be always peſtering me about this man? do you want to fill my kingdom with troubles and ſedition? you think perhaps I am not acquainted with the extent of his capacity; but I am, and know that he is fit for nothing but the governing of a chandler's ſhop, or at beſt for the chicanery of the law, and would ſhortly ſet you all together at variance; beſides, I know the hardneſs of his heart, that it is covered with hair;" a Portugueſe phraſe, ſignifying much the ſame as when in Engliſh we ſay, as hard as a ſtone.'

It is not neceſſary to enter into the particulars of our complaints againſt the preſent ſyſtem adopted by the crown of Portugal; they having been already laid before the public in the memorials of our merchants [*]: we ſhall therefore only give one paſſage more relating to the Portugueſe miniſter; without determining the degree of credit due to the aſſerted facts.

'Does not the whole Britiſh nation lay it down as a fact, that the war was an artifice of the prime miniſter, in conjunction with the enemy, to divert their force from being exerted in other parts? Certain it is, that many great perſonages who muſt have ſeen farther into affairs than people in general could do, made no ſecret of delivering this as their opinion.

'A nobleman of great talents, thoroughly well verſed in the ſtate of Portugal, who had gone over there at the requeſt of the court, having met with a different reception from what he had reaſon to expect, made but a very ſhort ſtay in that country; and at taking leave of the miniſter, told him, with that military frankneſs ſo natural to him, that he was come to take his leave of him; adding, that he was ſatisfied the count would not be ſorry for his departure, as he perceived he could not bear the preſence of any, though of ever ſo high rank, who did not cringe to him, and aſſent to every thing he propoſed; but that in regard to the then mock war, for it deſerved (he ſaid) no better name, whatever might be the event of it, it muſt be fatal to Portugal, if the ſyſtem obſerved in the ſteps that produced it were continued.

'Do you ſay this, replied the count, as the miniſter of your ſovereign, or from yourſelf, and will you abide by what you have ſaid?—I not only ſay this, reſumed his lordſhip, but I will alſo give it you under my hand. Going then to a ſide-table, he wrote on a paper theſe words:—T——y ſays to d'Oeyros, (putting in writing what he had ſaid.) The miniſter having read the paper, ſaid he would give an anſwer to it alſo in writing. That is, replied my lord, you have no good one, and you cannot find any at all without ſtudying.

'So great and ſo general has been the diſguſt of the miniſter's temper, and ſo prone was he thought to the retarding and embroiling of every affair in which he had any concern, that the negociations for the peace were carried on entirely without his privity, and he was only, like the reſt of the world, informed of the conditions when it was actually concluded: whereas, in the former reign, at the time of the peace of Utrecht, the miniſters of Portugal were admitted to ſign jointly with thoſe of the other powers.'

Theſe Memoirs contain a ſecret, and far different account of the aſſaſſination of his Portugueſe majeſty, from that generally received; whence the Author endeavours to evince that the king was not the object aimed at, but a lady with whom his M—— was ſuppoſed to maintain a private intimacy: whether this may be the real ſtate of the caſe or not, it may be truly ſaid, that never was any attempt on a royal perſonage more *thoroughly* or *compleatly revenged.*

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[*] See the Review for January laſt, p. 68—70.

NOVELS.

Art. 25. *Concluſion of the Memoirs of Miſs Sydney Bidulph, as prepared for the Preſs by the late Editor of the former Part.* 12mo. 2 Vols. (viz. the 4th and 5th.) 6 s. Dodſley.

In our account of the three preceding volumes of this work, publiſhed in 1761, (ſee Review, Vol. xxiv. p. 260) we obſerved that the chief deſign of the lady to whom it is ſuppoſed the public are obliged for this ingenious romance, ſeems to have been *to draw tears from the reader, by diſtreſſing innocence and virtue as much as poſſible.* In this deſign Mrs. S. appears to have perſiſted to the final concluſion of her work; and, in the peruſal of theſe additional volumes, we have *felt* that ſhe wanted not power to effect her purpoſe: for, indeed, the cataſtrophe of the *Arnold family* is a tale ſo extremely affecting and tender, that the reader who can peruſe it without plenteouſly ſhedding tears over the diſtreſsful pages, muſt, ſurely, poſſeſs an heart of iron. But, as we have intimated in the former account of theſe Memoirs, it is much to be queſtioned if ſuch pictures of human liſe, however juſtly they may be copied from nature, are well adapted to ſerve the cauſe of virtue: but this is a remark which we ſhall leave to the ſagacity of our Readers.

POETICAL.

Art. 26. *Partridge-Shooting, an Eclogue to the Honourable Charles Yorke.* By Francis Fawkes, M. A. 4to. 1 s. Dodſley.

This unbeaten ſubject would have afforded matter for a rural poem of ſome length; and had it been treated in the didactic manner, the uſeful and the agreeable might have been happily combined. Very little, however, of either, does this ſhort Eclogue afford us. There is, in our opinion, a want of judgment in every thing this Author writes; of which this laſt of his performances affords a ſtriking proof. Speaking of the hunter, Let him, ſays he,

> O'er the ſteep hill, broad ſtream, or lengthen'd down,
> Riſk his ſteed's neck, and diſlocate his own:

To repreſent the danger of the horſe under the ſame view with the deſtruction of the rider, is a curious ſtroke.

Nothing can be a ſtronger argument of a falſe taſte than to join the ridiculous with the pathetic, in the manner that we find it in the following lines:

> But tender Cynthia, with the ſweeteſt breath,
> Bids Ruſo whip her ſucking pigs to death;
> Truſts *twelve* dear linnets to a careleſs page,
> Who ſtarves the lovely ſongſters in the cage;
> Or, more amazing, the good-natured fair
> Lets Damon die in abſolute deſpair.

The firſt four lines inſpire us with pity and averſion; the farcical turn of the laſt couplet changes both into ridicule.

Nothing is more uſual with this Author, as well as with all ordinary poets, than to create half a line, or ſometimes a whole one, purely for the ſake of the rhyme;—but, in the following couplet, the laſt line, which is, perhaps, one of the vileſt in the Engliſh language, does not even anſwer the end for which it was produced:

There we retrieve, and ſpring them one by one,
Sweet tranſport to the lovers of the gun!

Towards the concluſion of the poem, we are entertained with a ſhort deſcription of pheaſant-ſhooting, in which thoſe beautiful and pathetic lines of Mr. Pope,

Ah what avail his gloſſy varying dies, &c.

are introduced, with the following moſt unfortunate *addenda:*

Yet ſhall theſe varying dies of ſpangled ſheen,
Theſe plumes diſtinct with gold and vivid green,
Form'd to a muff, on Laura's lovely arm,
Inflame our boſoms, while her hands they *warm*.

There never, certainly, was a more pitiful conceit than that which is contained in the laſt line, and the Author's evil genius moſt cruelly produced it immediately after the pathetic verſes of Pope. There are other exceptionable paſſages in this poem, but thoſe we have pointed out are ſufficient to prove that defective taſte which diſqualifies the Author for original compoſition.—We would adviſe him henceforward to confine his powers to tranſlation, becauſe, by following another, he will not be liable ſo frequently to err.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

IN your Review for May laſt, article 27th, ſpeaking of the ſeveral projects propoſed for effecting an union of the eaſt ſea with the weſt ſea by a navigable canal, you ſay, 'The principal of which [projects] are the Thames and Severn; the Trent and Severn; the Trent and Weaver; the Calder and Merſey; and the Forth and Clyde.' Now I beg leave to inform you, and by the channel of your *Correſpondence*, the Public, that there has been *another* project, for the ſame purpoſe, formed; the ground ſurveyed; eſtimates of the expence, and of the advantage, &c. made; and a plan nearly perfected: all which are intended ſhortly to be laid before the public. By theſe I preſume it will appear that this project (to you new) is at leaſt as practicable, having leſs elevation or perpendicular height in proportion to the length; and promiſes advantages as conſiderable, local or national, as any of thoſe you mention, and much more than ſome of them.

The communication here pointed at, is by a canal from York to Preſton, which is more than three times the length of that between the Forth and Clyde, and may be effected at leſs than double the expence, as appears by the eſtimates now made. This paſſes through a very long tract of rich and very populous country; in the vicinity of many towns eminent for their markets and manufactures, to which, branches of vaſt utility may eaſily be extended. This alſo goes near ſeveral good coal mines and limeſtone quarries, which afford articles of ſuch univerſal conſumption, that, upon an accurate calculation, there is reaſon to believe the freight of theſe alone would raiſe money ſufficient for ſo extenſive an undertaking.

In fine, this plan is attended with ſuch peculiar advantages as will perhaps enable it to equal, if not exceed, in grandeur and utility, any thing of the kind this iſland can ever boaſt; if not even that ſuperbly royal canal of Languedoc.

I am yours, &c. A. S.

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†⁎† E. W.'s Favour, dated July 15th, is come to hand. The Reviewers hope they ſhall ever think themſelves happy in having it in their power to ſecond, in any meaſure, the endeavours of good and benevolent men, for promoting the beſt intereſts of their fellow-creatures. They apprehend, however, that it would be very improper, and too obvious a deviation from their plan, for them to advertiſe every new edition of a book or pamphlet, as it may iſſue from the preſs: which would, indeed, be invading the province of the news-papers.

⁂ We are greatly obliged to *M. King* for his very kind and agreeable letter, relating to the inaccuracies and errors of the preſs obſervable in too many of our Reviews. We have often apologiſed for ſuch defects, and pleaded our only excuſe, the *hurry of publication*;—had we always the advantage of ſo judicious a corrector as this ingenious Correſpondent (and ſuch an aſſiſtant we ſhould be glad to engage) our work would probably be leſs reprehenſible for the future, in the above-mentioned reſpects.

ERRATA.

OUR Readers are deſired to correct the following errors of the preſs, in our account of *Duten*'s book, in the Appendix to our *thirty-fifth* Vol. viz.

Page 545, line 32, for τοινον, read τοινυν.
Page 555, line 31, for ερωμγυιον, read ερωμενον.

Alſo, in the *Index* to the ſaid volume, for "REID, Dr. a material principle in his Inquiry *contraverted*," read *adverted to*, inſtead of *contraverted*.

In our *laſt* APPENDIX:

Page 560, line *ult.* for *acrimonii*, read *antimonii*.

In the REVIEW for *Auguſt* laſt:

Page 93, (in our account of Dr. Prieſtley's book) line 5 from the bottom, for Thales *and* Miletus, read Thales *of* Miletus.
100, line 19, for *Oxford*, read *Erford*.
104, line 6, for *they* paſſed, read *it* paſſed.
114, par. 2, line 12, for "*or* extemporary prayer," read *and* extemporary, &c.
116, par. 3, line 3, for "decide *in*," read decide *on*.
120, par. 4, line 19, for "*caſe* and ſecurity," read *eaſe* and ſecurity.
153, *Art.* 35. for "*revival* of objections," read *revived* objections.

☞ *The* Continuations *of Lord* Lyttelton's, *Dr.* Prieſtley's, *and Dr.* Warner's *performances, will be given in our next.*

THE

MONTHLY REVIEW,

For OCTOBER, 1767.

Continuation of Dr. Prieſtley's Hiſtory of Electricity, from our Review for Auguſt, Page 105.

WE return with pleaſure to our review of the hiſtorical part of this work, the account of which we had brought to the end of the eighth period, wherein are related the European diſcoveries in electricity, down to the year 1750. Our philoſophical hiſtorian now goes back a few years, that he may devote the whole of his ninth period to the experiments and diſcoveries of Dr. Franklyn—a name which will be for ever celebrated in the *faſti* of electricity, for the number and importance of his diſcoveries, and for the excellent theory to which they gave birth. Theſe were contained in a ſeries of letters wrote between the years 1747 and 1754. The whole hiſtory of philoſophy will not furniſh us, we believe, with more than one inſtance (we mean the Optics of Newton) in which ſo great a light was thrown on any particular branch of it, as by the letters in queſtion; which contain a ſeries of the moſt luminous experiments; all of them either pregnant with new truths, or illuſtrative of thoſe already diſcovered; and related with the greateſt plainneſs and perſpicuity;—the phenomena, at the ſame time, moſt exellently explained and accounted for by a theory which recommends itſelf by its extreme ſimplicity, the ſmall number of its aſſumptions, and its eaſy and natural accommodation to almoſt every electrical appearance which had then, or has ſince, been obſerved: ſo that the Franklynian ſyſtem, as it is called by foreign electricians, by moſt of whom it has been adopted, 'bids fair,' as Dr. Prieſtley obſerves, 'to be handed down to poſterity, as equally expreſſive of the true principles of electricity, as the Newtonian philoſophy is of the true ſyſtem of nature in general.'

Dr. Franklyn's firſt diſcovery was that of the plus and minus, or the poſitive and negative ſtates of the electric matter in bodies; and was made at Philadelphia, as we have already ſaid, about the ſame time that Dr. Watſon made the ſame obſervation in England. But this ſimple principle became, in the hands of Dr. Franklyn, as fruitful (if we make allowance for the different nature and importance of the ſubjects) as the principle of univerſal attraction in thoſe of Newton. By the application of it, the Leyden phial, which had hitherto been the *opprobrium electrizantium*, and teemed with myſtery and contradiction, had its moſt glaring inconſiſtencies reconciled and accounted for in the ſimpleſt manner. Dr. F. ſhewed that in the act of electrization, one ſide of the phial (the inſide, for inſtance) was electrified *poſitively*; that is, had an additional quantity of the electric fluid thrown upon it; and that the other ſide was electrified *negatively*; or was deprived of an equal quantity; and that the effect of that operation was not an increaſe of the quantity of electric fire in the phial, but ſolely a change produced in the ſituation of the *natural quantity* of electric matter belonging to it. To be more particular: his experiments tend to prove that glaſs has, at all times, within its ſubſtance, or to ſpeak with more preciſion, on its two ſurfaces, to a certain depth, the ſame quantity, and that a very large one, of electric fire, which it ſtrongly retains, and which cannot be increaſed or leſſened, on the whole, by any means whatever: though a change may be made in its parts and ſituation; that is, we may throw an additional quantity on one of its ſides; if, at the ſame time, an equal quantity can eſcape from the other; and not otherwiſe: that this change is effected by lining part of its two ſurfaces with a non-electric; through the mediation of which, we are enabled to convey the electric fire to every phyſical point of the ſurface which we propoſe to charge; where it exerts its activity, in repelling the electric particles *naturally* belonging to the other ſide: all of which have an opportunity of eſcaping by the lining in contact with that ſurface, and which, for that purpoſe, muſt *neceſſarily* communicate with the earth: that when the *whole* quantity belonging to this ſurface has been thus *diſcharged*, in conſequence of an equal quantity thrown upon the other ſurface, the phial is then *charged* as much as it poſſibly can be: that the two ſurfaces of the phial are at this time in a ſtate of violence: the inner, or poſitive ſide, ſtrongly diſpoſed to part with its additional fire, and the outer, or negative, equally deſirous to attract the quantity which it has loſt; but neither of them, ſingly, capable of having a change in its ſtate effected, without the equal and cotemporary participation of the other: that notwithſtanding the vicinity of theſe two ſurfaces, and the ſtrong diſpoſition abovementioned of the electric fluid contained in one of them to communicate its ſuperabundance to the other, and that

as

of the other to receive it, yet there is an impenetrable barrier between them; for that, ſo abſolutely *impermeable* is glaſs to the electric fluid (though it permits that on the one ſide of it to *act* upon that of the other) that its two ſurfaces remain in this ſtate of conſtraint, till a communication is formed between them, *ab extra*, by a proper conductor: when the equilibrium is ſuddenly and violently reſtored, and the electric fluid reduced to its original ſtate of equality on the two ſides of the glaſs.

We have endeavoured, in the above ſhort ſketch, to draw into one point of view, in as clear a manner as we are able, the great outlines of Dr. Franklyn's hypotheſis concerning the Leyden phial. Numerous are the experiments which prove its truth, or at leaſt evince its high probability. The ſubſtance of ſeveral of them is related by our author in his conciſe and perſpicuous manner. The moſt ſtriking circumſtance in the preceding theory, is that in which Dr. F. ſuppoſes that there is no more electric fire in the phial, when it is charged, than naturally reſided in it before. This he completely proved by the following moſt deciſive experiment. He *inſulated* the cuſhion with which his globe was rubbed; i. e. cut off its communication with the common maſs in the earth; in which caſe, as is well known to electricians, no new electric fire can be obtained from the prime conductor, after the few ſparks, naturally belonging to the cuſhion, have been drawn off from thence. The phial, accordingly, ſuſpended upon it, and communicating, as uſual, by its outſide coating, with the floor, exhibits no ſigns of electricity: but on forming a communication by a wire, between the coating and the cuſhion, the phial is ſoon charged with *its own fire*; no other being to be had; the globe drawing the fire from the outſide, and throwing it upon the inſide. And that this fire reſides in the glaſs, and not in the non-electric coating, Dr. Franklyn endeavoured to ſhew by an ingenious *analyſis* of the electrified bottle; in which, after finding that its virtue lay not in the cork or wire, he poured out the water it contained, and filling it with freſh, found it qualified to give a ſhock as before: from whence he inferred that the electric virtue reſided not in the water, but in the glaſs. One objection may, we think, be made to this concluſion; viz. that after pouring the water out, there ſtill remains a thin ſheet, or lining of that fluid, in contact with the glaſs, and as capable of containing the charge as the whole quantity. Dr. F.'s following experiment therefore has always appeared to us much more concluſive, as being perfectly free from this objection. He electrified a pane of glaſs between two plates of lead, and found it to retain its power of giving a violent ſhock, after the electrified plate had been removed pen ſtring, to the excellent conducting power of which, part of theſe great effects are to be attributed. After the kite had exhibited very ſtrong ſigns of electricity; ſuch as furniſhing ſparks 3 inches long and a quarter of an inch thick, drawn at the diſtance of a foot from a tin conductor, connected with the apparatus, the ſnapping of which was heard 200 paces; and cauſing a ſenſation like that of a cobweb on Mr. Romas's face, though he was above 3 feet from the ſtring of the kite. On the falling of a little rain, the appearances increaſed amazingly, and a continual ruſtling noiſe was heard, like that of a ſmall forge bellows. Mr. Romas now thought it adviſeable to take no more ſparks, even with all his precautions. It was indeed time to forbear; for now came on the laſt act of the entertainment, which he acknowleges made him tremble. A ſtraw, about a foot long, which, together with two ſhorter ones, had for a quarter of an hour paſt been ſtanding erect, and performing a circular dance, like puppets, under the tin tube, was ſuddenly attracted by it. Upon this followed three exploſions, the noiſe of which greatly reſembled that of thunder. Some of the company compared it to the exploſion of rockets, and others to the violent craſhing of large earthen jars againſt a pavement. The fire ſeen at the time of the exploſions had the ſhape of a ſpindle 8 inches long and near half an inch in as they extended; while the non-conducting ſubſtances, or imperfect conductors, which the lightning afterwards met with in its way, to or from the earth (for it follows each of theſe directions, at different times) have been rent and diſperſed in a moſt ſurpriſing manner. In another ſection the Author relates ſome of the more ſtriking inſtances which prove this truth, and particularly deſcribes the damage done to the ſpire of St. Bride's in London, by lightning. As we probably have more Readers in the pariſh of St. Bride's than Dr. Prieſtley can be ſuppoſed to have, we ſhall, for the benefit of that elegant ſteeple, tranſcribe his concluding paragraph; hoping that the gentle hint contained in it may operate with the governing powers of that pariſh towards the preſervation of their beautiful ſpire, and that they will not delay to put it in a condition of coping with the celeſtial fire on more equal terms than it has hitherto done. 'My readers at a diſtance from London, ſays Dr. P. will hardly believe me when I inform them, that the elegant ſpire which has been the ſubject of a great part of this ſection, and which has been twice damaged by lightning (for it is now very probable, that a damage it received in the year 1750, was owing to the ſame cauſe) is now repaired without any metallic conductor, to guard it, in caſe of a third ſtroke'——When we conſider ſteeples as ſo many advanced guards extended into the regions of thunder, it has to us the appearance of hardſhip to plant them in ſo dangerous a poſt without proper arms; or, which was the caſe of this unfortunate ſtructure before the late accident, with arms juſt ſufficient to provoke an attack, and bring the enemy into the heart of the place. Electricians will perceive that we allude to thoſe large, inſulated and interrupted maſſes of metal, which had been employed in the conſtruction of this ſteeple; and which, as Dr. Watſon judiciouſly obſerves, nearly occaſioned its deſtruction.

We ſhall paſs over the remaining ſection of this period, to come to the 10th and laſt; (part of the contents of which we have indeed already anticipated) in which the hiſtory is continued from the time that Dr. Franklyn made his experiments in America, and is brought down to the year 1766; and where the vaſt variety and quantity of matter, at the ſame time that they exerciſe and ſhew to great advantage our Author's talent for diſtribution and arrangement, furniſh electricians with a moſt agreeable proof that electrical inquiries and diſcoveries have by no means been at a ſtand for the laſt dozen years.

It is impoſſible for us to give even a ſcanty idea of the matter contained in the fifteen ſections into which this period is divided, great part of which will, we believe, be new to moſt Engliſh electricians, and ſome of it is now firſt bliſhed *from* original communications. We ſhall ſelect a f the more curious particulars, and principally from the foreign electricians.

In the ſecond ſection, our Author gives us ſeveral obſervations relative to one of the principal deſiderata in electricity: the aſcertaining the conducting power of various ſubſtances, and wherein it conſiſts. Mr. Canton, and Signior Beccaria, a religious profeſſor of natural philoſophy at Turin, have made ſeveral curious experiments, which throw ſome light upon this ſubject, and ſhew that ſubſtances which had hitherto been conſidered as perfect conductors or non-conductors, are ſuch only to a certain degree. The former of theſe gentlemen, whoſe diſcoveries in electricity are more numerous and conſiderable than thoſe of any Engliſhman within this period, firſt diſcovered that even dry air was capable of receiving electricity by communication, and of retaining it for ſome time, by means of one of his exquiſite contrivances, by which 'he was able, ſays our Author, to aſcertain that delicate circumſtance, and even meaſure the degree of it, if it was in the leaſt conſiderable.' This he effected by a pair of balls turned in a lathe, out of the dry pith of elder, which, when hung in a room, or abroad at a ſufficient diſtance from buildings, trees, &c. eaſily ſhew the electricity of the atmoſphere, and whether it be poſitive or negative; or in a room ſhew the electricity of the air contained in it, long after the apparatus, which excited it, is withdrawn. Signior Beccaria made the ſame diſcovery of communicating electricity to the air: but his experiments, which ſhew that water, which has hitherto been reputed the beſt of conductors next to metals, loſes, when in ſmall quantity, in great meaſure its conducting power, are ſtill more ſurpriſing. The experiments made by Signior Beccaria on this occaſion are ſo very curious, and the reſults of them ſo unexpected and contrary to notions commonly entertained on this ſubject, that we ſhall gratify our readers with part of our author's account of them. 'Signior Beccaria, ſays he, made tubes full of water, part of the electric circuit, and obſerved, that when they were very ſmall, they would not tranſmit a ſhock; but that the ſhock increaſed, as wider tubes were uſed.'

But what aſtoniſhes us moſt in Signior Beccaria's experiments with water, is his making the electric ſpark viſible in it, notwithſtanding its being a real conductor of electricity. Nothing however can prove more clearly how imperfect a conductor it is.

He inſerted wires, ſo as nearly to meet, in 'ſmall tubes filled with water; and diſcharging ſhocks through them, the electric ſpark was viſible between their points, as if no water had been in the place.'—But might not the ſparks, it may be ſaid, which were obſerved by this ingenious philoſopher, poſſibly ariſe from hence: that the ends of the wires, though plunged into the water, might only be contiguous to it, and not in perfect contact with it: (a caſe which, from many optical as well as electrical experiments, is known to exiſt between many bodies, and particularly between the bodies in queſtion; as is ſhewn in thoſe experiments in which a needle or piece of braſs wire are ſo ſtrongly repelled by water, as to ſwim upon it without touching it) the diſtance between them being ſtill farther enlarged by their increaſed mutual repulſion at the inſtant of the tranſmiſſion of the ſhock? Thus, at leaſt, we reaſoned on the peruſal of theſe obſervations; unwilling to give up ſo long eſtabliſhed a point of doctrine, as the conducting power of water, too readily: but on experiment we find that a ſpark is always viſible even in a large tube of water, when the extremities of the wires are very near each other; or, in other words, when the *lamina* of water intercepted between them is very ſmall; but diſappears, though all other circumſtances remain the ſame, when the wires are removed to a greater diſtance.—But to return to our Author: 'The tubes, continues Dr. P. were generally broke to pieces, and the fragments driven to a conſiderable diſtance. This was evidently occaſioned by the repulſion of the water, and its incompreſſibility: it not being able to give way far enough within itſelf; and the force with which it was repelled being very great.'

'The force with which ſmall quantities of water are thus repelled by the electric fluid, he ſays, is prodigious. By means of a charge of 400 ſquare inches, he broke a glaſs tube two lines thick, when the pieces were driven to the diſtance of 20 feet. Nay, he ſometimes broke tubes eight or ten lines thick, and the fragments were driven to greater diſtances in proportion.

'He found the effect of the electric ſpark upon water, greater than the effect of a ſpark of common fire upon gun-powder; and ſays, he does not doubt, but that, if a method could be found of managing them equally well, a cannon charged with water would be more dreadful than one charged with gun-powder.'—A method thus qualified, will, we hope, never be found out. Though we certainly wiſh well to the extenſion of ſcience in general, and of this ſcience in particular, we ſhould be ſorry to behold the future courſe of electrical inquiries ſucceſsfully directed a ſingle ſtep further in this channel, and in proſecution of ſuch views; or to ſee the gun-powder, found out by one religious, ſucceeded by a poſſibly more deſtructive ſuccedaneum diſcovered by another. The matter appears to grow ſerious, when we are afterwards told that Signior Beccaria 'actually charged a glaſs tube with water, and put a ſmall ball into it; whence it was diſcharged with great force, ſo as to bury itſelf in ſome clay he placed to receive it.'—Indeed when we conſider the ſtrong repulſive force of the particles of the electric fluid, and the unyielding hardneſs of thoſe of water, we can ſcarce conceive any effects too great for their united force, properly applied. Signior Beccaria queſtions likewiſe the perfect conducting power even of metals, and pretends to aſcertain the time, in which the electric fire moved through a wire 500 feet long: but we do not think his experiments on this head perfectly concluſive. Before we leave this ſubject, we ſhall obſerve that the Author might have ranked even the human body, or rather certain human bodies, among non-conductors, on the teſtimony of Profeſſor Muſchenbroeck; who, if we remember right, ſomewhere ſpeaks of three or four perſons who had this ſingular property. We more particularly recollect his account of a handſome female, conſequently young, (which makes her non-conducting quality more extraordinary) who was abſolutely impenetrable to the electric fluid, and accordingly reſiſted all the profeſſor's efforts to electrify her. She was, if we may be allowed to parody a line of Ovid,

Contemptrix vitri, *nulloque forabilis ictu.*

But theſe caſes, we may ſuppoſe, are very rare.

In the 5th ſection we have an account of the diſcovery of a new and very extenſive principle in electricity, to which Mr. Canton led the way, by a ſeries of elegant and delicate experiments made with his uſual accuracy. Theſe experiments Dr. Franklyn profeſſedly purſued, and though '*all his ſtrength he put not forth* on this occaſion,' as Dr. P. expreſſes it, he diverſified them, and made ſome improvement in the method of accounting for them: but it was reſerved for two eminent foreign electricians, Meſſrs. Wilke and Æpinus, to compleat the diſcovery, which is, ſays Dr. P. one of the greateſt that has been made ſince Dr. Franklyn's capital diſcoveries in America. The principle, which, by the bye, is founded on Dr. F.'s theory of poſitive and negative electricity, is this; that the electric fluid, when there is a redundancy of it in any body, repels the electric fluid in any other body, within its influence, and drives it into the remote parts, or quite out of the body, if there be any outlet for that purpoſe; thereby reducing the body to a ſtate contrary to its own; i. e. a negative one. On this principle they undertook to charge *a plate of air*, like a plate of glaſs, and thereby to imitate in the moſt perfect manner the phenomena of thunder and lightning. They ſucceeded, in performing this fine experiment, by ſuſpending two large boards of wood covered with tin, with the flat ſides parallel to one another, and at ſome inches aſunder.' On electrifying *poſitively* one of the boards (which may be conſidered as metallic coatings to the two ſurfaces of the aerial plate) the other board became electrified *negatively*; and a perſon, touching this laſt with one hand, and bringing his other to the other board, received a ſhock through his body, as in the Leyden experiment.

'With this plate of air, ſays Dr. P. they made variety of curious experiments. The two metal plates, being in oppoſite ſtates, ſtrongly attracted one another, and would have ruſhed together, if they had not been kept aſunder by ſtrings. Sometimes the electricity of both would be diſcharged by a ſtrong ſpark between them, as when a plate of glaſs burſts' or is perforated 'by too great a charge. A finger put between them promoted the diſcharge and felt the ſhock. If an eminence was made on either of the plates, the ſelf-diſcharge would always be made through it; and a pointed body fixed upon either of them prevented their being charged at all.

'The ſtate of theſe two plates, they excellently obſerve, juſtly repreſents the ſtate of the clouds during a thunder-ſtorm: the clouds being always in one ſtate, and the earth in the oppoſite; while the body of air between them anſwers the ſame purpoſe as the ſmall plate of air between the boards, or the plate of glaſs between the two metal coatings in the Leyden experiment. The phenomenon of lightning is the burſting of the plate of air by a ſpontaneous diſcharge, which is always made through eminences, and the bodies through which the diſcharge is made are violently ſhocked.

'This principle has very lately been happily applied to a curious and ſingular manner of charging the Leyden phial, deſcribed by Johannes Franciſcus Cigna, in the Memoirs of the Academy of Turin, for the year 1765. He brings an electrified ſilk ſtocking near a ſmooth, inſulated plate of lead. The electricity of the ſilk, not being able to enter the broad ſurface of the metal, drives part of the natural quantity belonging to it to the oppoſite ſide, where it is received by the wire of a coated phial. The phial and ſtocking being withdrawn, the leaden plate, which has now leſs than its natural quantity, has its deficiency reſtored to it by the touch of a perſon ſtanding on the floor; or ſtill better by applying to it the wire of another coated phial. On the ſecond approach of the ſtocking, the plate is again robbed of the quantity which had juſt been reſtored to it, which is again received by the firſt phial, and an equal quantity reſtored by the ſecond; and this proceſs is continued till both the phials are compleatly charged, the one poſitively and the other negatively; which is done with very little diminution of the electricity of the ſtocking, which contributes to the charging of the two phials only by repelling the natural electricity of the leaden plate, without communicating any of its own.'

We are ſorry that we cannot gratify our Readers with o Author's very full account of Signior Beccaria's exquiſite obſ *vations on lightning* and other meteors, which, ſays Dr. Prieſ ley, on account of his great 'attention to the various ſtates of the atmoſphere, his aſſiduity in making experiments, his apparatus for making them, the extent of his views in making them, the minute exactneſs with which he has recorded them, and his judgment in applying them to a general theory, far exceed every thing that had been done by philoſophers before him, or that has been done by any perſon ſince.' This ingenious philoſopher, who, beſides a great variety of kites and pointed rods, had two of the latter for bringing the lightning into his houſe, 140 feet aſunder, obſerved that on taking a ſpark from the higher of them, the ſpark from the other, which was 30 feet lower, was inſtantly leſſened; but, which is worthy of remark, that its power revived again, though he kept his hand upon the former. This obſervation ſhews the neceſſity of multiplying conductors to carry off the matter of lightning more effectually from buildings of a large extent. From his numerous obſervations within and without doors he infers, that the quantity of electric matter in a common thunder-ſtorm, is almoſt inconceivably great; conſidering how many pointed bodies, as trees, ſpires, &c. are perpetually and ſilently drawing it off: beſides the prodigious quantity which, in the form of lightning, is repeatedly diſcharged into, or from the earth. He thinks that no ſingle cloud, or number of clouds, can ever contain all this quantity; eſpecially as he obſerved that a cloud, after it had made repeated diſcharges into the earth, was the next moment ready to make ſtill greater. He concludes therefore that the clouds ſerve as conductors to convey the electric fluid from thoſe parts of the earth which are overloaded with it, to thoſe which are exhauſted of it. When they are attracted by theſe laſt, and other circumſtances concur, thoſe depending protuberances are produced, which he ſhews to be the cauſe of water-ſpouts and hurricanes. The clouds which bring rain he ſuppoſes to be formed in the ſame manner as thunder-clouds, only by a more moderate electricity. This he illuſtrated by a pleaſing experiment. He inſulated himſelf, and with one hand dropping ſome roſin on a hot coal in contact with the conductor of his machine, which was electrified poſitively, he with the other touched the inſulated rubber which conſequently was electrified negatively. 'In theſe circumſtances, ſays Dr. Prieſtley, the ſmoke ſpread along his arm, and by degrees all over his body, till it came to the other hand that communicated with the rubber. The lower ſurface of this ſmoke was every where parallel to his clothes, and the upper ſurface was ſwelled and arched like clouds replete with thunder and rain. In this manner, he ſuppoſes, the clouds that bring rain diffuſe themſelves from over thoſe parts of the earth, which abound with electric fire, to thoſe parts that are exhauſted of it; and, by letting fall their rain, reſtore the equilibrium.'

Signior Beccaria has, with great ingenuity, mixed ſometimes with a little ſpice of agreeable extravagance, the frequent concomitant of genius, ranged almoſt all the meteoric phenomena under the banners of electricity; from the *Will of the Wiſp* up to the *Aurora Borealis*. Had we room or inclination to theoriſe on this ſubject; at the ſame time that, with other electricians, we allowed the electric fluid to be the cauſe of this laſt phenomenon, we ſhould be for extending its connections ſtill further, and attempt to ſhew the poſſibility, at leaſt, of its near relation to, if not its identity with that luminous matter which forms the ſolar atmoſphere, and produces the phenomenon called the *Zodiacal light*; which is thrown off principally, and to the greateſt diſtance from the equatorial parts of the ſun, in conſequence of his rotation on his axis, extending viſibly, in the form of a luminous pyramid, as far as the orbit of the earth; and which, according to Monſ. de Mairan's ingenious, and, at leaſt, plauſible hypotheſis, falling into the upper regions of our atmoſphere, is collected chiefly towards the polar parts of the earth, in conſequence of the diurnal revolution, where it forms the Aurora Borealis. It would we think be no very bad hypotheſis which ſhould unite theſe two opinions, by conſidering the ſun as the fountain of the electric fluid; and the Zodiacal light, the tails of comets, the Aurora Borealis, lightning, and artificial electricity, as its various and not very diſſimilar modifications. But this is not a place in which to proſecute this idea. We ſhall only add that Signior B. would extend the influence of the electric fluid in another channel, not unconnected, the Reader will perceive, with the foregoing. He conjectures then, that ſince a ſudden ſtroke of lightning gives polarity to a needle; and as during the more vivid appearances of the Aurora Borealis, the magnetic needle has been obſerved to be very much diſturbed, (a circumſtance firſt noticed, we believe, by Mr. Wargentin, and afterwards accurately obſerved, and attempted to be accounted for by Mr. Canton;) a regular and conſtant circulation of the whole maſs of the electric fluid, from north to ſouth, may be the original cauſe of magnetiſm in general, and that the Aurora Borealis may be this matter performing its circulation in ſuch a ſtate of the atmoſphere as renders it viſible; or approaching nearer to the earth than uſual. ' This, ſays Dr. Prieſtley, is a truly great thought; and if juſt, will introduce greater ſimplicity into our conceptions of the laws of nature. This current, continues he, Signior Beccaria does not ſuppoſe to ariſe from one ſource, but from ſeveral in the northern hemiſphere of the world. The aberration of the common center of all theſe currents from the north point may b cauſe of the variation of the needle: the period of this de *tion of the* center of the currents may be the period of v *riation; and the* obliquity with which the currents ſtrike the earth may be the cauſe of the dipping of the needle, and alſo why bars of iron more eaſily receive the magnetic virtue in one particular direction.'

One grand *deſideratum*, we ſhall obſerve, towards eſtabliſhing this hypotheſis, is to ſhew wherein conſiſts that particular *idioſyncraſy* of iron, conſidered with regard to its electrical relations, by virtue of which, it alone, of all the metals, receives, from the action of the electrical fluid upon it, this peculiar tendency to the poles, as well as the property of magnetical attraction; though it ſeems not to differ in other reſpects, (we mean, as a non-electric) from any of the other metallic conductors of electricity. Nevertheleſs we own that the analogy above-mentioned, and the more numerous points of reſemblance between electrical and magnetical bodies, as collected from Æpinus by Mr. Price, and which our Author gives us in the concluding ſection of this hiſtory, ſuggeſt a very reaſonable ſuſpicion that the phenomena of both may poſſibly proceed from one common cauſe.

[*To be concluded in a future Number.*]

Concluſion of Dr. Warner's Hiſtory of the Iriſh Rebellion. See Review for July.

Book III. THE Author now thinks it neceſſary to ſee what was doing in England in relation to this rebellion; but as that may be met with in the Engliſh hiſtorians, we proceed to the Iriſh affairs; where we ſoon after find the lords and gentry of the pale (who had hitherto appeared to be neuter) declaring againſt the government, and preparing to join their northern friends in the ſiege of Drogheda; upon the fate of which, that of the kingdom in a great meaſure ſeemed to depend. During this attempt, the lords juſtices and council, with their little army, were ſhut up in Dublin, under terrible apprehenſions for their own ſafety, fearful of famine, and yet afraid to ſtir. 'Whatever had been the caſe before, their danger was now apparent, and their fears were real.'—'But in the midſt of their terror and diſtraction, on the laſt day of the year, [1642] Sir Sim. Harcourt arrived at Dublin with 1200 foot,' and the news of 300 more at ſea; which enabled them to take a little courage. This reinforcement, however, though it revived their ſpirits, and enabled them to clear the country near Dublin, yet was far from being ſufficient to reduce the rebels.—After many promiſes from England, in February, 1500 more foot, and 400 horſe, arrived at Dublin, but without either money or proviſions.—The diſtreſſes of the garriſon of Drogheda, which had been blockaded by the rebels for three months, had made but little impreſſion upon the council, who were too much taken up with their own danger, to ſpare them aſſiſtance. In March, however, Lord Ormond was ſent againſt the rebels in the counties of Meath and Dublin; and it being apprehended that he might poſſibly advance to Drogheda, the rebels raiſed the ſiege in haſte, and fled towards the north. This was a fair opportunity for cruſhing the rebellion, by purſuing and giving battle to the rebels, whilſt in confuſion; but, though earneſtly preſſed by Lord Ormond, the council could not be brought to conſent thereto.

Several gentlemen of the pale, after this, came in and ſubmitted to Lord Ormond; and as none of them had been in action with the rebels, and ſome had been plundered, they depended upon being received to mercy. Some of them had indeed been indicted of high treaſon, for having converſed with the rebels, whilſt maſters of their country: therefore the miniſters reſolved to have theſe tried in a legal courſe. But as they had not been engaged in any warlike action, proper facts were wanting to ſupport a charge againſt them. 'To ſupply this defect, the lords juſtices had recourſe to the rack, though againſt law, to extort ſuch confeſſions as they put into the mouths of thoſe unhappy men who were to undergo it.' The firſt perſon brought to the rack was Macmahon, who had been taken when the conſpiracy was firſt diſcovered. But in his examination he had nothing but hearſay evidence to give: which being not enough to the point to ſatisfy men of ſenſe, the next day Sir John Read, by the ſame ſtretch of arbitrary power, was brought to the rack. 'What ſort of confeſſion they drew from him does not appear:' but as they ſent his examination to the houſe of commons, and it was never heard of any more, it may be concluded that it could not be interpreted to the king's diſhonour.—Mr. Barnewall, a venerable old man of ſixty years of age, was put to the ſame torture; though the only thing againſt him was, his obeying the ſheriff's ſummons for the meeting, when an union with the rebels was propoſed by Lord Gormanſton. 'It does not however appear that he approved the union, or that he had actually joined them upon any occaſion; and ſo little did the miniſters get by putting him to the torture, that it only ſerved to make his innocence, and their own inhumanity, the more conſpicuous.'—In ſhort, 'The arbitrary power exerciſed by the lords juſtices on every ſide; their illegal exertion of it in bringing people to the rack to draw confeſſions from them; their ſending out parties to kill and deſtroy the rebels, in which care was ſeldom taken to diſtinguiſh, and men women, and children, were promiſcuouſly ſlain; but above the martial law executed by Sir C. Coote; and the burnin pale [for many miles] by the E. of Ormond; theſe meaſures not only exaſperated the rebels, and induced them to commit the like, or greater cruelties upon the Engliſh, but they terrified the nobility and gentry from the thoughts of ſubmiſſion, and convinced them that there was no room to hope for pardon, nor any means of ſafety left them but in the ſword.'

The remainder of this third book is taken up in relating the proceedings, on both ſides, in different parts of the kingdom; which are too numerous for us to detail:—ſo that we ſhall only obſerve, that in general, Dr. W. ſeems to arraign the conduct of the governing powers, and not ſeldom to extenuate the actions of the rebels; as if they would not have gone the lengths they did, but for the ill-judged meaſures [not to ſay encouragement] of ſome in the adminiſtration.

1642. BOOK IV. opens with an obſervation, that 'the nearer the parliament of England advanced to an open rupture with the king, the more did the lords juſtices, and their party in the council of Ireland, withdraw themſelves from their obedience to his majeſty's commands, and delay the execution of his orders; the more, in ſhort, were they the miniſters of the parliament, and leſs the miniſters of the king.'—An obſervation, which many paſſages in this book ſeem, but too much, to confirm —In particular, 'the Earl of Leven was landed with ſo many additional forces, as made the Scots an army in Ulſter wondered at; but that the nobility and gentry could be weak enough to ſubmit to an oath, by which, in the beginning of it, they were bound to maintain and defend the king's rights, and the fundamental laws of the kingdom; and in the end of it, equally bound to oppoſe thoſe rights and laws, and finally to abrogate and overturn them, is (as he juſtly remarks) a matter of great aſtoniſhment.—But this aſtoniſhment will be leſſened if we recollect one of his former obſervations on the principles of popery; 'that no duties of allegeance, no ties of any kind, are to ſtand in competition with the intereſt of that religion.'

The tranſactions of the year 1643, to the latter end of Auguſt, when a ceſſation of hoſtilities for one year was concluded, take up the remainder of this book: but to enumerate all thoſe tranſactions, as well as the many difficulties which, for ſome time, obſtructed the treaty, betwixt the Marquis of Ormond and the Iriſh chiefs, for ſettling the terms of that ceſſation, would carry us beyond the neceſſary limits of our plan.

Book V. 1643.—This ceſſation, it ſeems, was a meaſure generally diſapproved, at the time it was made: 'but neceſſity is a motive not to be reſiſted; and the Marquis of Ormond [Dr. W. alledges] had this unanſwerable plea.'

'That the king, who had another motive, which was that he might avail himſelf of the Iriſh army, was glad there was ſuch a plea to make, [he adds] is very probable; becauſe he certainly did *intend* to make a peace with the Iriſh rebels, *before* any ſuch neceſſity took place; not however out of any favour, or to ſhew countenance to them—as ſome of his enemies ſuggeſted, and others believed—but to ſtrengthen himſelf againſt the parliament with the Iriſh army.'—In proof of this *intention*, he refers to ſeveral private letters from the king, directing the marquis how to proceed in a tranſaction which was a ſecret between themſelves; and adds, that the marquis 'appears to have had more regard to his majeſty's honour in this whole buſineſs of Ireland, than from this time the king himſelf had.'

The ceſſation being concluded, though not obſerved, on either ſide, as it ought, about four or five thouſand men were ſent over into England, and (after ſome ſucceſſes) were attacked and defeated in Cheſhire, without being of much ſervice to the cauſe they were meant to ſupport.

Three different commiſſions are mentioned by our Author to have been iſſued under the great ſeal, to enquire into all the robberies and murders committed by the rebels, with the particulars of time, place, and other circumſtances. The examinations, in conſequence of theſe commiſſions, 'are in two thirty large volumes in folio, depoſited in the college-library Dublin.'—As great ſtreſs hath been laid upon this collect *among* the proteſtants of Ireland, and the whole evidence of maſſacre turning upon it; Dr. W. ſays, he took a great deal of pains, and ſpent a great deal of time, in examining theſe books:—which, according to him, ‘have been made the foundation of much more clamour and reſentment, than can be warranted by truth and reaſon.’

The following *remarks* cannot be omitted.—‘There is one circumſtance in theſe books—not taken notice of as I perceived, by any body before me—that though all the examinations ſigned by the commiſſioners are ſaid to be upon oath, yet, in infinitely the greateſt number of them, the words “*being duly ſworn*” have the pen drawn through them, with the ſame ink with which the examinations are written; and in ſeveral of thoſe where ſuch words remain, many parts of the examinations are croſſed out. This circumſtance ſhews, that the bulk of this immenſe collection is parole evidence, and upon report of common fame: and what ſort of evidence that is, may be eaſily learnt by thoſe who are converſant with the common people of any country; eſpecially when their imaginations are terrified with cruelties, and their paſſions heated by ſufferings.’—‘But what will put the matter out of all doubt with impartial people, that no other examinations in theſe volumes are to be depended on, than what are ſworn, is, that no other are to be found in the *manuſcript collection in my poſſeſſion*, and its *duplicate* in the *Muſeum*; ſigned with the ſame ſignatures of the commiſſioners, which I ſaw ſo often repeated in thoſe two and thirty volumes, and which is therefore as much *an original* as that collection. The commiſſion was finiſhed in July this year; but there was one examination added in October; and on the 8th of November they atteſted, “that they have examined and compared the above extracts with the original examinations, with which they find them to agree.” *Here* then it is only that we can expect the moſt authentic account of the Iriſh maſſacre; and I conceive the reaſon for making a *duplicate* of this collection, was, to ſend one copy to the king and council, and the other to the Engliſh parliament.’

‘Having thus eſtabliſhed the authority from which I write of this tragical event, I muſt endeavour to aſcertain from it, as near as may be, the number of Britiſh and proteſtants that were deſtroyed, *out of war*, by the Iriſh in this rebellion. Though it is impoſſible, even from this authentic evidence of the murders, to come at any certainty and exactneſs as to their number, from the uncertainty itſelf of ſome of the accounts given in; yet it is eaſy enough from hence to demonſtrate the falſhood of the relation of every proteſtant hiſtorian of this rebellion. Indeed to any one who conſiders how thinly Ireland was at that time peopled by proteſtants, and the province of Ulſter particularly,

cularly, where was the chief ſcene of the maſſacre, thoſe relations, upon the face of them, appear incredible.'

Lord Clarendon, in his hiſtory of the rebellion in England, ſays "there were forty or fifty thouſand Engliſh proteſtants murdered:" but in his vindication of the Marquis of Ormond (written from his memoirs) he avoids naming any number; and ſays "the Iriſh murdered an incredible number of proteſtants, without diſtinction of age, or ſex; and that many thouſands periſhed by cold, and hunger."—'Had no writer gone beyond this laſt account, which may be called the Marquis of Ormond's—the beſt judge in the world of that event—it would never have occaſioned any diſpute. But when this number hath been extended by ſome to "above an hundred and fifty thouſand," by others to two, and even to "three hundred thouſand," at a time when there were not ſo many more Britiſh in the whole kingdom, it made the relation impoſſible to be credited by men of ſenſe.'—

'But ſetting aſide all opinions and calculations in this affair—which, beſide their uncertainty, are without any preciſion as to the ſpace of time in which the murders were committed—the evidence from the depoſitions in the manuſcript above-mentioned ſtands thus. The number of people killed, upon poſitive evidence collected in two years after the inſurrection broke out, adding them all together, amounts only to two thouſand one hundred and nine; on the report of other proteſtants, one thouſand ſix hundred and nineteen more; and on the report of ſome of the rebels themſelves, a further number of three hundred; the whole making *four thouſand* and *twenty-eight*. Beſides theſe murders, there is in the ſame collection, evidence, on the report of others, of *eight thouſand* killed by ill uſage: and if we ſhould allow that the cruelties of the Iriſh, out of war, extended to theſe numbers—which, conſidering the nature of ſeveral of the depoſitions, I think in my conſcience we cannot—yet to be impartial we muſt allow, that there is no pretence for laying a greater number to their charge.'—'The number given in theſe accounts—ſmall as it is, compared with what hath been given by other proteſtant writers—is ſurely great enough to give a horrible idea of the fierce and ſavage cruelty at that time exerciſed by the Iriſh.'—'The truth is, the ſoldiers and common people were very ſavage *on both ſides*: and one would hope for the ſake of humanity, that the enemies of *each ſide* have greatly aggravated the *other's* cruelty:—'and both ſides will do well to guard againſt or to extinguiſh thoſe unchriſtian animoſities, which led the way to every ſpecies of barbarity, and ended in deſolation, peſtilence, and famine. Whether the account I have given of this great event in the Iriſh hiſtory, will ſatisfy the reader of either party, I don't know:

but I have taken great care and pains in the enquiry, and I write, not to pleaſe, but to inform; not to irritate parties, but to unite them in the exerciſe of the civil ſocial duties.'

1645. This year the treaty of peace was renewed, and full powers were given to the Marquis of Ormond, then lord lieutenant, to conclude a peace with the Iriſh, whatever it might coſt, ſo that the proteſtants might be ſecured, and the king's authority preſerved; or even upon condition of repealing the penal laws againſt papiſts. The king (Dr. W. ſays) did not chuſe to ſpeak more plainly to Lord Ormond, as he knew it would not be agreeable to him. 'It was this experience (he adds) of his lordſhip's integrity, and ſtedfaſtneſs in his religion, that no doubt induced the king to give thoſe ſtrange commiſſions to Lord Glamorgan, and to write a letter to the pope, as well as his nuncio.'

'There is nothing in the whole hiſtory of his majeſty's reign, of a more curious texture, than this negotiation with the nuncio, and Lord Glamorgan; and which will more clearly develope the real character of this king: and yet it is a point, on which all our hiſtorians [in Dr. Warner's opinion] have been erroneous or defective.'

'In the firſt ſix months of this year, there are no leſs than eight letters from the king himſelf, beſides thoſe of the ſecretaries, preſſing for a concluſion of the Iriſh peace, that he might have a timely and conſiderable aſſiſtance from them to ſubdue the parliament; or, in his own words, "to perſuade the Engliſh rebels to return to their wits."

'The author of the nuncio's memoirs complains in ſeveral places of the Marquis of Ormond, for not obeying the king's orders in making peace with the Iriſh, though nothing but that peace could prevent his ruin. At laſt, he ſays, that the king, tired out with his delays, deputed Lord Glamorgan, who had deſerved more of him than any one, to make a peace.—The truth is, (ſays Dr. W.) that this earl, who was a zealous, bigotted Roman-catholic, and had aſſiſted the king at a vaſt expence, was favoured with a great ſhare of his majeſty's confidence, and eſteem. In the Harleian manuſcripts in the Muſeum, are ſeveral original letters from the king to Lord Glamorgan, which abundantly prove this.'—

One of the three commiſſions ſaid to be iſſued to Lord Glamorgan is here copied, as well as the king's letter to the pope's nuncio,—upon the latter of which Dr. W. ſays he ſhall make no other reflections, 'than that it certainly adds a credit and authenticity to the commiſſions, however extraordinary, that were produced by Lord Glamorgan; and which *Carte*, and other writers after him, have pronounced to be forgeries.'—In conſequence of theſe commiſſions, a *ſecret* treaty was concluded with the catholics, who were to enjoy the free and public exerciſe of their religion; and in return, they were to ſend ten thouſand men, to ſerve the king in England, under the command of the Earl of Glamorgan.—The *public* treaty, with the lord lieutenant, however, went on but ſlowly, as he ſeemed not inclined to make ſuch conceſſions as were required: and the king, being then much diſtreſſed by the ill run of his affairs in England, on the 22d of October, wrote him the following letter:

"ORMONDE,

"I find by yours to DIGBY, that you are ſomewhat cautious not to conclude the peace without at leaſt the concurrence of the council there; which if you could procure, I confeſs it would be ſo much the better.—But the Iriſh peace is of ſuch abſolute neceſſity, that no compliments or particular reſpects muſt hinder it. Wherefore I abſolutely command you, and without reply, to execute the directions I ſent you the 27th of February laſt; giving you leave to get the approbation of the council, ſo as, and no otherwiſe, that by ſeeking it you do not hazard the peace, or ſo much as an affront, by their fooliſh refuſing to concur with you; promiſing upon the word of a king, if God proſper me, you ſhall be ſo far from receiving any prejudice by doing this ſo neceſſary work, though alone, that I will account it as one of the chiefeſt of your great ſervices to me, and accordingly you ſhall be thought on by

"Your, &c. CHARLES R."

The directions in February, referred to in this letter, were to conſent to a repeal of the penal ſtatutes againſt papiſts, &c. by a law—which was abſolutely contrary to what he had ſaid in a former letter;—but what muſt put his majeſty's duplicity in this whole affair beyond all doubt, are two letters from him to Lord Glamorgan, copied from the Harleian manuſcripts in the Muſeum. 'The firſt, as they were to paſs thro' the hands of Ormond and Lord Digby, is plainly of the *oſtenſible* kind, and is as follows[*]:

"GLAMORGAN,

"I muſt clearly tell you, both you and I have been abuſed in this buſineſs; for you have been drawn to conſent to conditions much beyond your inſtructions, and your treaty hath been divulged to all the world. If you had adviſed with my lord lieutenant, as you promiſed me, all this had been helped. But we muſt look forward. Wherefore, in a word, I have commanded as much favour to be ſhewn to you, as may poſſibly ſtand with my ſervice or ſafety: and if you will yet truſt my advice—which I have commanded DIGBY to give you freely—I will bring you ſo off that you may be ſtill uſeful to me, and I ſhall be able to recompence you for your affection; if not, I cannot tell what to ſay. But I will not doubt your compliance in this, ſince it ſo highly concerns the good of all my crowns, my own particular, and to make me have ſtill means to ſhew myſelf

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[*] This letter was wrote after a diſcovery had been made of the earl's *private* treaty; a copy of which was found in the baggage of the titular archbiſhop of *Tuam*, who was killed in the attempt made by the Iriſh upon *Sligo*, at the end of October preceding. Upon which the earl had been ſecured, (upon a charge of high treaſon, for what he had done) on the 26th of December following.

" *Oxford, Feb.* 3, " Your moſt aſſured friend,
1645-6." " CHARLES R."
[Miſprinted, 1745-6.]

' The other letter was written, when his majeſty knew that the earl either was, or would be ſoon at liberty; and was ſent by Sir J. Winter, his lordſhip's couſin-german, a Roman-catholic, a great confident of the queen's, and one who had been her ſecretary.'

" HERBERT,

" I am confident that this honeſt truſty bearer will give you good ſatisfaction why I have not in every thing done as you deſired; the want of confidence in you being ſo far from being the cauſe thereof, that I am every day more and more confirmed in the truſt that I have of you. For believe me, it is not in the power of any to make you ſuffer in my opinion by ill offices. But of this and divers other things, I have given Sir J. Winter ſo full inſtructions, that I will ſay no more but that I am

" Your moſt aſſured conſtant friend,
" *Oxford, Feb.* 28, " CHARLES R."
1645-6."
[The *date* of this letter, as well as the former, is miſ-printed, 1745-6.]

' No future hiſtorian ſurely will be hardy enough, after all this evidence, to charge Lord Glamorgan with forgery in this tranſaction, and to lay none of the crime of this treaty at his majeſty's door.'—

' Many other proofs might be produced, were this a place for them, beſides what will neceſſarily follow, that the king had given authority to Lord Glamorgan, to grant ſuch conceſſions to the Iriſh papiſts, on the article of religion, as his majeſty knew the lord lieutenant had too much honour to be concerned in.'——On the 22d of January, however, he was admitted to bail, and releaſed on ſecurity to appear upon thirty days notice.

'At laſt, after a treaty of three years, the peace was brought to a concluſion; all affairs of religion ſubmitted to the king, his royal power preſerved in other points, and nothing to take effect unleſs he was aſſiſted [with 10,000 men] at the time, and in the manner he required. Hence the reader might expect to find a quiet ſettlement of the nation, and the forces of it ſent to England to make a powerful effort for his majeſty. But nothing like it.'—On the contrary we are ſurpriſed with an account of an engagement, wherein above three thouſand Scots and Engliſh are ſlain, with but inconſiderable loſs on the ſide of the Iriſh.—On the 29th of July, however, the articles of peace were interchanged, and confirmed by the council:—an event which naturally puts a period to this book.

Book VI. Though the peace which had thus been concluded, was neceſſary to all parties, and was chearfully ſubmitted to by all who owned the lord lieutenant's authority, yet it met with great oppoſition from the generality of the Iriſh; who were alſo preſſed by the pope's nuncio not to think of any peace till they had made an union among all the catholics, and the king was reſtored to his power.—Hoſtilities were accordingly renewed; but it is impoſſible for us to enumerate the particulars.—At length, however, the '*peace of forty-eight*' [1648] was concluded: the conditions of which were 'ſo much to the advantage of the Iriſh catholics, and to the diſſatisfaction of the proteſtants, that they were very near as obnoxious as the Earl of Glamorgan's treaty.'

The *two laſt* books contain a circumſtantial detail of the affairs of Ireland, from the death of Cha. I. to the reſtoration of Cha. II. but as our limits will not permit us to enlarge, we muſt refer, for particulars, to the work itſelf; which is wrote with ſome degree of elegance and perſpicuity; but abounds ſo much with *reflections* and *remarks*, as ſcarcely to allow the *reader* an opportunity of judging for himſelf.—This method of writing hiſtory may be entertaining, but it certainly tends to biaſs the judgment: tho' it muſt be owned, that in the inſtance before us, we meet with as much impartiality as can reaſonably be expected, in the preſent ſtate of things; and are willing to believe that the improvement of the human mind, which the Doctor alledges to be the great end for which all hiſtory ſhould be written, was one of his motives for undertaking a work of ſo much labour and difficulty, as that now offered to the public.

Thoughts ariſing from Experience, concerning the preſent peculiar Method of treating Perſons inoculated for the Small-Pox. Relating to the Preparation of the Patients. The Manner of the Operation. The genuine Nature of the Diſeaſe, and of ſome other eruptive Caſes. The Uſe of cold Air. The Effect of retarding or leſſening the Eruption, and of purging after it is over. By W. Bromfeild, Surgeon to her Royal Highneſs the Princeſs Dowager of Wales, and to St. George's and the Lock-Hoſpitals. 8vo. 2s. 6d. Dodſley, &c. 1767.

'THE credulity of my countrymen, ſays Mr. Bromfeild, has been juſtly the object of ridicule to foreigners, in ſome notorious inſtances, *viz.* the rabbit women, the bottle conjuror, *&c.* and within theſe thirty years laſt paſt, a drunken woman could by the report of her emiſſaries, and the adroitneſs of the witlings of that time, diſpoſſeſs people of their underſtandings for a while, and perſuade them that this poor ignorant wretch could by hereditary right, as a deſcendant from a country bone-ſetter, do more than all the moſt ſkilful anatomiſts, or moſt eminent ſurgeons of the time. To have attempted to turn the torrent by reaſon, during the fit of folly, would only have given ſtrength to the ſtream; but experience did more toward the recovery of their ſenſes than fifty volumes from the profeſſors of ſurgery could have effected in the given time. Tho' theſe maniacal ſymptoms we cannot deny, yet, the French certainly caught the infection from ſome of the Engliſh emigrants then at Paris, or they could not have been ſo little themſelves, as to have given credit to a man who ſhould aſſert, he would give them a diſeaſe which ſhould not produce one ſingle ſymptom that could characteriſe it from their uſual ſtate of health. I own, I am afraid that inoculation, tho' hitherto a great bleſſing to our iſland, will, in a very ſhort time, be brought into diſgrace, by the licentiouſneſs of ſome of the preſent itinerant practitioners; for as the faſhion is likely to ſpread in a higher ſphere, a little ill ſucceſs among the great will not be totally ſmothered, and we ſhall then hear of ſome truths, which will for a time deter people from giving their children a chance of eſcaping the ravages of the diſeaſe, when ſeizing the unprepared victims.——It is poſſible my apprehenſions may be ill grounded, but what I have here related is a practice built on the authority of our beſt writers, confirmed by the experience of the moſt eminent of the profeſſion at this time, as well as my own obſervations for many years; if the preſent ſet of gentlemen who treat their patients when inoculated in a very ſingular manner, ſhould by a candid enquiry among their friends chance to find out, that inconveniencies have ariſen from any particular plan they had adopted, I make no doubt but that they will ſilently change their ſyſtem, for the benefit of mankind, and their own credit; and I do aſſure them, that I am equally open to conviction, and if it ſhall appear by the moſt authentic intelligence which I can procure from diſintereſted people, either in or out of the profeſſion, that health and ſecurity from the diſeaſe can be equally obtained by reducing the patients ſo low, as only to produce from 5 to 15 pimples, when the ferment is raiſed, by letting their patients be expoſed to the inclemency of the weather, and checking maturation, as by promoting it by proper temperament of air, according to the neceſſity of different conſtitutions; if experience ſhould determine in favour of the former, I muſt ſubmit.'

From this quotation it appears, that Mr. Bromfeild is not blindly devoted to the practice of the preſent itinerant operators. In ſome reſpect, he thinks it is carried to a dangerous exceſs.—To keep the ſubject cool, he ſays, till the eruption is complete, is the ground-work of ſucceſs.—He recommends therefore the free uſe of cool air, and to keep the body ſoluble as occaſion may require, till the eruption is complete. 'So far, ſays he, I agree with the antient practitioners and the modern adventurers. The judgment however of the inoculator ſhould always determine as to the neceſſity of evacuations, and abſtinence, or occaſionally to invigorate by a more nutrient diet.'—He is convinced that the patient may be reduced too low, and in confirmation of this, gives the following caſe:

'A gentleman of great fortune lately conſulted an eminent phyſician and me, and told us, that his father, in order to render the diſeaſe as mild as poſſible when he was to be inoculated, was preparing him ſeveral weeks, by repeated purges, low diet, and every method to ſweeten the blood, as it is called; which ſoon, from a ſtrong healthy youth, reduced him to a very weak ſtate: he was then inoculated, and at the uſual time was taken ill, but had only a raſh, which never maturated, tho' all the aſſiſtance of medicine, directed by people of the firſt rank in the profeſſion, was given; he was ſent extremely weak and low ſpirited to ſchool, and in a few weeks had an eruption that came out in blotches, or rather cluſters of pimples, that maturated; yet, notwithſtanding this effort of nature to depurate the blood, he has not ever been healthy ſince, though many years have elapſed; but has frequently raſhes that appear, and ſuddenly retire, loſs of appetite, indigeſtion, his ſkin diſcoloured in ſeveral places with a ſort of morphew on it, and is ever complaining, and his complaints are now called nervous.'

Where the inflammatory fever runs very high, and there is a premature eruption, the fever is to be checked by ſudden and powerful evacuations, and the eruption is thus to be retarded.

'In ſupport of this aſſertion, ſays Mr. B. I will relate a very remarkable caſe, that happened in my own family, in the year 1740.

A child about three years of age was attacked with the uſual ſymptoms of a bad ſort of ſmall-pox, and from the great pain in its head and back, the mother thought it right to put him to bed; in leſs than twenty hours after he was ſeized, the moſt violent eruption of the miliary kind I ever ſaw made its appearance. Soon after a phyſician, who was at that time intimate in the family, called, and being told of the child's illneſs, he went up to viſit it, declared it the ſmall-pox, ordered it to be bled ſix ounces directly, and as ſoon as poſſible to get him ſeveral ſtools by purges of the cooling kind, with tamarinds.—This was done, and he had a dozen or more ſtools; and in the evening was bled again; he took nitre with barley-water at times in the night, or cheeſe-whey; on its being objected to the child's taking a ſecond doſe of purging phyſic the next morning, leſt the eruption might retire, and thereby endanger his life, by interrupting nature in her deſign of throwing off the diſeaſe by the ſkin, and, conſequently, it might fall on ſome of the viſcera; the doctor made for anſwer, that unleſs we could make it retire for three days at leaſt, the child would certainly die; if it could be kept back for four, it would be ſtill better; and if he could ſucceed in his intention, that the ſmall-pox would then come out in clumps, as he termed the next appearance of the pimples, not diſtinct univerſally, but in plotches, containing, perhaps, eight or ten diſtinct pimples; and that theſe clumps would be in various parts of the body.——The child was kept up the whole time, and the air frequently changed, the eruption ſoon diſappeared, and, as the doctor had prognoſticated, it made its appearance late on the third day, and the child was kept out of bed till it was complete; he then was put to bed, kept moderately cool, and the maturation went on as in the mild ſort of ſmall pox, and he had not a bad ſymptom during the whole progreſs of the diſeaſe; he was purged as uſual at proper diſtances, and he enjoyed perfect health, after his recovery.'

But the great point of reſerve with Mr. Bromfeild, is, whether in the mild diſeaſe, which ordinarily occurs from inoculation, this practice may not be puſhed too far:—whether the patient may not be reduced too low:—whether a very ſlight fever, with *few pimples*, which never come to maturation, can be conſidered as the proper diſeaſe:—and whether this eaſy proceſs, this *extinguiſhing* the diſeaſe, is always conſiſtent with the ſafety of the conſtitution?

‘ I am ſtrongly of opinion, ſays our Author, that the diſeaſe may be ſuppreſſed for a time, either by reducing the patient too low, in the preparatory courſe for the operation; or by giving briſk purging medicines during the eruptive fever, which I have been told has frequently been the caſe amongſt thoſe who were inoculated on the modern plan, and had no pimples during their light fever; yet on returning to their uſual exerciſe and diet they have had a plentiful eruption, which maturated well, and proved to be the true *variolæ*.—

‘ I have lately heard of great numbers who have ſuffered in their health, ever ſince they were inoculated, and treated on this modern plan: and of others, who, though they were thought ſecure, by the operations they had undergone, have afterwards had the diſeaſe in the natural way.

‘ This laſt accident, poſſibly, may only be in proportion to thoſe who have been inoculated in the uſual manner; and where from the diſcharge of the arm, and two or three anomalous pimples appearing, that have not maturated, they have been ſatisfied, hearing that two are as good as two thouſand, and having perſuaded themſelves into a ſecurity which has ſometimes proved fatal; and, very often, tho' unjuſtly, brought diſgrace on the practice in general, by people's aſſerting, that many have had the ſmall-pox in the natural way, after inoculation.—Now, where the fever does not remain for three days, at leaſt, the arms inflame, and the pimples become replete with matter, it is but right, always, to put people on their guard, to avoid infection, till the operation has been again repeated, and every circumſtance neceſſary to aſcertain the fact; for want of this caution, we are told that many loſt their lives in Paris after the epidemical phrenzy, for inoculation, in the new way there, which, in general, neither occaſioned fever nor eruptions.'

The frequently irregular progreſs of the diſeaſe, when the fever is artificially ſo far repreſſed, as to produce only a few pimples without maturation, our Author confirms by references to ſeveral of the caſes which are related by Dr. Dimſdale.

Mr. Bromfeild's manner of reaſoning upon this ſubject, is as follows:

‘ Suppoſing a patient has had a malignant fever, which, after many efforts to deſtroy the patient, dame Nature ſhould kindly interfere, and produce a critical tumor, would any ſurgeon of ſkill prevent its coming to ſuppuration, or rather, would he not do all in his power to promote it? To ſay that tumors are reſolved without ill conſequences, is not an anſwer; it muſt be the effect of a malignant fever, and then, I think, no man in his ſenſes would riſque the conſequences. This may not be ſo evident to all, as the following fact; ſuppoſing the inguinal glands became the ſeat of the *depôt* of venereal virus, and matter in the body of the tumor, not to be felt by the touch, the ſwelling had been diſperſed, and for a few weeks the patient has thought himſelf well; but, how much more frequent is it that he feels violent nocturnal pains in his head, arms and ſhins, which being taken by the unſkilful for rheumatic; the warm bath and ſweating is adviſed; the pains are relieved by an eruption, that ſoon determines under what claſs to rank it.—

‘ May we not aſk therefore, (ſays our Author, in another part of his book) are there not ever [*] inſtances of this ſaid enemy being only down in the battle? and, tho' he may not ever be able to ſhew his face, as he intended, in the character of the ſmall pox; does he not ſometimes, after a little recruiting, teaze and torment in a variety of forms, ſo as to deſtroy the patients, tho' he is ſomewhat tedious in the execution?'

Our Author gives no credit to the particular efficacy of Mr. Sutton's *pretended ſpecific medicines*; and confirms this by the authority of Mr. Chandler, who profeſſes himſelf an eſpouſer of the new method; and who was alſo well acquainted with the practice of Mr. Peale, one of Mr. Sutton's partners.

" If infection, ſays Mr. Chandler, ſhould be received by the mouth, noſtrils or pores, I cannot imagine any of theſe medicines would make this ſort of ſmall-pox like to the inoculated, nay, they have often failed in the natural ſmall-pox, even in the hands of Mr. Peale, almoſt as often as experimented.

" If the medicines will not do any good in the natural ſmall-pox, I ſhould ſuppoſe them a chip in pottage, in inoculated patients. That Mr. Sutton's method ſeldomer fails than the old, in giving the infection, is ſurely a miſtake; for we have often, very often, ſeen the operation repeated, after urging the neceſſity of purging once in the interval of ſeven days to clear the bowels from any viſcidities, produced by the kind of diet, during this period of the infection. However, ſays Mr. Chandler, we may be miſtaken in the compoſition of Mr. Sutton's pill. But if it ſhall appear, that ſeveral who have been prepared by Mr. Peale himſelf have accidentally taken the natural infection, have afterwards been attended by him, and have ſwallowed as many pills as he choſe to give them; and yet have died,—why then there is an end of preparation and medicines.

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[*] *Our Author's* language is not always the moſt elegant or correct.

"A conſiderable *farmer* in the pariſh of Wickham[*], had a pretty full *crop* of the natural ſmall-pox, which however was proceeding regularly thro' its ſtages; on the 6th day the puſtules were *growing* very properly, the face and head ſwelling, and a proper degree of ſpitting was come on; when the impatience of thoſe about him, made them ſend for Mr. Peale; who, as I am informed from very good authority, immediately gave him ſeven pills, ordered him to be taken out of bed, and placed oppoſite to an open window in the month of February, with future directions, to take a doſe of manna and ſalts every other day till he was well. The pills brought on a violent convulſive vomiting, which had like to have killed him on the inſtant: but by the help of ſome proper, but now ſo much decried cordials, it was checked: and though the puſtules immediately fell, a delirium came on, large blue ſpots appeared, the ſwelling of the face ſubſided, the ſpitting went quite off, and never could be again reſtored; yet with great care, and the farther help of cordials joined with antiſeptics, he was at laſt happily and ſafely carried thro' it.

"A girl of ſixteen was prepared by Mr. Peale, and inoculated at Patrickſbourn on Tueſday, the natural ſmall-pox appeared on Wedneſday; here was time enough for the pill to exert itſelf, but no pill was given; and though Mr. Peale was ſolely concerned, he endeavoured to ſave her with a bitter mixture and very ſour drops, which probably were a decoction of the bark, and elixir of vitriol; however they failed, and the girl died. But, had this celebrated pill been poſſeſſed of the powers ſo liberally aſcribed to it, would he not have depended for the cure on that alone? If theſe were not ſufficient, I could enumerate ſeveral other caſes of this ſort: but that would be taking up my reader's time to no purpoſe."

'The caſes related by Mr. Chandler had like (ſays Mr. B.) to have been claſſed under the title of murder. By the aſſiſtance of Mr. Peale, partner with Mr. Sutton and his coadjutor's repellent pill, and the cold air of February preſſing in at the open window, oppoſite to which the patient was placed, from the moſt favourable ſymptoms of recovery was this poor man reduced to death's door, and would have *walked out*, had not farther cordials and antiſeptics been timely adminiſtred. The next caſe prepared and inoculated by Mr. Peale, on the Tueſday, and the ſmall-pox appeared the day following, and ſhe died.'

As the determination of the point in queſtion entirely depends upon the authority of facts; Mr. Bromfeild requeſts all thoſe, who may have impartially obtained accounts relative to this ſubject, to communicate them; and theſe he will publiſh, together with the name of the perſon who has taken the trouble to collect ſuch accounts.

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[*] Mr. Chandler is ſtill quoted; as our Readers will obſerve by the double inverted commas.

Certain

Certain antient Tracts concerning the Management of landed Property, republiſhed. 8vo. 4s. Bathurſt. 1767.

THE advertiſement on the back of the title page, is all the information given by the modern editor, concerning this republication: it runs thus:

‘ The following Treatiſes are reprinted, partly on account of their uſefulneſs, and partly for the ſake of their antiquity. The book was become exceedingly ſcarce, has been much ſought after, and purchaſed ſometimes at a high price. The *Huſbandry*, and the *Surveying*, are attributed, and with good reaſon, to that moſt able judge Sir Anthony Fitzherbert. The tranſlation of the ΛΟΓΟΣ ΟΙΚΟΝΟΜΙΚΟΣ of Xenophon is the beſt verſion of that piece in the Engliſh language; and expreſſes with ſome ſucceſs the ſimple and unaffected ſtile, and the humorous and ſagacious dialogue of that elegant writer. Upon the whole, they all very well deſerved to be reſcued from oblivion; and if they ſhall afford their readers either information or amuſement, the Editor's purpoſe will be anſwered.’

It is needleſs to ſay any thing reſpecting this tract of Xenophon, farther than what regards the tranſlation; and though it is without date, the reader may conceive, from the language of the prefatory note behind the title page, that it is of ſome antiquity.

‘ This boke of houſeholde, full of hyghe wiſedome, written by the noble philoſopher Xenophon, the ſcholer of Socrates, the whiche for his ſwete eloquence, and incredyble facilitie, was ſurnamed Muſa Attica, that is to ſay, the ſonge of Athenes: is ryght counnyngly tranſlated out of the Greke tonge in Englyſhe, by *Gentian Hervet*, at the deſyre of mayſter *Geffrey Pole*, whiche boke for the welthe of this realme, I deme very profitable to be red.’

The book of huſbandry is a treatiſe of huſbandry in the moſt extenſive and enlarged ſenſe of the word; as comprehending not only the oeconomical, but alſo the moral, and religious duty of a farmer.

The ſtate of huſbandry, like other things, undergoes alteration; but theſe old inſtructions contain many good practical obſervations and maxims; tho' they are delivered in ſuch antiquated language, interlarded with ſcraps of Latin, that they are rather to be valued as a curious collection for the time of day in which they were written, than to conſult as rules of conduct. It treats of the utenſils of agriculture, ploughing, ſowing, and other articles of tillage; with many receipts for the diſeaſes of cattle; the management of fruit, timber-trees, and fences; ſeveral principles of houſhold oeconomy, and duties of family religion.

As much has lately been ſaid of the comparative value of horſes and oxen for employment in tillage; the ſentiments of this antient writer on that queſtion, will ſerve as a ſpecimen of the work:

‘ *Whether is better, a Plough of Horſes, or a Plough of Oxen.*

‘ It is to be known, whether is better a plough of horſes, or a plough of oxen, and therein meſemeth oughte to be made a diſtinction. For in ſomme places, a horſe plough is better, that is to ſay, in every place, whereas the huſbande has ſeveral paſtures, to put his oxen in, whan they come fro theyr warke, there the oxe plough is better. For an oxe maye not endure his warke, to labour all daye, and then to be put to the commons, or before the herdman, and to be ſette in a foulde al nyghte without meate, and to go to his labour in the mornynge. But and he be put in a good paſture all nyghte, he will labour moche of all the daye dayely.

‘ And oxen wyl plowe in tough cley and upon hylly grounde, whereas horſes wyl ſtande ſtyll. And whereas is now ſuerall paſtures, there the horſe plowe is better, for the horſes may be teddered, or tyed upon leys, balkes, or hades, whereas oxen may not be kept: and it is not uſed to tedder them, but in fewe places. And horſes wyl goo faſter than oxen on euen grounde or lyghte grounde, and be quicker for carriage, but they be farre more coſtly to kepe in wynter, for they muſt have bothe hey and corne to eate, and ſtrawe for lytter, they muſt be well ſhodde on all foure fete, and the gere that they ſhall drawe with is more coſtly than for the oxen, and ſhorter whyle it wyll laſt. And oxen wyll eate but ſtraw, and a lyttel hey, the whiche is not halfe the coſte that the horſes muſt have, and they have no ſhoes as the horſes have. And if any ſorance come to the horſe, or waxe olde, broyſed or blynde, than he is lyttel worthe, and if any ſorance come to an oxe, waxe olde, broyſed or blynde, for iis. he may be fedde, and than he is mannes meate, and as good or better than ever he was. And the horſe, whan he dythe, is but caryen. And therefore meſemeth, all thynges conſydered the ploughe of oxen is much more profitable than the ploughe of horſes.’

The general inſtructions in this tract reſpect the duty of the huſbandman; but our worthy countryman has not overlooked the peculiar province of the houſewife: in attending to this, it will be natural to lament the degeneracy of manners ſo obſervable between the rules preſcribed in theſe *auncient* precepts, and the practice of modern life. He, among other wholeſome documents to the houſewife, gives her the following advice:

‘ *What Warkes a Wyfe ſhulde do in generall.*

‘ Firſt in a mornyng when thou arte waked, and purpoſeſte to ryſe, lyſte [illegible] hande, and bleſſe the, and make a ſygne of the holy croſſe, In nomine patris, et filii, et ſpiritus ſancti, Amen. In the name of the father, the ſonne, and the holy gooſte. And if thou ſaye a Pater noſter, an Aue, and a Crede, and remember thy Maker, thou ſhalte ſpede moche the better. And whan thou arte vp and redy, than firſt ſwepe thy houſe, dreſſe vp thy dysſheborde, and ſette all thynges in good order within thy houſe: milke thy kye, ſecle thy calues, ſye up thy mylke, take vppe thy chyldren, and araye theym, and prouyde for thy huſbandes brekefaſte, dynner, ſouper, and for thy chyldren and ſeruauntes, and take thy parte with theym. And to ordyne corne and malte to the myll, to bake and brue withall whanne nede is. And meete it to the myll, and fro the myll, and ſe that thou haue thy meaſure agayne beſide the tolle, or elles the myller dealeth not truely with the, or els thy corne is not drye as it ſhoulde be. Thou muſt make butter, and cheſe whan thou maiſt, ſerue thy ſwyne bothe mornynge and euenynge, and gyue thy poleyn meate in the mornynge, and whan tyme of the yere commeth, thou muſt take hede howe thy hennes, duckes, and geeſe do ley, and to gather vp theyr egges, and whan they waxe brodye, to ſette them there as noo beaſtes, ſwyne, nor other vermyn hurte them. And thou muſte knowe, that all hole footed fowles wyll ſytte a moneth, and all clouen footed fowles wyll ſytte but three wekes, excepte a peyhenne, and greatte fowles, as cranes, buſtardes, and ſuche other. And whan they haue broughte forthe theyr byrdes, to ſee that they be well kepte from the gleyd, crowes, fullymartes, and other vermynne. And in the begynnynge of Marche, or lyttell afore, is tyme for a wyfe to make her garden, and to gette as many good ſedes and herbes as ſhe canne, and ſpecially ſuche as be good for the potte, and to eate: and as ofte as nede ſhall requyre, it muſte be weded, for els the wedes wyl ouergrowe the herbes. And alſo in Marche is tyme to ſowe flaxe and hempe; for I haue harde olde hauſwyues ſaye, that better is Marche hurdes, than Apryll flaxe, the reaſon appereth: but howe it ſhulde be ſowen, weded, pulled, repeyled, watred, waſſhen, dryed, beaten, braked, tawed, hecheled, ſpon, wounden, wrapped, and wouen, it nedeth not for me to ſhewe, for they be wiſe ynough, and thereof may they make ſhetes, bordclothes, towels, ſhertes, ſmockes, and ſuche other neceſſaryes, and therfore let thy diſtaffe be alwaye redye for a paſtyme, that thou be not ydle. And vndouted a woman can not gette her lyuynge honeſtly with ſpynnynge on the diſtaffe, but it ſtoppeth a gap, and muſte nedes be had. The bolles of flaxe, when they be ripeled of, muſt be rideled from the wedes, and made drye with the ſon, to get out the ſedes. Howe be it, one maner of linſede, called loken ſede, wyll not open by the ſon: and therefore, whan they be drye, they muſte be ſore bruiſed and broken, the wiues knowe howe, and than winowed and kepte drye, tyll yere tyme come agayn. Thy female hempe muſt be pulled from the churle hempe, for that beareth no ſede, and thou muſt do by it, as thou dydeſt by the flax. The churle hempe beareth ſede, and beware that byrdes eate it not, as it groweth: the hemp thereof is not ſoo good as the female hempe, but yet it wyll do good ſeruyce. May fortune ſometime, that thou ſhalt haue ſo many thinges to do, that thou ſhalt not well knowe where is beſt to begyn: Than take hede, which thing ſhoulde be the greatteſt loſſe, if it were not done, and in what ſpace it would be done; than thinke what is the greateſt loſſe, and there begyn. But in caſe that thynge, that is of greateſte loſſe, wyll be longe in doynge, and thou myghteſte do thre or foure other thynges in the meane whyle, thanne loke well, if all theſe thynges were ſette together, whiche of them were the greatteſt loſſe, and if all theſe thynges be of greater loſſe, and may all be done in as ſhorte ſpace as the other, than doo thy many thynges fyrſte.

‘ It is conuenyente for a houſbande, to haue ſhepe of his owne for many cauſes, and than maye his wife haue part of the woll, to make her huſbande and her ſelfe ſome clothes. And at the leaſte waye, ſhe maye haue the lockes of the ſhepe, eyther to make clothes or blankettes, and couerlettes, or bothe: and if ſhe haue no woll of her owne, ſhe may take woll to ſpynne of clothe makers, and by that meanes ſhe maye haue a conuenyent lyuynge, and many tymes to do other warkes. It is a wyues occupation, to wynowe all maner of cornes, to make malte, to waſſhe and wrynge, to make heye, ſhere corne, and in time of nede to helpe her huſbande to fyll the mucke wayne or doungecarte, dryue the ploughe, to loode hey, corne, and ſuche other. And to go or ride to the market, to ſel butter, cheſe, mylke, egges, chekyns, capons, hennes, pygges, geſe, and all maner of cornes. And alſo to bye all maner of neceſſarye thynges belongynge to housſholde, and to make a trewe rekenynge and accompte to her houſbande, what ſhe hath receyued, and what ſhe hath payed. And yf the houſbande go to the market, to bye or ſell, as they ofte do, he than to ſhewe his wife in lyke maner. For if one of them ſhoulde vſe to deceyue the other, he deceyueth hym ſelfe, and he is not lyke to thryue; and therefore they muſte be trewe eyther to other. I coulde peraduenture ſhewe the houſbandes dyuerſe poyntes, that the wyues deceyue them in: and in lyke maner, howe huſbandes deceyue theyr wyues: but if I ſhoulde do ſo, I ſhoulde ſhewe mo ſubtyll poyntes of deceypt, than either of them knewe of before; and therefore me ſemeth beſte to holde my peace, leaſt I ſhoulde do as the knyght of the toure dyd, the whiche had many fayre doughters, and of fatherly loue that he ought to them, he made a boke, to a good entente, that they myghte eſchewe and flee from vyces, and folowe vertues. In the whiche boke he ſhewed, that if they were wowed, moued, or ſtyred by any man, after ſuche a maner as he there ſhewed, that they ſhulde withſtande it. In the whiche boke he ſhewed ſo many wayes, howe a man ſhoulde atteyne to his purpoſe, to brynge a woman to vice, the whiche wayes were ſo naturall, and the wayes to come to theyr purpoſe were ſoo ſubtylly contryued, and craftely ſhewed, that harde it wold be for any woman to reſyſte or deny theyr deſyre. And by the ſayd boke hath made bothe the men and the women to knowe more vyces, ſubtyltye, and crafte, than euer they ſhulde haue knowen, if the boke had not ben made: in the whiche boke he named hym ſelfe the knight of the towre. And thus I leue the wyues to uſe theyr occupations at theyr owne diſcreation.'

That the good wives may not accuſe us of partiality, we ſhall not omit the following

' *Shorte Leſſon for the Huſbande.*

' One thinge I wyl aduiſe the to remembre, and ſpecially in wynter tyme, whan thou ſytteſte by the fyre, and haſt ſupped, to conſyder in thy mynde, whether the warkes that thou, thy wyfe, and thy ſeruantes ſhall do, be more auauntage to the, than the fyre and candell lyghte, meate and drynke that they ſhall ſpende, and if it be more auantage, than ſyt ſtyll; and if it be not, than go to thy bedde and ſlepe, and be vppe betyme, and breake thy faſte before day, that thou mayſte be all the ſhorte wynters day about thy buſynes. At grammer ſcole I learned a verſe, that is this, Sanat, ſanctificat, et ditat ſurgere mane. That is to ſay, Erly ryſyng maketh a man hole in body, holer in ſoule, and rycher in goodes. And this me ſemeth ſhuld be ſufficient inſtruction for the huſbande to kepe meaſure.'

The treatiſe on ſurveying, the laſt in this collection, and by the writer of the forgoing tract on huſbandry; is dated in 1539. Here the writer appears chiefly in his legal capacity, and treats of the cuſtoms of manors; though it alſo contains hints of advice, by which gentlemen who hold land in their own hands may, perhaps, in ſome inſtances, aſſiſt their experience.

An Eſſay on the Diſeaſes moſt fatal to Infants. To which are added Rules to be obſerved in the nurſing of Children: With a particular View to thoſe who are brought up by Hand. Small 8vo. 2s. 6d. Cadell. 1767.

A Load of medicines is in all caſes to be condemned, but particularly where infants are the patients.—The little eſſay before us, is chiefly to be commended for its ſimplicity in this reſpect.—Many of the obſervations are plain and uſeful; and the medicines, few, efficacious, and eaſy to be adminiſtred.

The diſeaſes moſt incident and fatal to infants, ſays our author, during the firſt few months after their birth, are, inward fits, the thruſh, looſe, ſour, curdled or green ſtools, the watery-gripes, and convulſions.— 'Inward fits, as they are called, are in general the firſt complaint that appears in children, and, as far as I have obſerved, moſt, if not all infants, during the firſt months, are more or leſs liable to them. The ſymptoms are theſe. The child appears as if it was aſleep, only the eyelids are not quite cloſed, and if you obſerve them narrowly, you ſhall ſee the eyes frequently twinkle, with the white of them turned up. There is a kind of tremulous motion in the muſcles of the face and lips, which produces ſomething like a ſimper or a ſmile, and ſometimes almoſt the appearance of a laugh. As the diſorder increaſes, the infant's breath ſeems now and then to ſtop for a little; the noſe becomes pinched, there is a pale circle about the eyes and mouth, which ſometimes changes to livid, and comes and goes by turns; the child ſtarts, eſpecially if you go to ſtir it, tho' never ſo gently, or if you make any noiſe near it. Thus diſturbed, it ſighs, or breaks wind, which gives relief for a little, but preſently it relapſes into the dozing. Sometimes it ſtruggles hard before it can break wind, and ſeems as if falling into convulſions; but a violent burſt of wind from the ſtomach, or vomiting, or a loud fit of crying, ſets all to rights again. As the child increaſes in ſtrength, theſe fits are the more apt to go off ſpontaneouſly, and by degrees; but in caſe they do not, and if there is nothing done to remove them, they either degenerate into an almoſt conſtant drouſineſs, (which is ſucceeded by a fever and the thruſh) or elſe they terminate in vomitings, ſour, curdled, or green ſtools, the watery-gripes, and convulſions. The thruſh indeed very often terminates in theſe laſt ſymptoms. Wherefore as theſe complaints naturally run into one another, or ſucceed each other, they may be conſidered, in a manner, as only different ſtages of the ſame diſeaſe, and which derive their origin from the ſame cauſe. Thus, the inward fits may be looked upon as the firſt ſtage of the diſorder; the fever, and the thruſh (when it happens) as the ſecond; the vomitings, ſour, curdled, green, or watery ſtools, as the third; and convulſions, as the laſt.'

Our author takes care afterwards to obſerve, that theſe complaints do not always ſucceed each other in the ſame regular manner. Many have ſour, green ſtools, without ever having the thruſh; many have the thruſh without watery-gripes; and ſome the watery-gripes without having the thruſh.

After giving the diagnoſtics and cauſes of theſe diſorders, in which we meet with nothing that particularly demands our notice; Mr. Armſtrong next proceeds to his method of cure.— *In all* theſe diſeaſes, his principal dependence is upon the

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ANTIMONIAL WINE, or the TARTAR EMETIC.—The antimonial wine he gives in the doſe of five drops, even to infants a few days after their birth, and encreaſes the doſe afterwards in proportion to the age of the child, but always ſo as to act as a very gentle emetic.—The tartar emetic is thus given; one grain is diſolved in three ounces of water, and ſweetened with a little ſyrup: one tea ſpoonful of this ſolution, our author conſiders, as equal to five drops of the antimonial wine.—One 24th part of a grain of tartar emetic, is an extremely ſmall doſe, and from our own experience we apprehend not equal to five drops of the antimonial wine: we have given both the one and the other for ſeveral years; the tartar emetic hardly ever in a leſs doſe than one eighth of a grain, except the little patient appeared to have an univerſal degree of irritability.—The antimonials thus exhibited, not only unload the *firſt paſſages* in the moſt eaſy and expeditious manner, but at the ſame time have a very ſalutary effect upon the nervous ſyſtem.—Mr. Armſtrong would probably have been more ſucceſsful in his practice with the *Ipicacoan*, if inſtead of two or three grains, he had given it in much ſmaller doſes.—The beſt topical application in the thruſh, our Author ſays, is the white vitriol diſſolved in common water, barley water, or the pectoral decoction.

Mr. Armſtrong proceeds to TEETHING, the RASH which ſometimes accompanies teething, the SMALL-POX, MEASLES, and CHIN-COUGH: he is very conciſe upon each of theſe, and recommends the antimonial wine or the ſolution of tartar emetic as the beſt medicines.——*The rules to be obſerved in the nurſing of children, with a particular view to thoſe who are brought up by hand*, are plain, ſenſible, and uſeful.

'That part of medicine, ſays our author, in the beginning of this eſſay, which regards the diſeaſes of infants, has hitherto lain uncultivated, or at leaſt been much neglected. I do not pretend to account for this ſtrange neglect, nor is it to my purpoſe.'—We ſuppoſe our Author means, the general management of infants; for Harris, Aſtruc, Brouzet, Boerhaave, Van Swieten, Hoffman, and many others, have treated of the acute diſeaſes of children. But, the contents of this little tract, being, we preſume, the reſult of Mr. Armſtrong's own experience, they may, as ſuch, be conſidered as a valuable addition to one of the moſt neceſſary branches of the medical art.

Hibernia Curioſa. A Letter from a Gentleman in Dublin to his Friend at Dover in Kent, giving a general View of the Manners, Cuſtoms, Diſpoſitions, &c. of the Inhabitants of Ireland. With occaſional Obſervations on the State of Trade and Agriculture in that Kingdom. And including an Account of ſome of its moſt remarkable Curioſities. Collected in a Tour through the Kingdom in 1764: and ornamented with Plans of the principal Originals, engraved from Drawings taken on the Spot. 8vo. 3s. Flexney. 1767.

THE people of England have, for many ages, conceived a very contemptible opinion of Ireland, of its productions, its inhabitants, and every thing relating to it. The author[*] of the preſent tract has had the curioſity to ſatisfy himſelf, upon the ſpot, of many things relating to the natural, civil, and eccleſiaſtical hiſtory of that country; and in this letter he communicates his obſervations to the public. And indeed theſe obſervations ſeem, as he aſſerts in the preface, to be written with candor and ingenuity, untinctured with prejudice or partiality. 'Such as the originals appeared to him, with an honeſt freedom, and without reſpect of perſons, he has, in every caſe, endeavoured to *depicture* to his readers.' And he afterwards adds, 'That to have contributed even, by the preſent ſhort and imperfect outlines, towards the removal and obliteration of any national and illiberal prejudices, and promote a greater intercourſe of our gentlemen of fortune and curioſity with a country that, in a natural view of it eſpecially, deſerves more attention than is generally given to it, will be the ſource of the moſt agreeable reflections to him.'

After relating what was curious in his journey from London to Holyhead, and in his voyage from thence to Dublin, the author gives us an account of that city. He ſays 'Dublin is a large, populous, and, for the greater part of it, a well built city.—The two houſes of parliament are infinitely ſuperior, in point of grandeur and magnificence, to thoſe of Weſtminſter. The houſe of lords is perhaps as elegant a room as any in Great Britain or Ireland.—The college-library, from the number of volumes it contains, the magnificence and neatneſs of the room, and the convenient diſpoſition of the books and deſks, for the uſe of the ſtudents, is well deſerving the notice of a traveller.—The whole extent of the city of Dublin may be about one third of London, including Weſtminſter and Southwark.—The inhabitants of this city, and indeed of the whole kingdom, thoſe of them that are people of any fortune, are genteel, ſprightly, ſenſible and ſociable; and in general well affected to the Engliſh (as well they may, being originally Engliſh themſelves) and their dreſs, faſhions and diverſions are taken from them.—They pique themſelves much on their hoſpitality in all parts of the kingdom: but indeed their hoſpitality partakes too much of intemperance. The ſum and quinteſſence of true hoſpitality is expreſſed in that ſingle line of *Pope*,

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[*] Mr. J. Buſh of the County of Kent.

Welcome the coming, *Speed* the going Friend.

In which is implyed an abſence of every ſpecies of compulſion or reſtraint, and (which is the true ſterling hoſpitality) the making the *choice* of your gueſt the meaſure of your friendſhip and entertainment. But to attempt to ſend him away drunk, is ſurely ſetting him off with but with very ill *ſpeed*.'

Speaking of the Iriſh in general, he ſays, 'they are very far from being what they have been too often and unjuſtly repreſented as, a nation of wild Iriſh. I have traverſed the whole country, and generally found them, even the very loweſt claſs of the natives, very civil and obliging. Miſerable and oppreſſed as they are, an Engliſhman will find as much civility in general, as amongſt the ſame claſs in his own country.—In relating the cauſes of of the miſery of the poor, he ſays, it proceeds from the extreme tyranny and ſeverity of the landlords and clergy, who exact their heavy rents and tithes, even of the potatoes, with the ſevereſt rigour: and then adds, I am ſorry to tell you that too many of theſe are *Engliſh parſons*. For the love of God and charity, ſend no more of this ſort over, for here they become a ſcandal to their country and to humanity. But you muſt add to theſe the exactions of the ſtill more abſolute catholic prieſt, who comes armed with the terrors of damnation, to demand the full quota of his offerings.'

With regard to the trade and importance of Ireland, our author obſerves, 'that it would be a rich country, if made the moſt of; if its trade were not reduced by unnatural reſtrictions and Egyptian kind of politicks from without, and its agriculture ſuppreſſed by more unnatural maſters within. How the increaſing wealth of that kingdom, from whatever ſource, ſhould be injurious to England, with which it is ſo cloſely connected; or that the putting it into the power of Ireland to derive ſuch immenſe additional ſums to the public wealth, in which both kingdoms muſt participate, ſhould be injurious to the general welfare of either, is intirely beyond my comprehenſion. To prohibit the importation of ſuch commodities as our own country is already ſufficiently provided with, muſt, even to an Iriſhman, appear juſt and reaſonable. But that they ſhould be excluded from, or reſtrained in, their trade to almoſt all the reſt of the world, is a ſpecies of policy, the wiſdom of which, with deference to our adminiſtrators of the Hibernian department, I own, is to me not eaſily intelligible.'

It hath always been the policy of every wiſe government, to give every poſſible encouragement to their colonies, becauſe what they acquire muſt turn at laſt to the advantage of the *mother country*. If we regard Ireland as a vaſt colony of

Art. 19. *The Method of Proceedings in order to obtain a private Act of Parliament.* 8vo. 1s. Owen.

The method here laid down, and the precedents given, can only be applicable to a particular ſpecies of private bills, ſuch as defeating the limitations of eſtates, &c. whereas from the title of the pamphlet, the Reader may be miſled to conclude that he would find directions with reſpect to private bills in general.

Art. 20. *An Eſſay on the Engliſh Conſtitution and Government.* By Edward King, Eſq; of Lincoln's-Inn. 8vo. 2s. 6d. White.

This Writer modeſtly premiſes that he does not preſume to think that what he has written is ſo full and ſatisfactory as to need no addition: he only imagines that he has gone far enough to bring ſomewhat to light that has *hitherto been unnoticed*, and he leaves it to others, of greater abilities, to treat the ſubject in a more copious and maſterly manner. In truth, he appears to be a man of candour and reflection, and the pamphlet is not wholly without merit in point of ſentiment and ſtyle; but we are ſorry to ſay that the Author has thrown no new lights on the ſubject, nor advanced any thing which may lead us to diſcover what has been hitherto unnoticed. In ſhort, had he taken more notice of what has been penned by others, he might have ſpared us the pain of obſerving, and himſelf the mortification of being told; that there is nothing in his pamphlet which has not been enforced, with greater weight, by more able writers.

Art. 21. *A Digeſt of the Laws of England.* By the Right Honourable Sir John Comyns, Knight, late Lord Chief Baron of his Majeſty's Court of Exchequer. Folio. Vol. V. 1l. 10s. Knapton, &c.

Of the nature of this work, and the merit of the execution, we have ſpoken amply in our accounts of the preceding volumes. It only remains to acquaint our Readers, that the volume before us, which completes this very uſeful digeſt, begins with title PLEADER, and ends with title YEAR, DAY, and WASTE. It will be needleſs to give farther extracts to juſtify the opinion we have declared, and we will only add, that this volume is in no reſpect inferior to thoſe which precede it.

Art. 22. *Forms of the ſeveral Proceedings for carrying into Execution Two Acts of the laſt Seſſion of Parliament, concerning the Highways and Turnpike-roads of this Kingdom: with Obſervations and Inſtructions reſpecting the Duty of Surveyors.* 8vo. 6d. Uriel.

'The great object of the legiſlature in paſſing the two acts of the laſt ſeſſion of parliament reſpecting the highways and turnpike-roads, ſeems to have been the reducing the preſent laws upon each of thoſe ſubjects, into one; with ſuch alterations as tend to enforce them, and to render them clear, conciſe, and intelligible.—As the execution of them may, in ſome places, be committed to perſons who, for want of ſufficient experience, may ſtand in need of ſome *forms* and *inſtructions* for their guide, the following are adapted for their uſe.' *Prelim. Advert.*

MISCELLANEOUS.

Art. 23. *A Diſſertation on Breeding of Horſes, upon philoſophical and experimental Principles; being an Attempt to promote thereby*

The woollen trade is our favourite ſtaple: but are not the French, our implacable enemies, beating us out of that trade? Have they not ingroſſed almoſt *all* of that to the Levant? and have they not outdone us ſo far in that to Portugal, as to embolden thoſe ingrates to tell us publicly, they will deal with France rather than with us, as the French ſupply them with theſe goods at a cheaper rate? and ſhall we tamely reſign this profitable branch of trade to our enemies, when we might carry it on, in Ireland, with ſo great advantage to ourſelves? If the Iriſh ſhould gain an immediate profit by this or any other trade, it will certainly be the means of bringing more riches to England: and though it ſhould all remain amongſt themſelves, which is impoſſible, yet it would be there in the hands of our friends, to ſupport our armies, fleets, and government.

Beſides the charge of 12,000 military men, which the Iriſh conſtantly maintain, there is at preſent a ſum of about 100,000 l. *per ann.* granted in PENSIONS upon their eſtabliſhment, moſt of it to our royal family and the favourites of our court, and conſequently remitted here. If Ireland was richer, more might be drained from thence in proportion. How many of our grandees wallow in the higheſt luxury here, from the hard labour and penury of the poor peaſants and tradeſmen there! Can the Iriſh then be any way looked upon as our enemies or rivals? No, ſurely, but as our beſt friends!—The Author of this Letter ſaw things in this light; and therefore we hope it will be excuſed, that we have endeavoured a little to illuſtrate them.

Mr. Buſh makes ſome obſervations upon the Iriſh language, and ſays it is the neareſt to the *Welſh* of any language upon earth: and no wonder, ſince they were originally the ſame, and only different dialects of the Celtic, which was, of old, the common language of the weſtern parts of Europe. But now Engliſh is ſpoke by every body, even by the loweſt of the people, all over Ireland. So that we may venture to foretell, that in a very little time there will be no remains of their old tongue in that country; as we are ſure there is not at preſent the hundredth part of what there is in Wales.

Mr. Buſh ſays, Ireland is now ſo deſtitute of wood, that he is confident there is as much timber growing in the county of Kent, as in that whole iſland.

He takes notice of ſome of the principal towns in Ireland, and informs us of what is moſt remarkable in Cork, Kilkenny, Waterford, Limerick, &c. When he ſpeaks of Derry, he ſays, It is the cleaneſt, beſt built, and moſt beautifully ſituated of any town in Ireland. Excepting Cork, he thinks it as convenient as any for commerce, foreign or domeſtic; and, but for the reſtrictions on the trade of Ireland, would, in a few years, become a flouriſhing and wealthy city. All this town and its liberties belong to the twelve companies of London, who receive prodigious ſums for the rent thereof every year. This city muſt, as he obſerves, be for ever memorable on account of the ſevere ſiege it nobly ſuſtained, for thirteen weeks, in the reign of King William, in defence of the glorious cauſe of liberty.

He then gives a very particular account of that wonderful natural curioſity called the *Giant's Cauſeway*; and preſents us with a very juſt print of it. This is a vaſt group of columns, or pillars, cloſely united together, and each of them a pentagon; yet, what is very extraordinary, and particularly curious, there are not two columns in ten thouſand, that either have their ſides equal among themſelves, or whoſe figures are alike. Nor is the compoſition of theſe pillars leſs deſerving the attention of the curious ſpectator. They are not of one ſolid ſtone in an upright poſition, but compoſed of ſeveral ſhort lengths curiouſly joined, not with flat ſurfaces, but articulated into each other like ball and ſocket; and this is not viſible but by disjoining the two ſtones. The depth of the concavity or convexity is generally about three or four inches, and what is ſtill further remarkable of the joints, the convexity and correſpondent concavity is not conformed to the external angular figure of the column, but exactly round, and as large as the ſize or diameter of the column will admit. It is ſtill farther remarkable that the articulations of theſe joints are frequently inverted. In ſome the concavity is upwards, in others the reverſe.—What is very extraordinary, and equally curious in this phenomenon is, that notwithſtanding the univerſal diſſimilitude of the columns, both as to their figure and diameter, and though perfectly diſtinct from top to bottom, yet is the whole arrangement ſo cloſely combined at all points, that hardly a knife can be introduced between them, either on the ſides or angles. That this is a work of NATURE there can be no doubt.

Nor is this the only extraordinary natural production in this iſland. There is hardly a river in the kingdom, but what is ornamented, more or leſs, in its courſe, with beautiful caſcades, waterfalls, or ſalmon-leaps, as they are uſually called, from the infinite number of ſalmon, which, at the ſeaſon of the year for ſpawning, are ſeen leaping up the falls, many of them to the height of fifteen or twenty feet.

The Author then gives us a new and curious hypotheſis concerning the formation of Iriſh bogs. He ſays, it is univerſally 'obſervable that the ſurface of theſe bogs is covered with a ſhort, thick, and matted kind of heath, which, as it grows and thickens at the top, vegetates at the bottom into a cloſe and extremely radicous texture, which, from its low ſituation, being replete with moiſture, naturally throws out ſucceſſively annual growths of this exceedingly ramified heath, a great part of which dies and ſcatters upon every return of the winter, and moulders on the ſurface, where it cloſes and forms another ſtratum of mouldered heath, from which, in the ſpring, a new and ſucceſſive ſhoot of heath is produced; and thus as theſe ſtrata of mouldered heath are annually repeated, the inferior and internal vegetation of the roots increaſes and becomes extended higher, and at the bottom more conſolidated.'

Mr. Buſh next ſurveys the lakes of Ireland, particularly Lough Neagh and Lough Earne: but deſcants, very poetically, upon the charms of the wonderful Lake of Killarney, in the county of Kerry. 'It is, he obſerves, for the moſt part, ſurrounded with enormous high mountains, the immenſe declivities of which are covered with woods, from their tops down to the verge of the waters. The romantic intermixture of horrible impending precipices with theſe lofty mountains, that are covered with all kinds of trees and evergreens, preſent ſuch a grand and beautifully variegated ſcenery as is beyond deſcription. Add to this the numberleſs rivulets caſcading in rocky channels, ſkirted with trees of every ſort, down the ſides of theſe prodigious mountains, ſome of them to the height of an hundred yards, or more, at one view; while in other places are ſeen cataracts or waterfalls, over rocky precipices, near or more diſtant from ſhore; and the whole together, preſents ſuch a grand and ſtriking proſpect, as pleaſes and entertains beyond imagination.'—— But we muſt not forget that we have already inſerted, in former numbers of our Review, ſeveral very full deſcriptions of this peerleſs beauty of Ireland.

Were we to ſelect from Mr. Buſh's account of our ſiſter-iſland, every thing that might ſerve to amuſe or inform our Readers, we ſhould tranſcribe almoſt all that he has written. We therefore recommend it to all whoſe curioſity or intereſt may prompt them to know much of that country, to peruſe the whole book, in which the Author has ſhewn a competent ſhare of both judgment and imagination.

We cannot, however, conclude this article, without making one very obvious reflection, viz. that, were our young noblemen and gentlemen to travel more in their own than in foreign countries, they would, at leaſt, be as highly entertained, and ſquander much leſs of their fortunes and their innocence than they commonly do. Are we not chargeable with the greateſt madneſs and folly, that, with ſuch infinite labour and ſuch dreadful dangers, we bring the riches of all parts of the globe to this iſland, purely that we may have the ridiculous vanity and parade of ſcattering them about the roads and the ſtreets of our enemies! Would not a tour round the iſlands of Great Britain and Ireland furniſh a Briton with more uſeful, proper and en-

NOVELS.

Art. 25. *Concluſion of the Memoirs of Miſs Sydney Bidulph, as prepared for the Preſs by the late Editor of the former Part.* 12mo. 2 Vols. (viz. the 4th and 5th.) 6 s. Dodſley.

In our account of the three preceding volumes of this work, publiſhed in 1761, (ſee Review, Vol. xxiv. p. 260) we obſerved that the chief deſign of the lady to whom it is ſuppoſed the public are obliged for this ingenious romance, ſeems to have been *to draw tears from the reader, by diſtreſſing innocence and virtue as much as poſſible.* In this deſign Mrs. S. appears to have perſiſted to the final concluſion of her work; and, in the peruſal of theſe additional volumes, we have *felt* that ſhe wanted not power to effect her purpoſe: for, indeed, the cataſtrophe of the *Arnold family* is a tale ſo extremely affecting and tender, that the reader who can peruſe it without plenteouſly ſhedding tears over the diſtreſsful pages, muſt, ſurely, poſſeſs an heart of iron. But, as we have intimated in the former account of theſe Memoirs, it is much to be queſtioned if ſuch pictures of human life, however juſtly they may be copied from nature, are well adapted to ſerve the cauſe of virtue: but this is a remark which we ſhall leave to the ſagacity of our Readers.

POETICAL.

Art. 26. *Partridge-Shooting, an Eclogue to the Honourable Charles Yorke.* By Francis Fawkes, M. A. 4to. 1 s. Dodſley.

This unbeaten ſubject would have afforded matter for a rural poem of ſome length; and had it been treated in the didactic manner, the uſeful and the agreeable might have been happily combined. Very little, however, of either, does this ſhort Eclogue afford us. There is, in our opinion, a want of judgment in every thing this Author writes; of which this laſt of his performances affords a ſtriking proof. Speaking of the hunter, Let him, ſays he,

> O'er the ſteep hill, broad ſtream, or lengthen'd down,
> Riſk his ſteed's neck, and diſlocate his own:

To repreſent the danger of the horſe under the ſame view with the deſtruction of the rider, is a curious ſtroke.

Nothing can be a ſtronger argument of a falſe taſte than to join the ridiculous with the pathetic, in the manner that we find it in the following lines:

> But tender Cynthia, with the ſweeteſt breath,
> Bids Ruſo whip her ſucking pigs to death;
> Truſts *twelve* dear linnets to a careleſs page,
> Who ſtarves the lovely ſongſters in the cage;
> Or, more amazing, the good-natured fair
> Lets Damon die in abſolute deſpair.

The firſt four lines inſpire us with pity and averſion; the farcical turn of the laſt couplet changes both into ridicule.

Nothing is more uſual with this Author, as well as with all ordinary poets, than to create half a line, or ſometimes a whole one, purely for the ſake of the rhyme;—but, in the following couplet, the laſt line, which is, perhaps, one of the vileſt in the Engliſh language, does not even anſwer the end for which it was produced:

horror, that above a hundred thouſand men, women, and children, periſhed by famine in theſe ruined counties. The deſolation was ſuch, that for above ſixty miles, where, before, there had been many large and flouriſhing towns, beſides a great number of villages and fine country-ſeats, not a ſingle hamlet was to be ſeen! the whole land was uncultivated, and remained in that ſtate even till the reign of king Henry the Second! ſo that Attila himſelf did not more juſtly deſerve to be named *the ſcourge of God* than this mercileſs Norman. Indeed neither that Hun, nor any other deſtroyer of nations, ever made worſe devaſtations in an enemy's country, than he did in his own.

‘ It is a remarkable thing, continues our noble Author, that none of the Normans, except a few that conſpired with Roger Earl of Hereford and Radulph de Guader, ſhould have expreſſed the leaſt diſcontent againſt the arbitrary proceedings of this haughty prince, which in ſeveral inſtances were no leſs inconſiſtent with their own native rights and liberties than with thoſe of the Engliſh. Certainly they were a people unaccuſtomed to deſpotiſm, and not of a temper inclined to ſubmit to it: but ſeveral reaſons may be given to account for that patience. Under a government not fully ſettled, and maintaining itſelf more by the ſword than the laws, neceſſity of ſtate ſeems to require and to juſtify extraordinary acts of power, and to take off thoſe reſtraints from the royal authority, which calmer ſeaſons admit. The Normans knew this; and they alſo knew that the Engliſh, the Scotch, and the Danes, were ready to avail themſelves of any diſſention between them and their ſovereign. They had likewiſe particular motives of intereſt, which bent their minds to more complaiſance than would otherwiſe have been natural to them, and ſoftened the ſtubbornneſs of the ſpirit of liberty. For, as the lands that were taken from the Engliſh were given by the king to the foreigners in his ſervice, not all at once, but at many different times, as the forfeitures were incurred, and in ſuch proportions to each as he pleaſed, the deſire of profiting more and more by his favour kept them under the yoke of a continued dependance. And to theſe checks upon them was added that awful reſpect for his perſon which his illuſtrious actions and fortune inſpired. The Macedonians themſelves grew ſervile to Alexander upon the throne of Darius. Thus the Normans revered in the conqueror of Harold, and the monarch of England, that glory and greatneſs, which their own arms had enabled him to acquire. He appeared ſo fit to command, that they would not diſpute how far they were bound to obey. But though they acquieſced under a preſent exceſs of the royal prerogative, they took effectual care that their rights ſhould obtain a legal eſtabliſhment. A diſtinction is to be made between the *government* of William the Firſt, which was very

tyrannical,

believe the freight of theſe alone would raiſe money ſufficient for ſo extenſive an undertaking.

In fine, this plan is attended with ſuch peculiar advantages as will perhaps enable it to equal, if not exceed, in grandeur and utility, any thing of the kind this iſland can ever boaſt; if not even that ſuperbly royal canal of Languedoc.

I am yours, &c. A. S.

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†*† E. W.'s Favour, dated July 15th, is come to hand. The Reviewers hope they ſhall ever think themſelves happy in having it in their power to ſecond, in any meaſure, the endeavours of good and benevolent men, for promoting the beſt intereſts of their fellow-creatures. They apprehend, however, that it would be very improper, and too obvious a deviation from their plan, for them to advertiſe every new edition of a book or pamphlet, as it may iſſue from the preſs: which would, indeed, be invading the province of the news-papers.

*** We are greatly obliged to *M. King* for his very kind and agreeable letter, relating to the inaccuracies and errors of the preſs obſervable in too many of our Reviews. We have often apologiſed for ſuch defects, and pleaded our only excuſe, the *hurry of publication*;—had we always the advantage of ſo judicious a corrector as this ingenious Correſpondent (and ſuch an aſſiſtant we ſhould be glad to engage) our work would probably be leſs reprehenſible for the future, in the above-mentioned reſpects.

ERRATA.

OUR Readers are deſired to correct the following errors of the preſs, in our account of *Duten*'s book, in the Appendix to our *thirty-fifth* Vol. viz.

Page 545, line 32, for τοινον, read ταυτον.

Page 555, line 31, for εμμαγυιον, read εμμαμενων.

Alſo, in the *Index* to the ſaid volume, for "REID, Dr. a material principle in his Inquiry *contraverted*," read *adverted to*, inſtead of *contraverted*.

In our *laſt* APPENDIX:

Page 560, line *ult.* for *acrimonii*, read *antimonii*.

In the REVIEW for *Auguſt* laſt:

Page 93, (in our account of Dr. Prieſtley's book) line 5 from the bottom, for Thales *and* Miletus, read Thales *of* Miletus.

100, line 19, for *Oxford*, read *Erford*.

104, line 6, for *they* paſſed, read *it* paſſed.

114, par. 2, line 12, for "*or* extemporary prayer," read *and* extemporary, &c.

116, par. 3, line 3, for "decide *in*," read decide *on*.

120, par. 4, line 19, for "*care* and ſecurity," read *eaſe* and ſecurity.

153, *Art.* 35. for "*revival* of objections," read *revived* objections.

☞ *The* Continuations *of Lord* Lyttelton's, *Dr.* Prieſtley's, *and Dr.* Warner's *performances, will be given in our next.*

THE
MONTHLY REVIEW,
For OCTOBER, 1767.

Continuation of Dr. Prieſtley's Hiſtory of Electricity, from our Review for Auguſt, Page 105.

WE return with pleaſure to our review of the hiſtorical part of this work, the account of which we had brought to the end of the eighth period, wherein are related the European diſcoveries in electricity, down to the year 1750. Our philoſophical hiſtorian now goes back a few years, that he may devote the whole of his ninth period to the experiments and diſcoveries of Dr. Franklyn—a name which will be for ever celebrated in the *faſti* of electricity, for the number and importance of his diſcoveries, and for the excellent theory to which they gave birth. Theſe were contained in a ſeries of letters wrote between the years 1747 and 1754. The whole hiſtory of philoſophy will not furniſh us, we believe, with more than one inſtance (we mean the Optics of Newton) in which ſo great a light was thrown on any particular branch of it, as by the letters in queſtion; which contain a ſeries of the moſt luminous experiments; all of them either pregnant with new truths, or illuſtrative of thoſe already diſcovered; and related with the greateſt plainneſs and perſpicuity;—the phenomena, at the ſame time, moſt exellently explained and accounted for by a theory which recommends itſelf by its extreme ſimplicity, the ſmall number of its aſſumptions, and its eaſy and natural accommodation to almoſt every electrical appearance which had then, or has ſince, been obſerved: ſo that the Franklynian ſyſtem, as it is called by foreign electricians, by moſt of whom it has been adopted, ‘ bids fair,’ as Dr. Prieſtley obſerves, ‘ to be handed down to poſterity, as equally expreſſive of the true principles of electricity, as the Newtonian philoſophy is of the true ſyſtem of nature in general.’

Dr. Franklyn's firſt diſcovery was that of the plus and minus, or the poſitive and negative ſtates of the electric matter in bodies; and was made at Philadelphia, as we have already ſaid, t the ſame time that Dr. Watſon made the ſame obſerva- in England. But this ſimple principle became, in the s of Dr. Franklin, as fruitful (if we make allowance for ifferent nature and importance of the ſubjects) as the prin- of univerſal attraction in thoſe of Newton. By the ap- tion of it to the Leyden phial, which had hitherto been the *ſriam* [illegible], and teemed with myſtery and con- ſtion, had its moſt glaring inconſiſtencies reconciled and nted for in the ſimpleſt manner. Dr. F. ſhewed that in ſt of electrization, one ſide of the phial (the inſide, for in- e) was electrified *poſitively*; that is, had an additional ity of the electric fluid thrown upon it; and that the other was electrified *negatively*; or was deprived of an equal ity; and that the effect of that operation was not an in- of the quantity of electric fire in the phial, but ſolely a e produced in the ſituation of the *natural quantity* of elec- atter belonging to it. To be more particular: his expe- ts tend to prove that glaſs has, at all times, within its nce, or to ſpeak with more preciſion, on its two ſurfaces, certain depth, the ſame quantity, and that a *very large* of electric fire, which it ſtrongly retains, and which t be increaſed or leſſened, on the whole, by any means ver: though a change may be made in its parts and ſitua- that is, we may throw an additional quantity on one of s; if, at the ſame time, an equal quantity can eſcape the other; and not otherwiſe: that this change is ef- by lining part of its two ſurfaces with a non-electric; h the mediation of which, we are enabled to convey the c fire to every phyſical point of the ſurface which we e to charge; where it exerts its activity, in repelling the c particles *naturally* belonging to the other ſide: all of have an opportunity of eſcaping by the lining in contact hat ſurface, and which, for that purpoſe, muſt *neceſſarily* unicate with the earth: that when the *whole* quantity ing to this ſurface has been thus *diſcharged*, in conſe- of an equal quantity thrown upon the other ſurface, the s then *charged* as much as it poſſibly can be: that the two s of the phial are at this time in a ſtate of violence: the or poſitive ſide, ſtrongly diſpoſed to part with its additional nd the outer, or negative, equally deſirous to attract the ty which it has loſt; but neither of them, ſingly, ca- of having a change in its ſtate effected, without the equal tempe [illegible] of the other: that notwithſtand- violence of theſe two ſurfaces, and the ſtrong diſpo- above [illegible] of the electric fluid contained in one of to [illegible] ſuperabundance to the other, and that of the other to receive it, yet there is an impenetrable barrier between them; for that, ſo abſolutely *impermeable* is glaſs to the electric fluid (though it permits that on the one ſide of it to *act* upon that of the other) that its two ſurfaces remain in this ſtate of conſtraint, till a communication is formed between them, *ab extra*, by a proper conductor: when the equilibrium is ſuddenly and violently reſtored, and the electric fluid reduced to its original ſtate of equality on the two ſides of the glaſs.

We have endeavoured, in the above ſhort ſketch, to draw into one point of view, in as clear a manner as we are able, the great outlines of Dr. Franklyn's hypotheſis concerning the Leyden phial. Numerous are the experiments which prove its truth, or at leaſt evince its high probability. The ſubſtance of ſeveral of them is related by our author in his conciſe and perſpicuous manner. The moſt ſtriking circumſtance in the preceding theory, is that in which Dr. F. ſuppoſes that there is no more electric fire in the phial, when it is charged, than naturally reſided in it before. This he completely proved by the following moſt deciſive experiment. He *inſulated* the cuſhion with which his globe was rubbed; i. e. cut off its communication with the common maſs in the earth; in which caſe, as is well known to electricians, no new electric fire can be obtained from the prime conductor, after the few ſparks, naturally belonging to the cuſhion, have been drawn off from thence. The phial, accordingly, ſuſpended upon it, and communicating, as uſual, by its outſide coating, with the floor, exhibits no ſigns of electricity: but on forming a communication by a wire, between the coating and the cuſhion, the phial is ſoon charged with *its own fire*; no other being to be had; the globe drawing the fire from the outſide, and throwing it upon the inſide. And that this fire reſides in the glaſs, and not in the non-electric coating, Dr. Franklyn endeavoured to ſhew by an ingenious *analyſis* of the electrified bottle; in which, after finding that its virtue lay not in the cork or wire, he poured out the water it contained, and filling it with freſh, found it qualified to give a ſhock as before: from whence he inferred that the electric virtue reſided not in the water, but in the glaſs. One objection may, we think, be made to this concluſion; viz. that after pouring the water out, there ſtill remains a thin ſheet, or lining of that fluid, in contact with the glaſs, and as capable of containing the charge as the whole quantity. Dr. F.'s following experiment therefore has always appeared to us much more concluſive, as being perfectly free from this objection. He electrified a pane of glaſs between two plates of lead, and found it to retain its power of giving a *violent ſhock*, after the electrified plate had been removed

the glaſs, and diveſted of any electricity it might retain,
fterwards replaced.

e come now to Dr. Franklyn's important diſcovery of the
ity of lightning and the electric fire. This is one of the
capital diſcoveries made in electricity, for which we are
t all indebted to chance, but to one of thoſe bold and
y ſtretches of thought, in conſequence of which, thoſe
tick ſtrides are made in ſcience, which diſtinguiſh ge-
s of a ſuperior order. The Abbé Nollet, we remember,
g, in one of his letters, addreſſed to Dr. Franklyn, pre-
ly conteſted the extent of the principle on which this noble
very was founded; viz. the *power of points* to attract the
ic fluid from a great diſtance, celebrates in ſome of his
quent letters, not without a ſneer, the very great courage
leſſrs. Dalibard and Delor, who, in conſequence of their
dence in the truth of Dr. F.'s theory, and his propoſal of a
od of verifying it, firſt erected an apparatus with a view
awing down from the clouds the matter of the thunder-
—not as hazarding their perſons in the trial, which the
, in conſequence of his own principles, muſt, before the
, have thought to be very ſafe, during the courſe of ſuch
xperiments; but as endangering their philoſophical good
, by exhibiting themſelves, *as ſpectacle*, to the world,
ttempting to produce ſuch great effects by means ſo
ently [illegible] Meſſrs. Dalibard and Delor
ver [illegible] original propoſer about a month
wards, [illegible] author; but before he
heard [illegible] done. 'As every cir-
ſtance', [illegible] a diſcovery as
cannot [illegible] all my readers, I ſhall en-
ur to [illegible] communication of a few par-
rs wh [illegible]'

The D [illegible] his method of
[illegible] electricity with
[illegible] erection of a ſpire
[illegible] execution:—when it
[illegible] a common kite, he could
[illegible] regions of thunder than
[illegible] a large ſilk hand-
[illegible] on which to
[illegible] the firſt approaching
[illegible] which there was
[illegible] dreading the ridicule
[illegible] attempts in ſcience,
[illegible] to nobody but his
[illegible]

'The kite being raiſed, a conſiderable time elapſed before there was any appearance of its being electrified. One very promiſing cloud had paſſed over it without any effect; when, at length, juſt as he was beginning to deſpair of his contrivance, he obſerved ſome looſe threads of the hempen ſtring to ſtand erect, and to avoid one another, juſt as if they had been ſuſpended on a common conductor. Struck with this promiſing appearance, he immediately preſented his knuckle to the key, and (let the reader judge of the exquiſite pleaſure he muſt have felt at that moment) the diſcovery was complete. He perceived a very evident electric ſpark. Others ſucceeded, even before the ſtring was wet; ſo as to put the matter paſt all diſpute; and when the rain had wet the ſtring, he collected electric fire very copiouſly. This happened in June 1752.'

He muſt be no philoſopher, at leaſt no electrician, who does not feel more or leſs of a tingling about the præcordia, on reading and reflecting on the ſimple relation of the completion of this intereſting and important diſcovery: 'the greateſt, perhaps,' ſays Dr. P. 'that has been made in the whole compaſs of philoſophy, ſince the time of Sir Iſaac Newton:'—the moſt ſtriking, we may venture to add, that has been made ſince philoſophy has been cultivated. For our parts, we cannot help ſympathiſing with the diſcoverer, in the various and contrary feelings which muſt have been excited in him, both as a philoſopher and as a man, during the dubious ſtate of this intereſting proceſs, and in the pleaſing ſenſations raiſed, on the ſucceſsful concluſion of it; particularly by his view of the probable conſequent advantages of the diſcovery to mankind; which have ſince been rendered ſufficiently apparent: ſo that we have it now in our power, by a ſimple and cheap apparatus, to direct the courſe of the hitherto *inevitable fulmen*, and thereby to deprive it of its power of hurting.—By what ſimple and ſlender inſtruments—even the playthings of children—does the hand of genius extort from nature her choiceſt ſecrets! Thus Newton, by means of a ſoap-bubble, inveſtigates the magnitude of the component particles of bodies, on which their colour depends; and Franklyn diſcovers the nature of lightning by raiſing a kite!

Dr. Franklyn's theory was in the following year verified in the grandeſt and moſt conſpicuous manner, in France, by Monſ. Romas, whoſe experiments with an electrical kite are extremely intereſting, for the greatneſs of the effects; but ſtill more, as they ſhew the very great power of elevated conductors, in drawing off the electric fluid; ſo as to check or prevent its accumulation, and its conſequent dangerous exploſion. We therefore ſhall give a ſhort view of the principal phenomena. Mr. Romas's kite had a wire interwoven in the hem-

ng, to the excellent conducting power of which, par
e great effects are to be attributed. After the kite had
ed very ſtrong ſigns of electricity; ſuch as furniſhing
3 inches long and a quarter of an inch thick, drawn at
ance of a foot from a tin conductor, connected with the
us, the ſnapping of which was heard 200 paces; and
a ſenſation like that of a cobweb on Mr. Romas's face,
he was above 3 feet from the ſtring of the kite. On the
of a little rain, the appearances increaſed amazingly,
continual ruſtling noiſe was heard, like that of a ſmall
ellows. Mr. Romas now thought it adviſeable to take
e ſparks, even with all his precautions. It was indeed
o forbear; for now came on the laſt act of the enter-
nt, which he acknowleges made him tremble. A ſtraw,
foot long, which, together with two ſhorter ones, had
uarter of an hour paſt been ſtanding erect, and perform-
circular dance, like puppets, under the tin tube, was
ly attracted by it. Upon this followed three explo-
the noiſe of which greatly reſembled that of thunder.
f the company compared it to the exploſion of rockets,
hers to the violent craſhing of large earthen jars againſt
ment. The fire ſeen at the time of the exploſions had
ape of a ſpindle 8 inches long and near half an inch in
er. The ſtraw, which had occaſioned them, afterwards
d the ſtring of the kite to 45 or 50 fathoms diſtance,
ed and repelled alternately; flaſhes of fire appearing,
acks being heard every time it was attracted; though
loud as before. All this time no lightning was ſeen,
rce any thunder heard. The ſtring of the kite was ſur-
d with a permanent cylinder of light, three or four
in diameter. Had it been dark, Mr. Romas ſuppoſes
minous cylinder would have appeared four or five feet in
er. Laſtly, after the experiments were over, a hole was
red in the ground, perpendicularly under the tin tube,
h deep and [illegible] which was probably made
large flaſh that accompanied the exploſions. But the
y of electric matter collected by this kite on the 26th
guſt 1757 [illegible] more aſtoniſhing. The ſtreams of fire
from it to the neareſt conductors were an inch thick and
t long, and exploded with a report equal to that
ſtol. The important practical uſe to which Dr. Frank-
iſcovery may be applied is very evident from theſe ob-
ions; which [illegible] by how ſmall a wire a very
quantity of lightning may be conducted into the earth
[illegible] The utility of metallic conductors has beſides
placed beyond a poſſibility of doubt, by numerous in-
s, in which buildings have evidently been preſerved ſo far

as they extended; while the non-conducting ſubſtances, or imperfect conductors, which the lightning afterwards met with in its way, to or from the earth (for it follows each of theſe directions, at different times) have been rent and diſperſed in a moſt ſurpriſing manner. In another ſection the Author relates ſome of the more ſtriking inſtances which prove this truth, and particularly deſcribes the damage done to the ſpire of St. Bride's in London, by lightning. As we probably have more Readers in the pariſh of St. Bride's than Dr. Prieſtley can be ſuppoſed to have, we ſhall, for the benefit of that elegant ſteeple, tranſcribe his concluding paragraph; hoping that the gentle hint contained in it may operate with the governing powers of that pariſh towards the preſervation of their beautiful ſpire, and that they will not delay to put it in a condition of coping with the celeſtial fire on more equal terms than it has hitherto done. 'My readers at a diſtance from London, ſays Dr. P. will hardly believe me when I inform them, that the elegant ſpire which has been the ſubject of a great part of this ſection, and which has been twice damaged by lightning (for it is now very probable, that a damage it received in the year 1750, was owing to the ſame cauſe) is now repaired without any metallic conductor, to guard it, in caſe of a third ſtroke'——When we conſider ſteeples as ſo many advanced guards extended into the regions of thunder, it has to us the appearance of hardſhip to plant them in ſo dangerous a poſt without proper arms; or, which was the caſe of this unfortunate ſtructure before the late accident, with arms juſt ſufficient to provoke an attack, and bring the enemy into the heart of the place. Electricians will perceive that we allude to thoſe large, inſulated and interrupted maſſes of metal, which had been employed in the conſtruction of this ſteeple; and which, as Dr. Watſon judiciouſly obſerves, nearly occaſioned its deſtruction.

We ſhall paſs over the remaining ſection of this period, to come to the 10th and laſt; (part of the contents of which we have indeed already anticipated) in which the hiſtory is continued from the time that Dr. Franklyn made his experiments in America, and is brought down to the year 1766; and where the vaſt variety and quantity of matter, at the ſame time that they exerciſe and ſhew to great advantage our Author's talent for diſtribution and arrangement, furniſh electricians with a moſt agreeable proof that electrical inquiries and diſcoveries have by no means been at a ſtand for the laſt dozen years.

It is impoſſible for us to give even a ſcanty idea of the matter contained in the fifteen ſections into which this riod is divided, great part of which will, we believe, b to moſt Engliſh electricians, and ſome of it is now fi bliſhed from original communications. We ſhall ſelect the more curious particulars, and principally from the foreign electricians.

In the ſecond ſection, our Author gives us ſeveral obſervations relative to one of the principal deſiderata in electricity: the aſcertaining the conducting power of various ſubſtances, and wherein it conſiſts. Mr. Canton, and Signior Beccaria, a religious profeſſor of natural philoſophy at Turin, have made ſeveral curious experiments, which throw ſome light upon this ſubject, and ſhew that ſubſtances which had hitherto been conſidered as perfect conductors or non-conductors, are ſuch only to a certain degree. The former of theſe gentlemen, whoſe diſcoveries in electricity are more numerous and conſiderable than thoſe of any Engliſhman within this period, firſt diſcovered that even dry air was capable of receiving electricity by communication, and of retaining it for ſome time, by means of one of his exquiſite contrivances, by which 'he was able, ſays our Author, to aſcertain that delicate circumſtance, and even meaſure the degree of it, if it was in the leaſt conſiderable.' This he effected by a pair of balls turned in a lathe, out of the dry pith of elder, which, when hung in a room, or abroad at a ſufficient diſtance from buildings, trees, &c. eaſily ſhew the electricity of the atmoſphere, and whether it be poſitive or negative; or in a room ſhew the electricity of the air contained in it, long after the apparatus, which excited it, is withdrawn. Signior Beccaria made the ſame diſcovery of communicating electricity to the air: but his experiments, which ſhew that water, which has hitherto been reputed the beſt of conductors next to metals, loſes, when in ſmall quantity, in great meaſure its conducting power, are ſtill more ſurpriſing. The experiments made by Signior Beccaria on this occaſion are ſo very curious, and the reſults of them ſo unexpected and contrary to notions commonly entertained on this ſubject, that we ſhall gratify our readers with part of our author's account of them. 'Signior Beccaria, ſays he, made tubes full of water, part of the electric circuit, and obſerved, that when they were very ſmall, they would not tranſmit a ſhock; but that the ſhock increaſed, as wider tubes were uſed.'

But what aſtoniſhes us moſt in Signior Beccaria's experiments with water, is his making the electric ſpark viſible in it, notwithſtanding its being a real conductor of electricity. Nothing however can prove more clearly how imperfect a conductor it is.

He inſerted wires, ſo as nearly to meet, in 'ſmall tubes filled with water; and diſcharging ſhocks through them, the electric ſpark was viſible between their points, as if no water had been in the place.'—But might not the ſparks, it may be ſaid, which were obſerved by this ingenious philoſopher, poſſibly ariſe from hence; that the ends of the wires, though plunged into the water, might only be contiguous to it, and not in perfect contact with it: (a caſe which, from many optical as well as electrical experiments, is known to exiſt between many bodies, and particularly between the bodies in queſtion; as is ſhewn in thoſe experiments in which a needle or piece of braſs wire are ſo ſtrongly repelled by water, as to ſwim upon it without touching it) the diſtance between them being ſtill farther enlarged by their increaſed mutual repulſion at the inſtant of the tranſmiſſion of the ſhock? Thus, at leaſt, we reaſoned on the peruſal of theſe obſervations; unwilling to give up ſo long eſtabliſhed a point of doctrine, as the conducting power of water, too readily: but on experiment we find that a ſpark is always viſible even in a large tube of water, when the extremities of the wires are very near each other; or, in other words, when the *lamina* of water intercepted between them is very ſmall; but diſappears, though all other circumſtances remain the ſame, when the wires are removed to a greater diſtance.—But to return to our Author: 'The tubes, continues Dr. P. were generally broke to pieces, and the fragments driven to a conſiderable diſtance. This was evidently occaſioned by the repulſion of the water, and its incompreſſibility: it not being able to give way far enough within itſelf; and the force with which it was repelled being very great.'

'The force with which ſmall quantities of water are thus repelled by the electric fluid, he ſays, is prodigious. By means of a charge of 400 ſquare inches, he broke a glaſs tube two lines thick, when the pieces were driven to the diſtance of 20 feet. Nay, he ſometimes broke tubes eight or ten lines thick, and the fragments were driven to greater diſtances in proportion.

'He found the effect of the electric ſpark upon water, greater than the effect of a ſpark of common fire upon gun-powder; and ſays, he does not doubt, but that, if a method could be found of managing them equally well, a cannon charged with water would be more dreadful than one charged with gun-powder.'—A method thus qualified, will, we hope, never be found out. Though we certainly wiſh well to the extenſion of ſcience in general, and of this ſcience in particular, we ſhould be ſorry to behold the future courſe of electrical inquiries ſucceſsfully directed a ſingle ſtep further in this channel, and in proſecution of ſuch views; or to ſee the gun-powder, found out by one religious, ſucceeded by a poſſibly more deſtructive ſuccedaneum diſcovered by another. The matter appears to grow ſerious, when we are afterwards told that Signior Beccaria 'acti
charged a glaſs tube with water, and put a ſmall ball into
whence it was diſcharged with great force, ſo as to bury itſ
ſome clay he placed to receive it.'—Indeed when we con

the ſtrong repulſive force of the particles of the electric fluid, and the unyielding hardneſs of thoſe of water, we can ſcarce conceive any effects too great for their united force, properly applied. Signior Beccaria queſtions likewiſe the perfect conducting power even of metals, and pretends to aſcertain the time, in which the electric fire moved through a wire 500 feet long: but we do not think his experiments on this head perfectly concluſive. Before we leave this ſubject, we ſhall obſerve that the Author might have ranked even the human body, or rather certain human bodies, among non-conductors, on the teſtimony of Profeſſor Muſchenbroeck; who, if we remember right, ſomewhere ſpeaks of three or four perſons who had this ſingular property. We more particularly recollect his account of a handſome female, conſequently young, (which makes her non-conducting quality more extraordinary) who was abſolutely impenetrable to the electric fluid, and accordingly reſiſted all the profeſſor's efforts to electrify her. She was, if we may be allowed to parody a line of Ovid,

Contemptrix vitri, *nulloque forabilis ictu.*

But theſe caſes, we may ſuppoſe, are very rare.

In the 5th ſection we have an account of the diſcovery of a new and very extenſive principle in electricity, to which Mr. Canton led the way, by a ſeries of elegant and delicate experiments made with his uſual accuracy. Theſe experiments Dr. Franklyn profeſſedly purſued, and though '*all his ſtrength be put not forth* on this occaſion,' as Dr. P. expreſſes it, he diverſified them, and made ſome improvement in the method of accounting for them: but it was reſerved for two eminent foreign electricians, Meſſrs. Wilke and Æpinus, to compleat the diſcovery, which is, ſays Dr. P. one of the greateſt that has been made ſince Dr. Franklyn's capital diſcoveries in America. The principle, which, by the bye, is founded on Dr. F.'s theory of poſitive and negative electricity, is this; that the electric fluid, when there is a redundancy of it in any body, repels the electric fluid in any other body, within its influence, and drives it into the remote parts, or quite out of the body, if there be any outlet for that purpoſe; thereby reducing the body to a ſtate contrary to its own; i. e. a negative one. On this principle they undertook to charge *a plate of air*, like a plate of glaſs, and thereby to imitate in the moſt perfect manner the phenomena of thunder and lightning. They ſucceeded, in performing this fine experiment, by ſuſpending two large boards of wood covered with tin, with the flat ſides parallel to one another, and at ſome inches aſunder.' On electrifying poſitively one of the boards (which may be conſidered as metallic coatings to the two ſurfaces of the aerial plate) the other board became electrified negatively; and a perſon, touching this laſt with

The diſeaſes moſt incident and fatal to infants, ſays our author, during the firſt few months after their birth, are, inward fits, the thruſh, looſe, ſour, curdled or green ſtools, the watery-gripes, and convulſions.— 'Inward fits, as they are called, are in general the firſt complaint that appears in children, and, as far as I have obſerved, moſt, if not all infants, during the firſt months, are more or leſs liable to them. The ſymptoms are theſe. The child appears as if it was aſleep, only the eyelids are not quite cloſed, and if you obſerve them narrowly, you ſhall ſee the eyes frequently twinkle, with the white of them turned up. There is a kind of tremulous motion in the muſcles of the face and lips, which produces ſomething like a ſimper or a ſmile, and ſometimes almoſt the appearance of a laugh. As the diſorder increaſes, the infant's breath ſeems now and then to ſtop for a little; the noſe becomes pinched, there is a pale circle about the eyes and mouth, which ſometimes changes to livid, and comes and goes by turns; the child ſtarts, eſpecially if you go to ſtir it, tho' never ſo gently, or if you make any noiſe near it. Thus diſturbed, it ſighs, or breaks wind, which gives relief for a little, but preſently it relapſes into the dozing. Sometimes it ſtruggles hard before it can break wind, and ſeems as if falling into convulſions; but a violent burſt of wind from the ſtomach, or vomiting, or a loud fit of crying, ſets all to rights again. As the child increaſes in ſtrength, theſe fits are the more apt to go off ſpontaneouſly, and by degrees; but in caſe they do not, and if there is nothing done to remove them, they either degenerate into an almoſt conſtant drouſineſs, (which is ſucceeded by a fever and the thruſh) or elſe they terminate in vomitings, ſour, curdled, or green ſtools, the watery-gripes, and convulſions. The thruſh indeed very often terminates in theſe laſt ſymptoms. Wherefore as theſe complaints naturally run into one another, or ſucceed each other, they may be conſidered, in a manner, as only different ſtages of the ſame diſeaſe, and which derive their origin from the ſame cauſe. Thus, the inward fits may be looked upon as the firſt ſtage of the diſorder; the fever, and the thruſh (when it happens) as the ſecond; the vomitings, ſour, curdled, green, or watery ſtools, as the third; and convulſions, as the laſt.'

Our author takes care afterwards to obſerve, that theſe complaints do not always ſucceed each other in the ſame regular manner. Many have ſour, green ſtools, without ever having the thruſh; many have the thruſh without watery-gripes; and ſome the watery-gripes without having the thruſh.

After giving the diagnoſtics and cauſes of theſe diſorders, in which we meet with nothing that particularly demands our notice; Mr. Armſtrong next proceeds to his method of cure.— In all theſe diſeaſes, his principal dependence is upon the

ANTIley, on account of his great ‘ attention to the various ſtates of the atmoſphere, his aſſiduity in making experiments, his apparatus for making them, the extent of his views in making them, the minute exactneſs with which he has recorded them, and his judgment in applying them to a general theory, far exceed every thing that had been done by philoſophers before him, or that has been done by any perſon ſince.’ This ingenious philoſopher, who, beſides a great variety of kites and pointed rods, had two of the latter for bringing the lightning into his houſe, 140 feet aſunder, obſerved that on taking a ſpark from the higher of them, the ſpark from the other, which was 30 feet lower, was inſtantly leſſened; but, which is worthy of remark, that its power revived again, though he kept his hand upon the former. This obſervation ſhews the neceſſity of multiplying conductors to carry off the matter of lightning more effectually from buildings of a large extent. From his numerous obſervations within and without doors he infers, that the quantity of electric matter in a common thunder-ſtorm, is almoſt inconceivably great; conſidering how many pointed bodies, as trees, ſpires, &c. are perpetually and ſilently drawing it off: beſides the prodigious quantity which, in the form of lightning, is repeatedly diſcharged into, or from the earth. He thinks that no ſingle cloud, or number of clouds, can ever contain all this quantity; eſpecially as he obſerved that a cloud, after it had made repeated diſcharges into the earth, was the next moment ready to make ſtill greater. He concludes therefore that the clouds ſerve as conductors to convey the electric fluid from thoſe parts of the earth which are overloaded with it, to thoſe which are exhauſted of it. When they are attracted by theſe laſt, and other circumſtances concur, thoſe depending protuberances are produced, which he ſhews to be the cauſe of waterſpouts and hurricanes. The clouds which bring rain he ſuppoſes to be formed in the ſame manner as thunder-clouds, only by a more moderate electricity. This he illuſtrated by a pleaſing experiment. He inſulated himſelf, and with one hand dropping ſome roſin on a hot coal in contact with the conductor of his machine, which was electrified poſitively, he with the other touched the inſulated rubber which conſequently was electrified negatively. ‘ In theſe circumſtances, ſays Dr. Prieſtley, the ſmoke ſpread along his arm, and by degrees all over his body, till it came to the other hand that communicated with the rubber. The lower ſurface of this ſmoke was every where parallel to his clothes, and the upper ſurface was ſwelled and arched like clouds replete with thunder and rain. In this manner, he ſuppoſes, the clouds that bring rain diffuſe themſelves from over thoſe parts of the earth, which abound with electric fire, to thoſe parts that are exhauſted of it; and, by letting fall their rain, reſtore the equilibrium.’

Signior Beccaria has, with great ingenuity, mixed ſometimes with a little ſpice of agreeable extravagance, the frequent concomitant of genius, ranged almoſt all the meteoric phenomena under the banners of electricity; from the *Will of the Wiſp* up to the *Aurora Borealis*. Had we room or inclination to theoriſe on this ſubject; at the ſame time that, with other electricians, we allowed the electric fluid to be the cauſe of this laſt phenomenon, we ſhould be for extending its connections ſtill further, and attempt to ſhew the poſſibility, at leaſt, of its near relation to, if not its identity with that luminous matter which forms the ſolar atmoſphere, and produces the phenomenon called the *Zodiacal light*; which is thrown off principally, and to the greateſt diſtance from the equatorial parts of the ſun, in conſequence of his rotation on his axis, extending viſibly, in the form of a luminous pyramid, as far as the orbit of the earth; and which, according to Monſ. de Mairan's ingenious, and, at leaſt, plauſible hypotheſis, falling into the upper regions of our atmoſphere, is collected chiefly towards the polar parts of the earth, in conſequence of the diurnal revolution, where it forms the Aurora Borealis. It would we think be no very bad hypotheſis which ſhould unite theſe two opinions, by conſidering the ſun as the fountain of the electric fluid; and the Zodiacal light, the tails of comets, the Aurora Borealis, lightning, and artificial electricity, as its various and not very diſſimilar modifications. But this is not a place in which to proſecute this idea. We ſhall only add that Signior B. would extend the influence of the electric fluid in another channel, not unconnected, the Reader will perceive, with the foregoing. He conjectures then, that ſince a ſudden ſtroke of lightning gives polarity to a needle; and as during the more vivid appearances of the Aurora Borealis, the magnetic needle has been obſerved to be very much diſturbed, (a circumſtance firſt noticed, we believe, by Mr. Wargentin, and afterwards accurately obſerved, and attempted to be accounted for by Mr. Canton;) a regular and conſtant circulation of the whole maſs of the electric fluid, from north to ſouth, may be the original cauſe of magnetiſm in general, and that the Aurora Borealis may be this matter performing its circulation in ſuch a ſtate of the atmoſphere as renders it viſible; or approaching nearer to the earth than uſual. ‘ This, ſays Dr. Prieſtley, is a truly great thought; and if juſt, will introduce greater ſimplicity into our conceptions of the laws of nature. This current, continues he, Signior Beccaria does not ſuppoſe to ariſe from one ſource, but from ſeveral in the northern hemiſphere of the world. The aberration of the c center of all theſe currents from the north point may cauſe of the variation of the needle: the period of this tion of the center of the currents may be the period of t riation; and the obliquity with which the currents ſtrike much of intemperance. The ſum and quinteſſence of true hoſpitality is expreſſed in that ſingle line of *Pope*,

Welcome the coming, *Speed* the going Friend.

In which is implyed an abſence of every ſpecies of compulſion or reſtraint, and (which is the true ſterling hoſpitality) the making the *choice* of your gueſt the meaſure of your friendſhip and entertainment. But to attempt to ſend him away drunk, is ſurely ſetting him off with but with very ill *ſpeed*.'

Speaking of the Iriſh in general, he ſays, 'they are very far from being what they have been too often and unjuſtly repreſented as, a nation of wild Iriſh. I have traverſed the whole country, and generally found them, even the very loweſt claſs of the natives, very civil and obliging. Miſerable and oppreſſed as they are, an Engliſhman will find as much civility in general, as amongſt the ſame claſs in his own country.—In relating the cauſes of of the miſery of the poor, he ſays, it proceeds from the extreme tyranny and ſeverity of the landlords and clergy, who exact their heavy rents and tithes, even of the potatoes, with the ſevereſt rigour: and then adds, I am ſorry to tell you that too many of theſe are *Engliſh parſons*. For the love of God and charity, ſend no more of this ſort over, for here they become a ſcandal to their country and to humanity. But you muſt add to theſe the exactions of the ſtill more abſolute catholic prieſt, who comes armed with the terrors of damnation, to demand the full quota of his offerings.'

With regard to the trade and importance of Ireland, our author obſerves, 'that it would be a rich country, if made the moſt of; if its trade were not reduced by unnatural reſtrictions and Egyptian kind of politicks from without, and its agriculture ſuppreſſed by more unnatural maſters within. How the increaſing wealth of that kingdom, from whatever ſource, ſhould be injurious to England, with which it is ſo cloſely connected; or that the putting it into the power of Ireland to derive ſuch immenſe additional ſums to the public wealth, in which both kingdoms muſt participate, ſhould be injurious to the general welfare of either, is intirely beyond my comprehenſion. To prohibit the importation of ſuch commodities as our own country is already ſufficiently provided with, muſt, even to an Iriſhman, appear juſt and reaſonable. But that they ſhould be excluded from, or reſtrained in, their trade to almoſt all the reſt of the world, is a ſpecies of policy, the wiſdom of which, with deference to our adminiſtrators of the Hibernian department, I own, is to me not eaſily intelligible.'

It hath always been the policy of every wiſe government, to give every poſſible encouragement to their colonies, becauſe what they acquire muſt turn at laſt to the advantage of the mother country. If we regard Ireland as a vaſt colony of

Britons, as in its preſent ſtate it certainly is, ſhould we not look upon the Iriſh as parts of ourſelves; as the deſcendants of thoſe brave men whom we ſent out to ſupport and eſtabliſh the Britiſh government and proteſtant religion in that important iſland? The principles of juſtice and humanity certainly oblige us to treat them, in all reſpects, like ourſelves. But when this additional conſideration forces itſelf upon us, that the *more* they gain by trade, the more we get from them, this ſhould ſurely induce us to take off all reſtraints from their commerce, and leave it to them as open and free as the light of the ſun and the blowing of the wind. An eminent author, forty years ago, proved, that, by the rents of the vaſt Iriſh eſtates which are ſpent in England by the noblemen and gentlemen of that country, who conſtantly or occaſionally reſide here; by the large bills remitted to ſupport the ſtudents at the inns of court, the univerſities, and other ſchools; by the great expence of thoſe who come to ſolicit for preferment in the church, the law, the army, the navy, &c. by vaſt ſums ſpent by Iriſh gentlemen who come to indulge their curioſity and pleaſure, to ſee their king, the royal family and court; by great numbers who reſort to Bath, Buxton, Scarborough, &c. there could not be at that time (and it hath increaſed prodigiouſly ſince) leſs than a million ſterling annually ſent over from Ireland to England, for which nothing ever returned to that country: and the Author goes ſo far as to ſay, that this is more than England gains neat, on a fair balance, by their trade with all the reſt of the world beſide. If this be the caſe then, if England gets ſuch immenſe ſums by the Iriſh, ſhould we not rather encourage than diſcourage them? Should we not look upon the Iriſh as induſtrious bees, making honey for us? The riches of Ireland muſt always center in England. If they were therefore ten times as rich as they are, we ſhould get ten times as much by them.

We have been aſſured, by a gentleman who knew them both, that though Sir Robert Walpole and Sir John Barnard diſagreed in almoſt every political meaſure, yet they heartily agreed in this, that all reſtriction ſhould be taken from the trade of Ireland: but in their time, the true intereſt of Great Britain, in this reſpect, was ſo little underſtood, and the popular prejudice ran ſo ſtrong againſt their opinion, that perhaps it would have endangered the life, we are ſure it would have endangered the intereſt, of either of thoſe great men, to have publicly propoſed it. But, thank God, people's eyes begin to be open to the truth and their own intereſt. They now perceive that there would be no more danger in allowing their brethren on the weſt ſide of St. George's Channel a free trade, than there is in allowing it to thoſe on the weſt ſide of the Severn.

The woollen trade is our favourite ſtaple: but are not the French, our implacable enemies, beating us out of that trade? Have they not ingroſſed almoſt *all* of that to the Levant? and have they not outdone us ſo far in that to Portugal, as to embolden thoſe ingrates to tell us publicly, they will deal with France rather than with us, as the French ſupply them with theſe goods at a cheaper rate? and ſhall we tamely reſign this profitable branch of trade to our enemies, when we might carry it on, in Ireland, with ſo great advantage to ourſelves? If the Iriſh ſhould gain an immediate profit by this or any other trade, it will certainly be the means of bringing more riches to England: and though it ſhould all remain amongſt themſelves, which is impoſſible, yet it would be there in the hands of our friends, to ſupport our armies, fleets, and government.

Beſides the charge of 12,000 military men, which the Iriſh conſtantly maintain, there is at preſent a ſum of about 100,000 l. *per ann.* granted in PENSIONS upon their eſtabliſhment, moſt of it to our royal family and the favourites of our court, and conſequently remitted here. If Ireland was richer, more might be drained from thence in proportion. How many of our grandees wallow in the higheſt luxury here, from the hard labour and penury of the poor peaſants and tradeſmen there! Can the Iriſh then be any way looked upon as our enemies or rivals? No, ſurely, but as our beſt friends!—The Author of this Letter ſaw things in this light; and therefore we hope it will be excuſed, that we have endeavoured a little to illuſtrate them.

Mr. Buſh makes ſome obſervations upon the Iriſh language, and ſays it is the neareſt to the *Welſh* of any language upon earth: and no wonder, ſince they were originally the ſame, and only different dialects of the Celtic, which was, of old, the common language of the weſtern parts of Europe. But now Engliſh is ſpoke by every body, even by the loweſt of the people, all over Ireland. So that we may venture to foretell, that in a very little time there will be no remains of their old tongue in that country; as we are ſure there is not at preſent the hundredth part of what there is in Wales.

Mr. Buſh ſays, Ireland is now ſo deſtitute of wood, that he is confident there is as much timber growing in the county of Kent, as in that whole iſland.

He takes notice of ſome of the principal towns in Ireland, and informs us of what is moſt remarkable in Cork, Kilkenny, Waterford, Limerick, &c. When he ſpeaks of Derry, he ſays, It is the cleaneſt, beſt built, and moſt beautifully ſituate any town in Ireland. Excepting Cork, he thinks it as conve as any for commerce, foreign or domeſtic; and, but for th ſtrictions on the trade of Ireland, would, in a few years, come a flouriſhing and wealthy city. All this town and it berties belong to the twelve companies of London, who receive prodigious ſums for the rent thereof every year. This city muſt, as he obſerves, be for ever memorable on account of the ſevere ſiege it nobly ſuſtained, for thirteen weeks, in the reign of King William, in defence of the glorious cauſe of liberty.

He then gives a very particular account of that wonderful natural curioſity called the *Giant's Cauſeway*; and preſents us with a very juſt print of it. This is a vaſt group of columns, or pillars, cloſely united together, and each of them a pentagon; yet, what is very extraordinary, and particularly curious, there are not two columns in ten thouſand, that either have their ſides equal among themſelves, or whoſe figures are alike. Nor is the compoſition of theſe pillars leſs deſerving the attention of the curious ſpectator. They are not of one ſolid ſtone in an upright poſition, but compoſed of ſeveral ſhort lengths curiouſly joined, not with flat ſurfaces, but articulated into each other like ball and ſocket; and this is not viſible but by disjoining the two ſtones. The depth of the concavity or convexity is generally about three or four inches, and what is ſtill further remarkable of the joints, the convexity and correſpondent concavity is not conformed to the external angular figure of the column, but exactly round, and as large as the ſize or diameter of the column will admit. It is ſtill farther remarkable that the articulations of theſe joints are frequently inverted. In ſome the concavity is upwards, in others the reverſe.—What is very extraordinary, and equally curious in this phenomenon is, that notwithſtanding the univerſal diſſimilitude of the columns, both as to their figure and diameter, and though perfectly diſtinct from top to bottom, yet is the whole arrangement ſo cloſely combined at all points, that hardly a knife can be introduced between them, either on the ſides or angles. That this is a work of NATURE there can be no doubt.

Nor is this the only extraordinary natural production in this iſland. There is hardly a river in the kingdom, but what is ornamented, more or leſs, in its courſe, with beautiful caſcades, waterfalls, or ſalmon-leaps, as they are uſually called, from the infinite number of ſalmon, which, at the ſeaſon of the year for ſpawning, are ſeen leaping up the falls, many of them to the height of fifteen or twenty feet.

The Author then gives us a new and curious hypotheſis concerning the formation of Iriſh bogs. He ſays, it is univerſally 'obſervable that the ſurface of theſe bogs is covered with a ſhort, thick, and matted kind of heath, which, as it grows and thickens at the top, vegetates at the bottom into a cloſe and extremely radicous texture, which, from its low ſituation, being replete with moiſture, naturally throws out ſucceſſively annual growths of this exceedingly ramified heath, a great part of which dies and ſcatters upon every return of the winter, and moulders on the ſurface, where it cloſes and forms another ſtratum of mouldered heath, from which, in the ſpring, a new and ſucceſſive ſhoot of heath is produced: and thus as theſe ſtrata of mouldered heath are annually repeated, the inferior and internal vegetation of the roots increaſes and becomes extended higher, and at the bottom more conſolidated.'

Mr. Buſh next ſurveys the lakes of Ireland, particularly Lough Neagh and Lough Earne: but deſcants, very poetically, upon the charms of the wonderful Lake of Killarney, in the county of Kerry. 'It is, he obſerves, for the moſt part, ſurrounded with enormous high mountains, the immenſe declivities of which are covered with woods, from their tops down to the verge of the waters. The romantic intermixture of horrible impending precipices with theſe lofty mountains, that are covered with all kinds of trees and evergreens, preſent ſuch a grand and beautifully variegated ſcenery as is beyond deſcription. Add to this the numberleſs rivulets caſcading in rocky channels, ſkirted with trees of every ſort, down the ſides of theſe prodigious mountains, ſome of them to the height of an hundred yards, or more, at one view; while in other places are ſeen cataracts or waterfalls, over rocky precipices, near or more diſtant from ſhore; and the whole together, preſents ſuch a grand and ſtriking proſpect, as pleaſes and entertains beyond imagination.'—But we muſt not forget that we have already inſerted, in former numbers of our Review, ſeveral very full deſcriptions of this peerleſs beauty of Ireland.

Were we to ſelect from Mr. Buſh's account of our ſiſter-iſland, every thing that might ſerve to amuſe or inform our Readers, we ſhould tranſcribe almoſt all that he has written. We therefore recommend it to all whoſe curioſity or intereſt may prompt them to know much of that country, to peruſe the whole book, in which the Author has ſhewn a competent ſhare of both judgment and imagination.

We cannot, however, conclude this article, without making one very obvious reflection, viz. that, were our young noblemen and gentlemen to travel more in their own than in foreign countries, they would, at leaſt, be as highly entertained, and ſquander much leſs of their fortunes and their innocence than they commonly do. Are we not chargeable with the greateſt madneſs and folly, that, with ſuch infinite labour and ſuch dreadful dangers, we bring the riches of all parts of the globe to this iſland, purely that we may have the ridiculous vanity and parade of ſcattering them about the roads and the ſtreets of enemies! Would not a tour round the iſlands of Great B
and Ireland furniſh a Briton with more uſeful, proper an

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tertaining knowlege, than what is called *the grand tour of Europe?* which, for one perſon that it hath improved, hath been the deſtruction of thouſands!

Continuation of the Account of Lord Lyttelton's Hiſtory of Henry the Second: See Review for Auguſt.

THOUGH William the Conqueror had taken the coronation oath, and was deſirous of having it thought that he was advanced to the throne by the free conſent of the people, yet his character was that of a tyrant; and there was no method to render a tyranny ſecure and ſtrong which he did not put in practice. He eſtabliſhed garriſons of foreign troops in all parts of the country, bridled the towns with forts and caſtles, gained to his ſide the braveſt of his enemies by pardons and favours, if they would ſubmit to his deſpotiſm, and deſtroyed the reſt without mercy. Sometimes he employed the moſt generous clemency, and ſometimes the moſt terrible and barbarous cruelty, as he thought they would beſt conduce to ſerve his ends. With regard to London in particular, his policy led him to exempt it from the ſeverity which he uſed on other occaſions. Senſible that if, by the encouragements of any foreign aid, the capital had revolted, he would have found it difficult to prevent a general defection of the whole nation, he governed that city with a gentle hand, endeavoured to gain the affections of the citizens, and granted a charter confirming to them the benefit of their ancient immunities, cuſtoms, and laws, with a promiſe of his royal protection. This had ſo good an effect, that they never would engage in any rebellion or treaſon againſt him, but by their fidelity contributed greatly to the maintenance of his government.

Among the many grievances complained of in the reign of William the Firſt, none gave more uneaſineſs than the inhuman ſeverity of his foreſt-laws. He was not ſatisfied with having confined to himſelf the vaſt tracts of foreſt that he found in this kingdom; but, to make a new one in Hampſhire, laid waſte a country of above thirty miles in extent, drove out all the inhabitants, and deſtroyed all their dwellings, not ſparing even the churches: as much as he affected a reſpect for religion. Great part of Yorkſhire, and all the counties belonging to England, north of the Humber, he alſo laid waſte; that the Danes or the Scotch invading thoſe parts of his kingdom might find no ſubſiſtence; and to puniſh the people for their diſaffection to his government, without regarding what numbers of innocent perſons would be involved in that deſtruction. We are told, even by one of the Norman hiſtorians, who ſpeaks of it with horror, that above a hundred thouſand men, women, and children, periſhed by famine in theſe ruined counties. The deſolation was ſuch, that for above ſixty miles, where, before, there had been many large and flouriſhing towns, beſides a great number of villages and fine country-ſeats, not a ſingle hamlet was to be ſeen! the whole land was uncultivated, and remained in that ſtate even till the reign of king Henry the Second! ſo that Attila himſelf did not more juſtly deſerve to be named *the ſcourge of God* than this mercileſs Norman. Indeed neither that Hun, nor any other deſtroyer of nations, ever made worſe devaſtations in an enemy's country, than he did in his own.

'It is a remarkable thing, continues our noble Author, that none of the Normans, except a few that conſpired with Roger Earl of Hereford and Radulph de Guader, ſhould have expreſſed the leaſt diſcontent againſt the arbitrary proceedings of this haughty prince, which in ſeveral inſtances were no leſs inconſiſtent with their own native rights and liberties than with thoſe of the Engliſh. Certainly they were a people unaccuſtomed to deſpotiſm, and not of a temper inclined to ſubmit to it: but ſeveral reaſons may be given to account for that patience. Under a government not fully ſettled, and maintaining itſelf more by the ſword than the laws, neceſſity of ſtate ſeems to require and to juſtify extraordinary acts of power, and to take off thoſe reſtraints from the royal authority, which calmer ſeaſons admit. The Normans knew this; and they alſo knew that the Engliſh, the Scotch, and the Danes, were ready to avail themſelves of any diſſention between them and their ſovereign. They had likewiſe particular motives of intereſt, which bent their minds to more complaiſance than would otherwiſe have been natural to them, and ſoftened the ſtubbornneſs of the ſpirit of liberty. For, as the lands that were taken from the Engliſh were given by the king to the foreigners in his ſervice, not all at once, but at many different times, as the forfeitures were incurred, and in ſuch proportions to each as he pleaſed, the deſire of profiting more and more by his favour kept them under the yoke of a continued dependance. And to theſe checks upon them was added that awful reſpect for his perſon which his illuſtrious actions and fortune inſpired. The Macedonians themſelves grew ſervile to Alexander upon the throne of Darius. Thus the Normans revered in the conqueror of Harold, and the monarch of England, that glory and greatneſs, which their own arms had enabled him to acquire. He appeared ſo fit to command, that they would not diſpute how far they were bound to obey. But though they acquieſced under a preſent exceſs of the royal prerogative, they took effectual care that their
ſhould obtain a legal eſtabliſhment. A diſtinction is to
between the *government* of William the Firſt, which v

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tyrannical, and the *conſtitution* eſtabliſhed under him in this kingdom, which was no abſolute monarchy, but an ingraftment of the feudal tenures and other cuſtoms of Normandy, upon the old Saxon laws of Edward the Confeſſor. He more than once ſwore to maintain thoſe laws, and in the fourth year of his reign confirmed them in parliament; yet not without great alterations, to which the whole legiſlature agreed, by a more complete introduction of a ſtrict feudal law, as it was practiſed in Normandy; which produced a different political ſyſtem, and changed both power and property in many reſpects; though the firſt principles of that law, and general notions of it, had been in uſe among the Engliſh ſome ages before. But that the liberty of the ſubject was not ſo deſtroyed by theſe alterations, as ſome writers ſuppoſe, plainly appears by the very ſtatutes that William enacted, in one of which we find an expreſs declaration, "that all the freemen in the kingdom ſhould hold and enjoy their lands and poſſeſſions free from all unjuſt exaction and from the tallage; ſo that nothing ſhould be exacted or taken from them but their free ſervice, which they by right owed to the crown and were bound to perform." It is further ſaid, "that this was ordained and granted to them as an hereditary right for ever, *by the common council of the kingdom*." which very remarkable ſtatute is juſtly ſtiled by a learned author, Nathanael Bacon, *the firſt* magna charta *of the Normans*. And it extended no leſs to the *Engliſh* than to the *Normans*. But it was ill obſerved by William, who frequently acted as if his will had been the only law to both nations. It muſt be alſo allowed, that by the interpoſition of many meſne lords between the crown and the people, and by many offices of judicature and military command being rendered hereditary, which under the Saxons had been either elective, or granted for a ſhort term, the conſtitution became more ariſtocratical than before, more unequally balanced, and in ſome reſpects more oppreſſive to the inferior orders of freemen. Nor was the condition of the nobles themſelves to be envied. For there were certain burthens annexed to this ſyſtem of fiefs, which, as they naturally grew out of that policy, were impoſed on the higheſt vaſſals as well as on the loweſt, and were more grievous than any that the Saxons had borne under their conſtitution.'

Among the reſt of the changes that were introduced in the reign of William the Firſt, the lands of the biſhops and greater abbots, which had been held before in Frankalmoigne, or free alms, were, by the authority of the whole legiſlature, declared to be *baronies*, and bound to the ſame obligations of homage and military ſervice, as the civil tenures of the like nature, agreeably to the practice in Normandy and in France. But there was another alteration, which, though it was made with the concurrence of parliament, eſſentially hurt the commonwealth: and that was the ſeparating the civil and eccleſiaſtical juriſdictions, which the Saxon biſhops and earls had exerciſed jointly in the county courts, by giving the biſhops a court of their own, for the ſole trial of ſpiritual matters by the epiſcopal laws. Though this was done under a ſpecious pretence of reformation, and for the avoiding of confuſion, it proved in its conſequences a great cauſe of the corruption of the clergy, and of the advancement of their power beyond its due bounds: for, beſides the partiality with which they proceeded, on being thus left to themſelves, they ſoon extended their judicature much further than the legiſlature deſigned, including many cauſes, that in their own nature were purely civil, under the notion of ſpiritual matters, or (as the ſtatute terms it) *cauſes belonging to the government of ſouls.*

Nor was this the only inſtance, in which the proceedings of William, with relation to the government of the church in this kingdom, deſerve to be cenſured. After he had depreſſed and almoſt deſtroyed the Engliſh nobility, he thought his deſpotiſm would not be complete, while the archbiſhop of Canterbury and other Engliſh biſhops remained in their ſees: to deprive them of which, and fill up their vacancies with foreigners devoted to his own will, he had recourſe to the pope; and invited over three legates, to be the miniſters of this alteration: for, without the colour and aid of the papal power, he durſt not ſo offend the clergy of England. Alexander the Second was very glad to take this occaſion of bringing that church into a ſtate of ſubjection to Rome, from which it had hitherto preſerved itſelf free beyond mere compliments and forms of reſpect. The legates therefore had orders to ſerve the king according to his wiſhes; and, none diſputing what he agreed to, they were permitted to exerciſe ſuch an authority and juriſdiction in England, as never had been granted to any before. Thus, by a confederacy of two uſurping powers, the rights of the Engliſh church were oppreſſed; which, no leſs for the ſake of the crown than of the clergy, William would have ſtrongly maintained, if he had not been ſeduced by the preſent ſubſerviency of the papal authority to his own particular views and intereſts: for he knew how to reſiſt it upon other occaſions. His deſire of humbling the pride of the Engliſh biſhops, by ſubjecting them more to the power of the pope, though he in a great meaſure controuled that power by his own, proved in its conſequences hurtful to his ſucceſſors. For the alliance between the crown and the papacy was ſoon diſſolved by their different intereſ ; but between the papacy and the clergy a more ſtrict one formed, which laſted much longer, and at length became ſtrong for the crown to reſtrain.

It muſt be obſerved, however, to the honour of this king, that, in the diſpoſal of benefices and dignities in the church, he choſe men of good characters, and was perfectly clear from all ſuſpicion of ſimony, notwithſtanding his general avarice. He likewiſe reformed the monaſtical diſcipline, which had been much relaxed in England. The ſcandalous ignorance of the whole Saxon clergy gave him a good pretence to bring over foreigners of learning and parts, whom he placed in almoſt all the epiſcopal ſees, and alſo at the head of many abbeys and convents; which not a little contributed to ſtrengthen his government. But unfortunately theſe men, with the erudition of Italy, where moſt of them were bred, had acquired the principles of the Italian theology; and acting in this kingdom as if they had been miſſionaries ſent over from Rome, bent all their ſtudies, and employed all their knowlege, to defend and promote the doctrines and the intereſts of that ſee: ſo that, while, by their influence over the minds of the people, the king endeavoured to ſecure his own power, he ſerved that of the pope much more than he deſired or intended to do, and laid the foundations of moſt of the diſputes between the church and the crown, with which his poſterity was diſturbed for ſeveral ages.

Upon the death of William the Firſt, whoſe character is drawn by Lord Lyttelton with a maſterly hand, William Rufus, the conqueror's ſecond ſon, was advanced to the throne, in preference to Robert his elder brother; partly in conſequence of his father's laſt will, partly in conſequence of the inclinations of the Engliſh towards him, and partly by the means of Lanfranc, Archbiſhop of Canterbury, who was the chief inſtrument in perſuading the Norman lords to concur in the election. Theſe were the circumſtances that in thoſe times formed a title to the crown, and not ſuch a ſtrict hereditary right as hath ſince, except upon extraordinary emergencies, been eſtabliſhed. But the king had not reigned many months, when his throne was ſhaken by a ſudden and almoſt general conſpiracy of the great Norman lords, who, tho' nothing had yet been done by him to offend them, forſook him, and, not regarding the oaths they had taken, eſpouſed the cauſe of Duke Robert. In this extremity William had no reſource but the Engliſh; and, therefore, more powerfully to engage their affections, he not only careſſed them, as the friends on whom he relied, but engaged himſelf to them by the ſtrongeſt aſſurances, that he would give them better laws than had ever before been eſtabliſhed in England, take off all illegal taxes, and reſtore to them their ancient freedom of hunting. This raiſed him an army of *thirty thouſand men*, who ſerved him bravely and faithfully in his diſtreſs, and to them chiefly he owed his preſervation: which proves that the Engliſh were not (as ſome writers have ſuppoſed) reduced ſo low by

William the Conqueror, even at the end of his reign, as to be mere abject drudges and ſlaves to the Normans. Their force was ſufficient to maintain that prince of the royal family, who courted them moſt, upon the throne of this kingdom, againſt all the efforts of the contrary faction: a very remarkable fact, which almoſt retrieved the honour of the nation.

William Rufus, thus favoured by the natives of England, was a more lawful ſovereign of it, by their election, than Robert could be, by any right of inheritance derived from a father, whoſe own title had been originally bad. Yet though he had gained this advantage, and availed himſelf of it now as his ſtrongeſt ſupport, he uſed all poſſible means to win over the Norman nobility, and break their confederacy; in which he ſo far ſucceeded, that in a little while the whole nation ſubmitted quietly to him, under the hope and aſſurance of a good government. Nor were their expectations contradicted at firſt by his conduct: but after ſome time proſperity corrupted his nature, or rather diſcovered what policy and fear had concealed. This change was accelerated by the deceaſe of Lanfranc; for, after the death of that prelate, the king, whoſe paſſions had been curbed by an habitual reſpect for the gentle authority of a virtuous preceptor, grew more bold in his vices, and more impatient of any counſels delivered with freedom: yet his character for a while remained undecided; his great and good qualities being ſo mixed with his bad, that the world was in doubt what judgment to form of him. But an immenſe prodigality, which he was forced to ſupport by rapine and extortion, with the inſtigations of Ralph Flambard, a miniſter worſe than himſelf, determined that doubt, and made the latter years of his reign a continual ſeries of grievous oppreſſions.

We ſhall not follow our noble Author through the ſeveral tranſactions that happened under William Rufus, among which his conteſt with Anſelm, Archbiſhop of Canterbury, makes no inconſiderable figure: but there is a circumſtance recorded concerning Malcolm, King of Scotland, which is too curious to be omitted. ‘The character of this monarch, ſays Lord Lyttelton, cannot be better ſhewn, than by one fact, which is related from the mouth of his own ſon, King David the Firſt, to King Henry the Second, his great grandſon, by Ethelred Abbot of Rivaux. Having received an information, that one of his nobles had conceived a deſign againſt his life, he enjoined the ſtricteſt ſilence to the informer, and took no notice of it himſelf, till the perſon accuſed of this execrable treaſon came to his court, in order to execute his intention. The next morning, went to hunt, with all the train of his courtiers, and, wh they had got into the deepeſt woods of the foreſt, drew that n bleman away from the reſt of the company, and ſpoke to him thus: “ Behold! we are here alone, armed, and mounted alike. Nobody ſees, or hears us, or can give either of us aid againſt the other. If then you are a brave man, if you have courage and ſpirit, perform your purpoſe; accompliſh the promiſe you have made to my enemies. If you think I ought to be killed by you, when can you do it better? when more opportunely? when more manfully? Have you prepared poiſon for me? that is a womaniſh treaſon—or would you murder me in my bed? an adultereſs could do that—or have you hid a dagger to ſtab me ſecretly? that is the deed of a ruffian.——Rather act like a ſoldier; act like a man; and fight with me hand to hand; that your treaſon may at leaſt be free from baſeneſs.” At theſe words, the traitor, as if he had been ſtruck with a thunderbolt, fell at his feet, and implored his pardon. “ Fear nothing: you ſhall not ſuffer any evil from me;” replied the king; and kept his word.’

Would the limits within which we are confined admit of it, we ſhould be glad to inſert, at large, the character which Lord Lyttelton has drawn of William Rufus: but we muſt content ourſelves with obſerving, that it has, according to the opinion of his Lordſhip, been too much depreciated by many hiſtorians. The character of this king was, no doubt, very faulty; yet, notwithſtanding all his faults, he was a great man. In magnanimity, the firſt of royal virtues, no prince ever excelled him, and few have equalled. But whatever ſhining qualities he might be poſſeſſed of, the miſery of England was complete in his reign. The nation was a prey to licentiouſneſs, as much as to tyranny; and ſuffered at once the diſorders of anarchy, and the oppreſſions of arbitrary power.

At the death of William Rufus, his brother Duke Robert was in Apulia, upon his return from Jeruſalem, in the conqueſt of which he had done very great actions, and gained a reputation for valour and conduct, equal, if not ſuperior, to that of any of the princes aſſociated with him. Henry, in the mean time, the youngeſt ſon of the conqueror, being preſent in England, aſpired to the crown. This prince had received in his youth ſuch a tincture of learning, that he got the name of *Beauclerc*, a title very extraordinary for any layman, but much more for the ſon of a great king, to obtain, in that ignorant age. This was no mean endowment; and he made a good uſe of it: but he had others ſtill more valuable; great natural ſtrength and ſoundneſs of mind, a cool head, a firm heart, activity, ſteadineſs, knowlege of buſineſs, of war, and of mankind. After the deceaſe of his father he had been very ill treated by both his brothers, and had learned in adverſity patience and fortitude. Taking advantage of the fatal accident which had deprived William Rufus of his life, Henry haſtened to London, where he

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was elected king of England by the great council, and was crowned in Weſtminſter-abbey, on the following Sunday, being the fifth day of Auguſt, in the year of our Lord 1100.

‘ The ſudden and eaſy conſent, continues our noble Author, of the Normans and Engliſh, to this revolution, by which Duke Robert was again ſet aſide from the throne of this kingdom, and at a time when the great honour he had gained in the holy war was freſh in the minds of men, appears ſomewhat ſurpriſing. As the death of William Rufus was an event quite unexpected, Henry had not thought of forming any faction. The treaſure left by his brother could not go far in purchaſing friends for him, as that king was too profuſe to have much in ſtore: nor is it ſaid by any writer who lived in thoſe times, that he owed his election to bribes. But it was a great advantage to him, that thoſe who had been warmeſt in ſupporting William Rufus againſt Robert in England, had reaſon to apprehend the reſentment of the latter; which muſt have rendered them unwilling to truſt him with power; and the manner in which he had governed the dutchy of Normandy afforded a ſtrong preſumption of his unfitneſs to govern England. Henry had ſhewn great talents for government; and ſome ſtreſs was laid on the circumſtance of his having been born in England, after his father was king. Yet he ſaw that the ſureſt method to conciliate to himſelf the favour of the nation, would be the holding out to them ſuch national benefits as ſhould make his intereſt that of the public. Their ſubmiſſion under the tyranny of the two firſt Norman kings had been owing to circumſtances of a tranſient nature, not to any rooted and permanent cauſe. They ſtill retained a paſſion for liberty natural alike to the Normans and Engliſh. In the preſent conjuncture their mutual diſtruſt and fear of each other, which had been the principal reaſon that hindered their uniting in defence of their privileges, gave way to a ſtrong and equal deſire in both, of reducing the royal authority to ſuch limitations, as, without deſtroying the feudal ſyſtem eſtabliſhed in England by William the Firſt, from which the Norman nobility could not be inclined at this time to depart, might alleviate the heavy burthens with which it was loaded, and put an end to that deſpotiſm, which was no leſs inſupportable to the great Norman lords, than to the inferior gentry and commons of England. So ſtrong was this deſire, that neither the *elderſhip* of the Duke of Normandy, which, though it did not, in thoſe days, convey an *abſolute right* to the crown, was yet a *powerful recommendation*, nor a ſolemn treaty, made with that prince, and confirmed by the barons, if William ſhould die without a ſon, nor his meritorious and honourable ſhare in the conqueſt of Paleſtine, could ſtand in competition with the offer of Henry, to aboliſh all the evil cuſtoms that had prevailed in the late reign, and to eſtabliſh in the realm the beſt laws, that had ever been given, under any of the kings, his predeceſſors. This, together with the reaſons aſſigned before, raiſed this prince to the throne, in prejudice to his brother, whoſe legal title to it could not be diſputed. For, whatever right of *election* might be in the parliament, that right was barred by the above-mentioned treaty. But in vain did a few Normans, more regardful of juſtice and of good faith than the reſt, or more attached by their own intereſt to the party of Robert, ſtrongly proteſt againſt this act. The nation reſolved to give the crown to a prince, who ſhould acquire and hold it under no other claim than a *compact* with his people: and though it would be difficult to juſtify their proceeding, either in conſcience or law, their policy may perhaps be accounted not unwiſe; as it made the title of the king become ſecurity for the liberty of the ſubject. To give that liberty a more ſolid and laſting eſtabliſhment, they demanded a charter; which Henry granted ſoon after his coronation, as he had ſworn to do before he was crowned. By this he reſtored the Saxon laws which were in uſe under Edward the Confeſſor, but with ſuch alterations, or (as he ſtyled them) *emendations, as had been made in them by his father with the advice of his parliament*; at the ſame time annulling *all evil cuſtoms and illegal exactions, by which the realm had been unjuſtly oppreſſed.* Some of thoſe grievances were ſpecified in the charter, and the redreſs of them was there expreſsly enacted. It alſo contained very conſiderable mitigations of thoſe feudal rights, claimed by the king over his tenants, and by them over theirs, which either were the moſt burthenſome in their own nature, or had been made ſo by an abuſive extenſion. In ſhort, all the liberty, that could well be conſiſtent with the ſafety and intereſt of the lord in his fief, was allowed to the vaſſal by this charter, and the profits due to the former were ſettled according to a determined and moderate rule of law. To uſe the words of one of our greateſt antiquaries, Sir Henry Spelman, *It was the original of King John's* magna charta, *containing moſt of the articles of it, either particularly expreſſed, or in general, under the confirmation it gives to the laws of Edward the Confeſſor.* So miſtaken are they, who have ſuppoſed that all the privileges granted in *magna charta* were *innovations* extorted by the arms of rebels from King John! a notion which ſeems to have been firſt taken up, not ſo much out of ignorance, as from a baſe motive of adulation to ſome of our princes in later times, who, endeavouring to graſp at abſolute power, were deſirous of any pretence to conſider theſe laws, which ſtood in their way, as violent encroachments made by the barons on the ancient rights of the crown: whereas they were in reality reſtitutions and ſanctions of ancient rights enjoyed by the nobility and people of England in former reigns; or limitations of powers which the king had illegally and arbitrarily ſtretched beyond their due bounds. In ſome reſpects this charter of Henry the Firſt was more advantageous to liberty, than *magna charta* itſelf.

'Nor was it only the ſovereign and his ſubjects, who were thus linked together by this great bond of mutual obligation. From the obtaining of this charter muſt be dated the union of the Normans with the Engliſh, whoſe intereſts blended in it were for the future inſeparably joined under one common claim of national rights. But no laws or privileges can make a people free, if the adminiſtration and ſpirit of government be not in general ſuitable to them. The conduct of Henry entirely correſponded with his engagements. He took off from his ſubjects all the burthens that had been illegally impoſed upon them; he remitted all the debts that were due to the crown; and (what was more popular ſtill) he puniſhed all thoſe who had made an abuſe of their power, particularly Ralph Flambard, Juſticiary of England, and Biſhop of Durham; the moſt acceptable ſacrifice he could make to the public reſentment.'

Yet, though this able prince had thus taken all methods that wiſdom could dictate, to keep himſelf firm in the throne he had aſcended, he was ſoon in great danger of being expelled from it, by the defection of moſt of the Norman barons in England, upon the return of his brother from the eaſt. But the Engliſh, attached to Henry by his marriage with a princeſs of their own nation, as well as by his charter, and having no eſtates to forfeit abroad, adhered to him firmly; and the whole clergy was fixed to his ſide by the mediation of Anſelm.—Another great ſupport of his government was the ſtrict care with which he adminiſtered juſtice to his people. He made war upon vice, and thought the ſubduing of it within his realm, as far as the fear of puniſhment can ſubdue it, the nobleſt triumph a king could obtain.

The remainder of the hiſtory of the revolutions of England, from the death of Edward the Confeſſor to the birth of Henry the Second, carries on the ſeveral tranſactions that happened in the reign of Henry the firſt, down to the ſettlement of the ſucceſſion to his crown, in favour of his daughter Matilda. Among theſe, the encroachments of the papal power, the fates of Robert Duke of Normandy and of Edgar Atheling, the admirable tranquillity eſtabliſhed at home, the riſe, progreſs, and fortunes of the houſe of Anjou, the king's wars and affairs abroad, the unhappy and fatal accident which befel his only ſon and the flower of the nobility, the marriage of Matilda, and the exploits, death, and character of William Clito, together with other events, are related by Lord Lyttelton in a very clear and

ſatisfactory

ſatisfactory manner, and will be found well-deſerving the attention of his Readers.

[*To be continued.*]

The Amaranth: or, Religious Poems; conſiſting of Fables, Viſions, Emblems, &c. Adorned with Copper-plates from the beſt Maſters. 8vo. 5s. Robinſon and Roberts.

THERE is a ſpirit of piety in theſe poems, which, as it ſeems to be perfectly ſober and unaffected, is truly venerable. Nor is there a want of genius. The verſification is ſmooth in general, and the language is elegant. The ſentiments are marked with the genuine ſtamp of good ſenſe, rational philoſophy, and an improved knowlege of human life. In ſupport of this character we ſhall admit an extract from a poem, entitled, *An Epiſtle from Boetius to his Wife Ruſticiana.* That renowned ſtateſman is well known by his misfortunes and his philoſophy,—the latter imperſonated, thus addreſſes him:

" Suffice it firſt this wholeſome truth t' impart;
Coy Fortune's abſence ſtings thee to the heart:
A willing miſtreſs to the young and bold,
But ſcornful of the tim'rous and the old:
Meer luſt of change compell'd her to caſhier
Her beſt lov'd Pompey in his fiftieth year.
The frowns of a capricious jilt you mourn,
Who's thine, or mine, and ev'ry man's by turn:
Were Fortune conſtant, ſhe's no more the ſame,
But, chang'd in ſpecies, takes another name.
Say, when that prodigy of falſhood ſmil'd,
And all the ſorcereſs thy heart beguil'd;
When ev'ry joy that full poſſeſſion gave
Roſe to the higheſt reliſh man can crave;
Waſt thou then happy to thy ſoul's deſire?——
Something to ſeek, and ſomething to require,
Still, ſtill perplex'd thee, unforeſeen before.——
Thy draughts were mighty, but thy dropſy more.
'Tis granted, Fortune's vaniſh'd—and what then?
Thou'rt ſtill as truly rich as all good men:
Thy mind's thy own; [if that be calm and ev'n!]——
Thy faith in Providence, thy funds in Heav'n.
The Indian only took her jingling bells,
Her rags of ſilk, and trumpery of ſhells:
Virtue's a plunder of a cumb'rous make
She cannot, and ſhe does not chuſe to take.——
Accept th' inconſtant, if ſhe deigns to ſtay,
And, if ſhe leaves thee, ſpeed her on the way;
For where's the diff'rence, mighty reas'ner, ſay,
When man by death of all things is bereft,
If he leaves Fortune, or by Fortune's left?

Fortune to Galba's door the diadem brought;
The door was clos'd, and other ſons ſhe ſought:
Fortune's a woman, over-fond or blind;
A ſtep-dame now, and now a mother kind.
"Eſchew the luſt of pow'r, and pride of life;——
One jarring maſs of counter-working ſtrife!
Vain hopes, which only idiot-minds employ;
And fancy builds, for fancy to deſtroy;
All muſt be wretched who expect too much;
Life's chymic-gold proves recreant to the touch.
"The man who fears, nor hopes for earthly things,
Diſarms the tyrant, and looks down on kings:
Whilſt the depending, craving, flatt'ring ſlave
Makes his own chain that drags him to the grave."
The goddeſs now, with mild and ſober grace
Inclining, look'd me ſtedfaſt in the face.
"Thy exile next ſits heavy on thy mind;
Thy pomp, thy wealth, thy villas, left behind.
Ah, quit theſe nothings to the hungry tribe;
States cannot baniſh thee; they may proſcribe.
The good man's country is in ev'ry clime,
His God in ev'ry place, at ev'ry time;
In civiliz'd, or in barbarian lands,
Wherever Virtue breathes, an altar ſtands!
"A farther weakneſs in thy heart I read;
Thy priſon ſhocks thee with unuſual dread:
Dark ſolitude thy wav'ring mind appalls,
Damp floors, and low-hung roofs, and naked walls.
Yet here the mind of Socrates could ſoar;
And, being leſs than man, he roſe to more.
Wiſh not to ſee new hoſts of clients wait
In rows ſubmiſſive thro' vaſt rooms of ſtate;
Nor, on the litter of coarſe ruſhes ſpread,
Lament the abſence of thy downy bed:
Nor grieve thou, that thy plunder'd books afford
No conſolation to their exil'd lord:
Read thy own heart; its motions nicely ſcan;
There's a ſufficient library for man.
And yet a nobler volume ſtill remains;
The Book of Providence all truths contains:
For ever uſeful, and for ever clear,
To all men open, and to all men near:
By tyrant's unſuppreſs'd, untouch'd by fire;
Old as mankind, and with mankind t' expire.
"Next, what aggrieves thee moſt, is loſs of fame,
And the chaſte pride of a once-ſpotleſs name:
But mark, my ſon, the truths I ſhall impart,
And grave them on the tablets of thy heart:
The firſt keen ſtroke th' unfortunate ſhall find,
Is loſing the opinion of mankind:
Slander and accuſation take their riſe
From thy declining fortunes, not thy vice.

How rarely is a poor man highly deem'd,
Or a rich upſtart-villain diſ-eſteem'd?——
From chilly ſhades the gnats of Fortune run
To buz in heat, and twinkle in the ſun;
Till Heav'n [at Heav'n's appointed ſeaſon kind,]
Sweeps off th' Egyptian plague with ſuch a wind,
That not one blood-ſucker is left behind.
"Boaſt not, nor grieve at good or evil fame:
Be true to God, and thou art ſtill the ſame.
Man cannot give thee virtues thou haſt not,
Nor ſteal the virtues thou haſt truly got.
"And what's th' applauſe of learning or of wit?
Critics un-write whate'er the author writ:
To a new fate this ſecond life muſt yield,
And death will twice be maſter of the field.
"Nor grieve, nor murmur, nor indulge deſpair,
To ſee the villain cloath'd, and good man bare;
To ſee impiety with pomp enthron'd;——
[Virtue unſought for, honeſty un-own'd:]
Heav'n's diſpenſations no man can explore;
In this, to fathom God, is to be more!
Meer man but gueſſes the divine decree;
The moſt the Stagyrite himſelf could ſee,
Was the faint glimm'ring of contingency.
Yet deem not rich men happy, and the poor
Unproſp'rous; wait the event, and judge no more.
True ſafety to Heav'n's children muſt belong:
With God the rich are weak, the poor are ſtrong.
Th' irrevocable ſanction ſtands prepar'd;
Vice has its curſe, and virtue its reward.
Conſcience, man's centinel, forbids to ſtray,
Nor ſhews us the great gulph for Heav'n's high-way.
"To ſerve the great, and aggrandize our pride,
We barter honour, and our faith beſide:
Mindleſs of future bliſs, and heav'nly fame,
We ſtrip and ſell the Chriſtian to the name.
Ambition, like the ſea by tempeſts toſt,
Still makes new conqueſts, for old conqueſts loſt:
Court-favours lie above the common road
By modeſty and humble virtue trod;
Like trees on precipices, they diſplay
Fair fruit, which none can reach but birds of prey.
"All men, from want, as from contagion, fly;
They weary earth, and importune the ſky;
Gain riches, and yet 'ſcape not poverty:
The once-mean ſoul preſerves its earthly part,
The beggar's flatt'ry, and the beggar's heart.
"In ſpite of titles, glory, kindred, pelf,
Lov'ſt thou an object better than thyſelf?
You anſwer, No.——If that, my ſon, be true,
Then give to God the thanks to God are due.

No man is crown'd the fav'rite of the ſkies
Till Heav'n his faith by ſharp affliction tries :
Nor chains, diſgrace, nor tyrants can controul
Th' ability to ſave th' immortal ſoul.
How oft did Seneca deplore his fate,
Debarr'd that recollection which you hate ?
How often did Papinian waſte his breath
T' implore, like your's, a pauſing-time for death ?——
“ Place in thy ſight Heav'n's confeſſors reſign'd,
And ſuffer with humility of mind :
As thy proſperities paſs'd ſwift away,
Juſt ſo thy grief ſhall make a tranſient ſtay.
Thy life's laſt hour [nor is it far from thee]
Is the laſt hour of human miſery.
Extremes of grief or joy are rarely given,
And laſt as rarely, by the will of Heav'n.'

Sentiments like theſe are of general uſe : they come home to the heart, and require nothing but application to render them ſucceſsful.

An Appendix to the Life of Cardinal Pole, with ſome Remarks on the chief Objections which have been made to it. 4to. 2 s. Dodſley.

THIS Appendix begins with No. III. as two had been publiſhed before, and contains a diſſertation on the Latin edition of the ſcripture called the *Vulgate*; additions to the hiſtory of Cardinal Pole; ſome remarks on the principal objections which have been made to it ; errors of the preſs, and other miſtakes, corrected.

With regard to Mr. Phillips's diſſertation on the *Vulgate*, we may obſerve how carefully the author, at firſt, avoids giving that verſion the name of a *tranſlation*, ſubſtituting the word *edition*; as if it were really an authentic edition of the holy ſcriptures : and he ſays that ‘ this edition is ſo complete a body of the written word of God, that by a decree of the council of Trent, no other edition [or tranſlation] is, on any pretext, to be made uſe of either in the ſchools or the public worſhip.' It happens unfortunately for him, that Pope Sixtus V. and Clement VIII. after this decree publiſhed very different editions of this tranſlation. Now we think he ſhould have informed us which of theſe editions he refers to, and which the council of Trent *propheſied* would be of ſuch ſupreme authority : but as he ſaw that the conſequences of giving the preference either to one or the other muſt be to expoſe the council, and to invalidate the infallibility and authority of the pontiffs, he hath very artfully ſlurred it over.

It is enough to make proteſtants ſmile to ſee the chief reaſon he aſſigns for the decree of the council of Trent in favour of this Vulgate tranſlation, viz. ‘That the catholic church *could not*, for ſo many ages, have propoſed to her members either a defective or erroneous guide of belief or practice.’ By this catholic church he certainly means the Roman or the Latin church. But he ſhould remember that the catholic church ſignifies the whole Chriſtian church in all ages and nations: and how few of them have ever uſed or ſeen this tranſlation, we need not inform the Author. The great and numerous churches in the eaſt, and the whole Greek church at this day, beſide all the proteſtant churches in the world, neither did nor do allow any authority to this tranſlation, more than to another, and not ſo much as to many others. It was very proper for the Latin church, when Latin was the language underſtood by the people, to inſtruct them in the doctrines of the holy ſcriptures. But ſurely it muſt be the greateſt of all abſurdities to ſay, that it is a tranſlation proper to inſtruct the vaſt Aſiatic, European, African and American nations; and that no other tranſlation but this ſhall, on any pretext, be made uſe of in their ſchools; or their public worſhip. If the council of Trent had made a decree that the Old Teſtament ſhould always in churches and ſchools be read and quoted only in Hebrew; and the New Teſtament in Greek, there might have been ſome appearance that they were reſolved to adhere to the word of God, as God himſelf has been pleaſed to deliver it: but to decree that the ſcriptures ſhould always and every where be read publicly in Latin, ſeems to be deſigned, not ſo much for the honour of God, as for the honour of the Latin church. Had the gentlemen of Conſtantinople, when they were in the higheſt power, made a decree that all the world ſhould uſe the Greek tranſlation, (which they too might call an *edition*) of the Septuagint, and the New Teſtament in the original, ſurely they would have had much more reaſon on their ſide, as the Greek was, at that time, the prevailing language of mankind. But, never attempting ſuch abſurdities, they left every nation to uſe tranſlations of the Bible in their own language; as, thanks be to God, the proteſtants do at this day, in all the languages of Europe, &c.

But notwithſtanding the Author aſſerts that this Vulgate edition is ſo complete a body of the written word of God, yet he afterwards ſays, ‘No man is hereby hindered to have recourſe to the fountain-head, when he meets with any difficulty, or to aſſiſt and enrich the Latin expoſitors, and thus enable them to rectify the faulty paſſages of this tranſlation, and attain that meaning of the ſcriptures which is moſt agreeable to the ſpirit that dictated them, and to the language in which they were penned.’ So that here is ſo complete a tranſlation, that no other muſt be uſed either in the ſchools or the public worſhip of God; yet it is not ſo complete but that it may have faulty paſſages in it, and may not have attained that meaning of the ſcriptures which is moſt agreeable to the ſpirit that dictated them, &c.

After making more important conceſſions againſt this tranſlation, the Author aſſigns the true reaſon (in contradiction even of the liberty he had before granted) why the council of Trent decreed in favour of the Vulgate, viz. ' To ſuppreſs the arrogance of thoſe [*proteſtants*] who had at that time a vain conceit of their own knowlege, and perhaps a moderate inſight into the learned languages, and ſaw ſome paſſages which might have been tranſlated with more exactneſs; or ſome faults to which the careleſſneſs of tranſcribers had given occaſion; or that the expoſitors had not every where attained, to the laſt preciſion, the meaning of Jeſus Chriſt and the apoſtles; and therefore they rejected the whole, to obtrude on the world, in its ſtead, their own erroneous tranſlations, or thoſe of others.'

But ſince Mr. Phillips has thought the credit of this Verſion an affair of ſuch importance, let us examine it a little more minutely. Before St. Jerome's time, there had been, as there ought to be, a Latin tranſlation of the Old and New Teſtament for the uſe of the people of Italy, &c. who ſpoke that language. Jerome, who was a learned man, and had ſpent much of his time among the Hebrews, had obtained great ſkill in their language: and when he came to Rome, and was appointed ſecretary to Pope Damaſus, he ſet about correcting and amending the Latin tranſlation of the Bible which was then in uſe there. But, afterwards, not ſatisfied with theſe corrections and emendations, he is ſaid to have tranſlated the whole Bible anew. Which of theſe tranſlations, whether the old one as corrected and amended, or the new one as entirely tranſlated by St. Jerome, is *now called the Vulgate*, the Romaniſts themſelves are not agreed. On either of theſe accounts it may be called St. Jerome's Bible, as it ſometimes is. But the merit of it is not to be tried by the name of the author, but by the exactneſs of his work.

When writing was the only way of propagating books, it muſt neceſſarily happen, through the wickedneſs, the ignorance, or careleſſneſs of tranſcribers, that many errors and miſtakes have crept into their copies. But this Latin tranſlation being what was uſed in Rome, the governors of that church always took care, that, as far as they could, nothing ſhould appear in it contrary to their own creed and form of worſhip; and for any other errors or miſtakes, they were of little importance, as they did not contradict the eſtabliſhed faith and manners. Thus things continued for more than a thouſand years, during which time we may well ſuppoſe that many thouſand various editions of this tranſlation had been ſpread through the world: but, at the reformation, the proteſtants every where appealing to the original holy ſcriptures, in defence of their opinions againſt the Romaniſts, the latter had no ſuch ſure way to defend themſelves, as by appealing to this tranſlation, which was called *Vulgate*, from its having been at firſt made for the uſe of the vulgar or common people: and the council of Trent then, to eſtabliſh the authority of it, made a decree, that it ſhould be the only Bible hereafter to be uſed either in ſchools of learning or the public worſhip of God. There muſt, at this time, as we juſt now ſaid, have been various editions, both in manuſcript and print, of this Vulgate tranſlation; and therefore, ſurely, the council ſhould have determined which of them it was they intended thus to honour! but this they left to his holineſs the pope: ſo that this famous decree meant, that the edition which any pope hereafter would pleaſe to publiſh, ſhould be looked upon, by all Chriſtians, as a complete body of the written word of God, and as ſuch be received and reverenced by the faithful: and that no other edition (than the pope's) ſhould be publicly made uſe of, on any pretext whatſoever. A moſt impartial method of eſtabliſhing the truth!

It was ſeveral years after this decree that Sixtus V. ſet about his edition of the Vulgate tranſlation; and after diligently comparing all the manuſcripts and printed copies which he and his learned fellow-labourers could obtain, and chuſing what *readings* they thought fitteſt for their purpoſe, at laſt, in the year 1590, out comes this *infallible* work, *this complete body of the written word of God*, with this remarkable bull prefixed to it:

"*Of our certain knowlege, and fulneſs of apoſtolical power, we do ordain and declare, that the Edition of the* Vulgate Bible, *of both Old and New Teſtament, which was received by the council of Trent for authentic; without any doubt or controverſy, is to be reputed and taken to be* this only edition: *which, being rendered as correct as poſſible, and printed in our Vatican, our will and pleaſure is, and we thus publicly ordain, that it be received throughout the whole Chriſtian world, and read in all Chriſtian churches; as it hath been approved by a general and joint conſent of the whole catholic church and holy fathers; likewiſe by a decree made in the late general council held at Trent; and now by that apoſtolical authority committed to us by God. We therefore order that this be received and held as a true, lawful, authentic, and undoubted edition, to be cited, and no other, in all public and private diſputations, lectures, ſermons and expoſitions*[*]."

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[*] *De certa noſtra ſcientia et apoſtolicæ poteſtatis plenitudine ſtatuimus, ac declaramus eam vulgatam ſacræ tam veteris quam novi Teſtamenti paginæ, Latinam editionem, quæ pro authentica a concilio Tridentino recepta eſt,*

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Our Readers may now well ſuppoſe that this matter is for ever fixed and determined, and that at laſt we know where to find, with the utmoſt certainty, Mr. Phillips's edition of the Vulgate, which is to be received and held as a complete body of the written word of God, and as the *only* edition to be made uſe of, or referred to, either in ſchools or the public worſhip of God. But alas, how uncertain are all human deciſions, even from the infallible chair of his holineſs! For, Who would think it! but true it is, that no ſooner was this edition publiſhed, but ſo many faults were ſeen in it, that in the pontificate of Clement VIII. it was found neceſſary to publiſh another infallible edition of this *Vulgate*, which differed in numberleſs places from that of Sixtus V. and very often flatly contradicts it. And the *ſole* uſe of this was enjoined by Clement's bull, with all the authority and rigour of the former.

But Mr. Phillips may think he has an anſwer ready to all this, *That theſe editions do not differ in any matters relating to faith or manners.* We could point out many: but as we have ſpent too much time already upon this ſubject, we ſhall only juſt mention one, which we believe Mr. Phillips will think of great importance with regard both to faith and manners. The 25th verſe of the 20th chapter of Proverbs is thus tranſlated in Clement's edition, *Ruina eſt homini* DEVORARE *ſanctos*, It is deſtruction for a man to ſpoil the ſaints. But in Sixtus's edition it is DEVOTARE *ſanctos*, to make a vow to ſaints. One of theſe popes was certainly miſtaken. Pray, which was it? Mr. Phillips would not, perhaps, give the ſame anſwer to this queſtion that we would. After all, it is of very little importance what readings or what authority we allow to this tranſlation, ſince it is only ſuppoſed to be a *complete body of the* written *word of God*, which muſt always be explained by the uncertain and arbitrary *unwritten* traditions of men.

No. IV. of the Appendix conſiſts of four articles. One is a tranſaction between Hen. VIII. and Dr. Wakefield. If the Doctor acted the mean part he is there accuſed of, let him for ever be treated as a Writer whoſe venal pen received whatever direction ambition or intereſt were pleaſed to give it. The ſe-

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ſine ulla dubitatione aut controverſia cenſendam eſſe hanc ipſam, *quam nunc prout optime fieri potuit, emendatam, et in vaticana typographia impreſſam, in univerſa Chriſtiana Rep. atque in omnibus Chriſtiani orbis eccleſiis, legendam evulgamus, decernentes eam prius quidem univerſali ſanctæ eccleſiæ, ac ſanctorum patrum conſenſione, deinde vero generalis concilii Tridentini decreto, nunc etiam apoſtolica nobis a Domino tradita auctoritate comprobatam, pro vera, legitima, authentica, et indubitata, in omnibus publ privatiſque diſputationibus, lectionibus, prædicationibus et explanatio recipiendam et tenendam eſſe.*——Sixtus Quintus, in Bulla præfixa B ſuis.

cond is a contraſt between the royal ſiſters, Mary and Elizabeth. One being a papiſt and the other a proteſtant, we may naturally expect that each party will give the preference to her who favoured their ſide:—and, with ſome people, to *vilify* a *perſon*, is to *vilify* a *cauſe*.

No. V. of the Appendix contains a diſſertation upon the neceſſity of obedience to civil government. It is conceived in general terms, and has nothing new in it. The Author indeed inſinuates that the papiſts think themſelves injured and oppreſſed by the government they now live under; but we would intreat him to conſider, upon what account it is that they are ſubjected to ſome inconveniencies, from which other ſubjects are free. They are not any way oppreſſed on a *religious*, but altogether on a *civil account*; becauſe they entertain ſome *political* principles which are ſuppoſed to be inconſiſtent with the good of the ſtate. Let the papiſts publicly, and in a body, renounce the juriſdiction of the pope in all civil affairs, and acknowlege that he has no authority or power to excommunicate princes, to diſpoſe of their dominions, or abſolve ſubjects from their allegiance to them; (which powers, Mr. Phillips knows very well, the popes have claimed and exerciſed upon every favourable occaſion, in every country of Europe) and we will venture to add, that our government will look upon every thing elſe in popery as *tolerable*. But though Mr. Phillips *might* bring himſelf to do this, as many honeſt papiſts have done before, yet he very ingenuouſly ſays, ‘As a private perſon, I cannot preſume to anſwer either for the principles or diſpoſitions of others.’—And then he adds, ‘Yet I am willing to think, that what I have advanced will be diſowned by very few or none of thoſe who profeſs the ſame [Romiſh] religion, and have ſtated the caſe to themſelves, and drawn the conſequences which neceſſarily reſult from it.’ Yet we think he needed not to have appeared ſo doubtful upon this occaſion, for we believe there is not the moſt bigotted Jeſuit in the Romiſh church, but would readily ſubſcribe to all that Mr. Phillips hath advanced upon this ſubject.

No. VI. of the Appendix contains the typographical errors and other miſtakes in the two parts of this hiſtory. From which we would juſt obſerve, that as Sixtus V. and Clement VIII. ſo Mr. Phillips was liable to miſtakes; and that it is a moſt honourable thing in any man to correct them when he finds them out.

Medical Eſſays and Obſervations. By Charles Biſſet, M. D. 8vo. 5 s. Cadell, &c.

EXPERIMENT and obſervation lay the ſureſt foundation for the advancement of medical knowlege.—Upon theſe the cautious theoriſt may exerciſe his genius and abilities with equal pleaſure and advantage.—The firſt article in the Eſſays and Obſervations before us, is

The theory of the periodical ſea and land breezes in hot climates. The ſea-breeze is a continuation of the trade-wind; which ſingular phænomenon the celebrated Dr. Halley thus briefly explains. In hot climates, the lower land-air, in conſequence of the reflection of the ſolar rays from the unequal ſurface of the earth, and the great degree of heat which the earth itſelf acquires by the ſun's influence, becomes highly rarefied; the ſea-air in the mean time remains more cool and denſe: hence the rarefied land-air riſes into the upper parts of the atmoſphere, is ſucceeded by the cooler ſea-air, and there is a regular determination of the ſea-air to the land.—The nocturnal land-breeze blows in a contrary direction, begins ſoon after ſunſet, commonly encreaſes till one or two in the morning, and then begins to decline; the phyſical cauſes of which Dr. Biſſet ingeniouſly points out upon the ſame principles.—The low grounds on the ſea-coaſt acquire a great degree of heat during the day, which they retain for ſome hours after ſunſet; while the high lands and the tops of the mountains have acquired a much leſs degree of heat, and conſequently their incumbent air ſooner becomes cold, denſe and heavy, and ruſhes down to ſupply the place of the warmer and more rarefied air of the low grounds on the ſea-coaſt; and thus for ſeveral hours of the night there is a breeze from the uplands, or the body of the iſland, towards the ſea-coaſt; this continues till the influence of the ſun returns, and then the ſea-breeze again commences.—We ſhall juſt obſerve to our Readers that they may at pleaſure make currents of air, ſimilar to thoſe here mentioned. Let the door of a room in which the air is conſiderably warmer than the outward air, be ſet open; and the breezes of air in and out of the room may be demonſtrated in the following eaſy manner. Set a lighted candle on the ground in the door-way, and you will obſerve the flame drawn into the room: this is done by the ſtream of cool and denſe air which is preſſing forwards to maintain the equilibrium. Raiſe the candle to the top of the door-way, and the flame is then drawn outwards; by the ſtream of rarefied air which is making its eſcape. Place the candle in middle of the door-way, and the flame is drawn upright proof that in this part the air is ſtationary.

In the two next articles, our Author makes ſome uſeful and judicious obſervations, on the air, and the common external cauſes of health, and endemic diſeaſes, in the Weſt-Indies: and then, in article the fourth, proceeds to the hiſtory

‘ *Of the Weſt-Indian Bilious Fever.*

‘ The ardent bilious or yellow fever, incident to unſeaſoned Europeans, in the Weſt-Indies, begins and proceeds in the following manner. Frequently, for ſome days before the onſet of the fever, particularly when it is not excited by ſome great exceſs, or irregularity in living, the party is heavy, inactive, and low-ſpirited; his ſleeps are unſound; he has a palled appetite, joined with a ſenſe of load and oppreſſion at the ſtomach; his face is paler, and he ſweats leſs freely than uſual; the prickly heat diſappears, or is fleeting and imperfect; and ſometimes he complains of wandering pains, or pain in the loins, or a ſlight head-ach. At length he is ſeized with a ſenſe of chillyneſs, which ſoon gives place to an ardent fever, attended with burning heat, which is commonly moſt intenſe in the fore-head, and at the præcordia; a dry parched ſkin; a pretty full, quick, ſomewhat tenſe, and pretty equal pulſe; a fluſhed countenance; redneſs of the white of the eyes; a violent head-ach; pain in the loins; flying pains, or a ſenſe of ſoreneſs all over; ſickneſs, or great oppreſſion, or anxiety at the præcordia; great thirſt; coſtiveneſs; high-coloured tranſparent urine; frequent jactation; and watching, or turbulent and unrefreſhing ſlumbers: the tongue is covered with a clammy moiſture, and ſeldom much diſcoloured, or only a little whitiſh in its middle portion; and the reſpiration is commonly a little accelerated, but generally pretty free.

‘ Moſt commonly ſoon or late before the end of the firſt day of this vehement fever, and ſometimes ſoon after the acceſſion of the antecedent chillyneſs, a nauſea comes on, with extreme ſickneſs, which ſoon induces violent and long-continued retching, and a copious ejection of green bile. This vehement vomiting generally recurs at ſhort intervals, and an incredible quantity of bile is ſometimes thrown up in a few hours; and ſometimes, but ſeldom, it is voided by ſtool. The patient's thirſt is now unquenchable; and whatever he drinks is almoſt inſtantly thrown up.

‘ Soon after the acceſſion of the vomiting, if frequent and violent, the patient becomes at once feeble and low-ſpirited; the febril heat grows more moderate, and the tongue ſomewhat moiſter. The pulſe is often ſmall and irregular during each fit of vomiting, and for a ſhort time after; but, in the intervals of vomiting, it is often pretty full and equal, but weaker, ſofter, and leſs quick than it was during the firſt, or ardent ſtage of the fever. The urine thickens, and leſſens in quantity; the great anxiety in the præcordia, and conſequent jactation, are often inceſſant, and ſometimes the anxiety abates or remits after each fit of vomiting. In ſome few caſes, in the firſt ſtage, or ſoon after the vomiting begins, the patient is ſeized with a profuſe hemorrhage from the noſe or fauces, often joined with a phrenzy.

‘ Towards the end of the third day, the ſlight ophthalmia, or redneſs of the conjunctive tunic of the eyes, commonly diſappears, and is ſucceeded by a yellowiſh tinge of that tunic; the head-ach at the ſame time

time ceaſes, or abates, and the face grows pale, or a little yellowiſh. The ſkin is commonly ſtill dry and parched; yet now ſometimes a clammy ſweat or moiſture is forced by the vehement and frequent retching, which, however, gives no relief to the patient. The vomiting continues; the fever ſinks; the ſtrength decreaſes; the tongue again becomes leſs moiſt, or ſomewhat dry, and browniſh in its middle; there is ſometimes a ſenſe of great heat at the ſtomach and præcordia; the urine grows thicker, and of a darker red, and ſometimes appears as if it were tinged with blood; but the reſpiration is yet generally pretty free.

'On the fourth day the white of the eyes reflects a pretty deep, and the ſkin a light yellowiſh hue; the urine is of a dark red inclining to yellow, and ſometimes tinges linnen yellowiſh; and the face is of a pale, or dun yellowiſh hue, with a dejected aſpect; the febril heat ceaſes, or is much decreaſed at the præcordia, and the native heat is remiſs in the extremities; yet the pulſe is ſtill often pretty full and equal in the intervals of vomiting, and the patient, in theſe intervals, has ſometimes no ſort of complaint. He commonly ſtill vomits every thing he ingeſts, but not much bile, which is now oftener voided by ſtool. The epigaſtrium, and right and left hypochondria, but moſt commonly the firſt and ſecond of theſe regions, do now, for the moſt part, become tenſe, a little tumefied, and affected with ſome pain, which is moſt acute when the patient vomits, or when the epigaſtrium is preſſed with a finger, which feels tenſe and elaſtic, not hard: this ſymptom, which is commonly alſo attended with a ſenſe of great inward heat, accedes ſooner or later according as the vomiting is more or leſs violent and frequent, and more readily happens, and is worſe with a coſtive than looſe belly. It is an effect of the vomiting, and very rarely or never happens till the vomiting has continued ſome time.

'In the end of the fourth day, or on the fifth, thin black blood, in many caſes, begins to ooze from the gums, or from the ſalival ducts, and ſometimes, but ſeldom, blood is vomited, or voided downwards; that which is voided by ſtool being moſtly coagulated, if copious from a ruptured veſſel. If the patient has been bliſtered, the excoriated portion of the ſkin now alſo begins to diſcharge ſome thin black blood; and the ſymptomatic jaundice increaſes a-pace. The tongue is now dry, and of a dark-brown or ſooty colour, at leaſt in its middle portion, chiefly from the oozing blood; the drought is greatly decreaſed, or the patient drinks not in proportion to his apparent thirſt; and the pulſe is weak, ſoft, ſmall, and unequal; he grows demure, and ſeems at times inſenſible, or is inattentive to queſtions that are aſked him, and has a heavy confuſed aſpect, ſometimes like one that is drunk. The native heat is much decreaſed; the ſkin is now ſometimes bedewed with a clammy moiſture, at leaſt on the trunk of the body; and the urine is thick and ſcanty, and of a dark muddy bilious colour, and ſtains writing-paper yellow.

'At length the pulſe becomes exceeding ſmall, weak, and unequal; a hickup ſometimes comes on, and ſometimes a ſtarting, or trembling of the body, or of the limbs, muſcles, or tendons; the vomiting and thirſt, and the pain in the epigaſtrium and hypochondria ceaſes; the urine and ſtools are voided inſenſibly in bed; and the patient, hitherto ſleepleſs, reſtleſs, and for the moſt part pretty ſenſible, becomes coma-

toſe, with cold extremities, and cold clamn
pulſe: ſometimes the pulſe, and the native h
increaſe a little under the coma, which ſoon
apoplexy, under which the patient lies ſupin
extended, cold and motionleſs; and with an
ſenſible pulſe, laborious ſtertorous reſpiratio
open mouth, great and unuſual motion of t
the noſtrils, and a tremulous convulſive moti
generally about the ſixth hour of this ſpuriou
of the fifth day, or on the ſixth from the be
patient expires.'

Dr. Biſſet afterwards divides this diſe
ſtages.

'Were this diſeaſe (ſays he) to be divided
the remarkable and different appearances it a
its progreſs, we might therein enumerate ſeve
mencing of the antecedent ſlight indiſpoſitio
chillyneſs. 2. From the beginning of the ar
of the vomiting, or to the decreaſe of the feb
to the invaſion of the ſymptomatic jaundice, a
ach, and ſlight ophthalmy. 4. From thenc
ſymptomatic oozing of blood, and final exti
5. From thence to the acceſſion of the coma,
heat. 6. From this to the attack of the ſpur
thence to the article of death.'

Two other ſpecies or varieties of this f
mentioned: and the contradictory opini
reſpect to the method of cure are pointe
Author to conclude the article in the foll

'So great a contrariety of opinions, even
cians, relative to every article of the curativ
Indian bilious fever, doth fully evince, not o
of the effects of medicines in this obſtinate d
conducive towards the patient's recovery, but
medicine is yet diſcovered that can be relied o
However, I purpoſe, hereafter, to give ſome c
relative to the cure; with the procedure that
tional, and appropriate to the principal ſympt
diſeaſe; and with a more particular recital of th
here omitted, becauſe they would protract this
than is conſiſtent with the ſcope of the preſent
only intended giving a brief narrative of medica

If Dr. Biſſet had any thing of importanc
lative to the cure, we cannot ſee the prop
it to ſome other publication; any obſervat
certainly of more conſequence to ſociety t
of a diſeaſe, with which we are already to
We have in the 5th article, three diſſect
added ſome obſervations, on the encreaſed
its depravation in the firſt paſſages, and i

blood:—theſe however are effects rather than cauſes of the diſeaſe.

The heads of the other articles in this volume of eſſays and obſervations, are as follow:

‘ VI. Obſervations and reflections relative to putrefaction, and the concoction of the peccant humour in fevers.

‘ VII. Of the cure of the nervous cholic or dry belly-ach.

‘ VIII. Of the ſymptomatic tetanus.

‘ IX. A phyſiological inquiry relative to perſpiration, and the ſpeedy admiſſion of topical medicines to deep-ſeated local affections, &c.

‘ X. Obſervations relative to the cure of the ophthalmy.

‘ XI. Obſervations on the iliac paſſion; particularly with regard to the cure.

‘ XII. Of the inflammatory ſwelling of the coats of the bladder.

‘ XIII. Of the chronic dyſury.

‘ XIV. Of St. Vitus's dance.

‘ XV. Of the kink-cough or hooping-cough.

‘ XVI. Of the jointed tape-worm; with an effectual method of expelling it.

‘ XVII. An idea of the land-ſcurvy; extracted from a treatiſe, in manuſcript, on this ſubject.

‘ XVIII. Obſervations and remarks relative to ſome particulars in the foregoing eſſay; chiefly with regard to the hypochondriac affection.

‘ XIX. Of the ſcorbutic itch.

‘ XX. Two caſes of an internal land-ſcurvy from the repulſion of cutaneous eruptions.

‘ XXI. A caſe of an inflammatory dropſy of the knee; with ſome ſhort remarks that were omitted in two of the foregoing articles.

‘ XXII. Chirurgical obſervations.’

As Dr. Biſſet apprehends the land-ſcurvy to be a much more common diſeaſe than is generally ſuppoſed; and that a particular ſcorbutic acrimony lays the foundation of a great variety of complaints; we ſhall give our readers a conſiderable part of this article, as a further ſpecimen of the Doctor's work.

‘ *Of the pre-diſpoſing cauſes of the* Land-ſcurvy.

‘ The common outward prediſpoſing cauſes of the land ſcurvy are, a cold and moiſt temperature of the air, and much cloſe or hazy, and changeable weather, chiefly in winter and ſpring: wherefore it is moſt incident to the inhabitants of northern climates. Theſe cauſes give riſe to a laxity of the fibres, a crude or imperfectly aſſimilated ſtate of the juices, an impaired perſpiration, more or leſs of a cacochymy, or the land-ſcurvy, and a great variety of ills which thence reſult.

‘ The peccant humours which conſtitute this diſeaſe, ſhould ſeem to conſiſt partly of chyle that is never thoroughly aſſimilated, or converted into wholeſome juices, and partly of ſome portion of the excrementitious parts of the circulating juices, or ſuch particles of them as become at length unfit for uſe, and in ſome meaſure noxious. Theſe peccant humours, on being long retained in the body, acquire the ſcorbutic virulence, and a diſpoſition of being exceeding difficult of concoction, and ſeparation from the ſound juices, and of expulſion by the emunc-

. Theſe humours vary, as to th
give riſe to different diſeaſes,
perſonal habits, natural tempe
diet, the air they breathe, and
The diſeaſes induced by more o
eſe different circumſtances are, c
tual land-ſcurvy, or ſcorbutic af
: or nervous little fevers of long
hypochondriac and hyſteric ſy
xions; ſcorbutic rheumatiſms; ſ
gout; the ſciatica; palſies; hyp
chexy and dropſy; or an atro
h are induced by the abovesaid h
es, in concurrence with partic
ca s.

The cancer is the moſt virulent ſ
wandering, or partial rheumatiſms th
peccant humour, on being reaſſumed
tute the moſt virulent and inſuperabl
tiſm. The ſeat and primary cauſe o
tionably aſcertained; ſince, as the
glands, and is preceded by a ſchirrus
it is a ſtagnation of lymph, or white
being long retained in the body in a ſ
cerous acrimony and virulency; and
blood with a cancerous humour; w
it will not admit of concoction, or
and therefore can never be totally ex
obſerved that an occult cancer or pa
the tranſlation of the peccant humour
leg, or of an inveterate moiſt herpes.
This not only ſhews the analogy of
cerous, but alſo that the formation o
pend on the particular conformatio
peccant humour is lodged.

'That the humours peculiar to ſo
tain virulent ſcorbutic ulcers, have
manifeſt not only from the aboveſaid
cant humours peculiar to the land-ſcu
ficult of concoction; and, for the
change till they have firſt undergo
either of a cutaneous eruption, ſco
eryſipelatous inflammation, a regul
The peccant humour is, in due tim
critical diſeaſe, concocted, in a great
mation attending theſe diſeaſes, ſo a
off by perſpiration, or of being ſepara
pelled by the emunctories. But the
much longer duration than the reg
mours peculiar to moſt eruptions are
the arthritic humour; and partly be
monly affected, and their ſecretion

'I. The milk may be carried into the breaſts, in ſmall quantity, without precipitation, or cauſing any painful tenſion, in the three following caſes.

'1. If the delivered woman be a little eater; has been ſober during her pregnancy; and has taken nothing but broth from the time of her being brought to bed. Becauſe, in all theſe caſes, ſhe will make very little chyle; and conſequently little milk.

'2. If the *uterus* of the delivered woman be naturally lax; and has but little elaſticity. Becauſe it will be ſlow in contracting itſelf: and will preſs, conſequently, weakly and gradually the mouths of the lactiferous veſſels; that will continue to diſcharge much milk into the *uterus*: which will diminiſh, in proportion, what ſhould be carried into the breaſts.

'3. If the mouths of the lactiferous veſſels, in the delivered women, are either naturally large, or already dilated by preceding labours, in which caſes, although rendered ſomewhat ſtraiter by the elaſticity of the *uterus*, they are yet open enough to ſuffer a great deal of milk to eſcape; which would be otherwiſe carried to the breaſts.

'One of theſe cauſes alone is ſufficient to diminiſh the abundance of milk in the breaſts: but two together will diminiſh it much more; and, if three concur, the diminution would be ſo great, that the milk would hardly appear to riſe. Sober women commonly digeſt well: for which reaſon, the chyle they make, muſt be well elaborated and ſweet: and, conſequently, the milk, which it produces, muſt be, likewiſe, ſweet; and incapable of cauſing ſhiverings, and fevers; which are obſerved only in this firſt ſtate.

'II. The quantity of milk, which is carried to the breaſts, will be much greater: which will make them ſwell conſiderably, with tenſion, redneſs, heat, and pain; but, nevertheleſs, ſuch as is tolerable in the three following caſes. And this is what is remarked in the *ſecond ſtate*.

'1. If the delivered woman be a great eater; and has fed plentifully during her pregnancy; particularly ſince her delivery. Becauſe ſhe will have made much chyle; and will have, conſequently, much milk.

'2. If the *uterus* has more elaſticity, and contracts more quickly, and ſtrongly: which, by cloſing more the mouths of the lactiferous veſſels, diminiſhes the efflux of milk, that would paſs out from thence; and makes it flow back readily into the breaſts.

'3. If the mouths of the lactiferous veſſels be ſtrait, and have not been enough dilated by preceding births: which will make them cloſe themſelves more readily, and will free the greater part of the milk of the *lochia*, to paſs into the breaſts.

'The

foods are apt to become ſour therein ; wh
up of much watery phlegm ; and ſome
breed in the ſtomach ; ſome complain of
ſion at the ſtomach ; ſome are apt to vom
a profuſe excretion of ſaliva. The nutr
ſome become emaciated, even when they
ing briſkly occaſions an unuſual ſhortneſs
inſtances, there is a ſtraitneſs of the brea
If an acrid or hot ſcorbutic humour is blen
is partly lodged in the coats of the ſtoma
with a whitiſh or furred tongue. In ſome
the joints, particularly of the knees ; the
the palms, becomes often coarſe, and ſome
wounds are healed with difficulty ; and if
is apt to degenerate into an ill conditioned
charge. Sometimes a few ſpots of a pale
but they are fleeting, and of ſhort durati
large blotches of a dark red, or tumors of
attended with itching, and different from
tremities ; theſe too are ſometimes alſo fle
and, in ſome few inſtances, there is a
ſhooting pains in the legs, or a hard painfu
legs. In women, the menſes are either q
irregular, which increaſes the diſeaſe ; but
ſcorbutic humour in the blood, with erc
from ſome degree of the ſcorbutic petechi
cuations of the menſes, which return at ſh
great debility, and nervous diſorders fro
they are affected with the fluor albus.

' This ſcorbutic affection is moſt frequen
forepart of June. when there are few who
as it often reſembles the hypochondriac a
a ſmall degree of this diſorder, it is moſ
particularly in thoſe who are ſubject to a ſ
tain circumſtances, eſpecially after a quart
a confirmed hypochondriac affection. It
gravated by certain auxiliary cauſes ſpecifi
traordinary ſcurvies of the third claſs ; ſon
of theſe cauſes, it terminates in a jaundic
or broken conſtitution above a middle ag
atrophy, or in a cachexy and dropſy.

' But if the peccant humour is almoſt
form of a cutaneous eruption, all the p
and the party becomes healthy and alert.
life ſubjects them to the gout, the pecc
abovementioned ſcorbutic affection, aſſu
ſoon as a regular gout is produced, the h
party becomes healthy, and has good ſpir

' The peccant humour is ſometimes
from the ſound juices ; but not being wh
an eruptive criſis ; or the powers of the
guid to throw it outward in the form of a

At the end of this volume, Dr. Aſtruc has added ſome obſervations and diſſections, further to explain and confirm his account of the particular ſtructure of the uterus.—Theſe paſſages we ſhall collect.—‘ I have ſaid nothing new, on the ſtructure of the uterus, ſays our Author, in the firſt chapter of the firſt volume of this work, but the two following facts : *The one*, that between the internal and muſcular coats of the *uterus*, a great number of vermicular or lactiferous veſſels are found, entwined round the blood-veſſels ; which, after being united, ſeveral together, enter the internal coat of the *uterus* ; and diſembogue into its cavity, by apertures common to every knot, the milk they have ſecreted. *The other*, that there are, between the ſame coats of the *uterus*, a great number of cœcal veins, or veinous *appendices* ; which riſe from different ramifications of the uterine veins ; particularly, from places where they anaſtomatize together ; and, proceeding directly towards the exterior part of the *uterus*, enter the nervous coat, with which it is covered.

‘ Theſe *appendices*, or ends of the veins, terminate in the *uterus*, at the internal ſurface, and are cloſed up ; but they elongate, project a little into the *uterus*, and open in the time of menſtruation. They elongate and project ſtill more in the time of pregnancy ; as well as during the red *lochia*, which follow delivery. Hence comes the blood of the *menſes* ; that diſcharged for the nouriſhment of the *fœtus* ; and, laſtly, that of the red *lochia*, in the firſt days of child-bed.’

The following are the diſſections and experiments to illuſtrate this doctrine—‘ In the time, when I applied myſelf with ardour to the ſtudy of anatomy, which is a long while ago, I had occaſion in a very ſhort ſpace, to open the bodies of two women : One, died at the end of nine months of her pregnancy ; and the other, three or four days after delivery. As the firſt of theſe women was of a low rank, I had permiſſion to take away the *uterus*, to examine it with more convenience and attention ; and I made a proper uſe of the opportunity.

‘ After having opened it croſs-wiſe, in a part oppoſite to that where the *placenta* adhered ; I made a way, without dividing the coverings of the *fœtus*, to the *placenta* ; and I detached it gradually from the *uterus* to which it adhered. By ſeparating it, I ſaw the reciprocal inſertions of the *placenta*, and *uterus*, which were united : but I ſaw with more pleaſure ſtill, that, accordingly as I ſeparated the *placenta*, the ends of the veſſels, adhering to the *uterus*, unſheathed themſelves from its ſubſtance, appearing to be of the length of two or three lines : and ſome of them of the thickneſs of a moderate ſized gooſe-quill ; but others leſs. Though theſe veſſels have not any regularity in their inſertions, yet it is in the higheſt parts of the eminences, as I remarked in ſpeaking of the *placenta*, that they are moſtly found.

'Having removed the *fœtus*, included in its coverings, of which I deferred the examination till another time, I applied myſelf, to diſcover the nature of the veſſels I had juſt obſerved, in order to know if they adhered to the arteries or veins of the *uterus*, and in what manner. To ſatisfy myſelf of this, I had nothing more to do, than to introduce probes into theſe veſſels; which the largeneſs of their orifice eaſily permitted. Theſe probes led me always to a ramification of ſome uterine veins, which are very large at this period of pregnancy; and almoſt always to places, where theſe ramifications unite by *anaſtomoſis*: and I made myſelf certain of this, by diſſecting theſe veſſels, to the veins where they end; and by diſengaging them from the membranes, and fibres, which cover them. Theſe veſſels riſe perpendicularly from uterine veins, as the lateral *appendices*, without interrupting the courſe of the circulation; which continues to go on in the length of the veins: ſo that they may be regarded as little *culs-de-ſac*, or ſhort cavities with the ends ſhut up; or, to make uſe of an expreſſion more applicable to the ſubject, as little *cœca*: which inclined me to give them the name of *cœcal veins*, or *veinous appendices*.

'Although I had not, after theſe obſervations, any doubt reſpecting the communication of theſe cœcal veins with the uterine, I was very deſirous to ſatisfy myſelf of it by injections. I made them, therefore, in different ramifications of the uterine veins; and the fluid of theſe injections came out, with a full ſtream, at the ends of the cœcal veins, which appertained to theſe ramifications. The ſucceſs was the ſame, when I made the ſame injections in ſome of the cœcal veins: and the fluid iſſued with the like facility from the ramifications of the veins of the *uterus*, from whence theſe cœcal veins take their riſe.

'The remainder of theſe cœcal veins all come from uterine veins, and there is not any that belong to the arteries; the diſtribution of which in the *uterus*, is abſolutely the ſame, as in other parts of the body. This obſervation is of importance: becauſe it will be ſeen, hereafter, that many anatomiſts have admitted a double communication between the *uterus* and *placenta*; one, by the arteries; and the other, by the veins; in which they are miſtaken.

'I had an opportunity, ſome time after, of repeating the ſame obſervations on the *uterus* of another woman, who died the fourteenth day after delivery; and I found there the ſame conformation, as to all that was eſſential. It is true, that, as the *uterus* was begun to be contracted, the cœcal veins were ſhortened, and narrow in proportion; but they were ſtill large

enough

very courtly thirtieth of January ſermon.—As it is not within our province to criticiſe re-publications, we ſhall ſay nothing more of this.

Art. 13. *A Narrative of the many horrid Cruelties inflicted by Eliz. Brownrigg, on the Body of Mary Clifford deceaſed; and for which the ſaid Elizabeth received Sentence of Death, Sept. 12, 1767. Together with an Account of the Sufferings of Mary Mitchell and Mary Jones.* By John Wingrave, one of the Conſtables of Farringdon Without. 8vo. 1 s. Williams.

A very ſenſible account of a moſt inhuman wretch, in the human ſhape.

Art. 14. *Letters on different Subjects, in four Volumes; among which are interſperſed the Adventures of Alphonſo, after the Deſtruction of Liſbon.* By the Author of *The Unfortunate Mother's Advice to a Daughter.* Vols. 3 and 4. 12mo. 6s. Briſtow, Davies, &c.

In our Review for December, 1766, p. 466, we endeavoured to give our Readers ſome idea of this Lady's publication; and the ſketch we then attempted, from the two preceding volumes, may ſerve alſo for this ſequel to Mrs. Pennington's ſtory, as well as for the miſcellaneous letters which accompany it. There is much good ſenſe, as well as good writing in theſe little volumes; although the ingenious Writer is not, in our opinion, always equal to herſelf, in either of the above-mentioned reſpects.

Art. 15. *Letters to the Guardians of the Infant Poor, to be appointed by the Act of laſt Seſſion of Parliament, alſo to the Governors and Overſeers of the Pariſh Poor, recommending Concord, Frugality, Cleanlineſs and Induſtry, with ſuch a pious, humane, reſolute, and judicious Conduct in the Execution of their Office, as may effectually anſwer the good Purpoſes for which they are choſen, and more particularly in the Preſervation of Infants.* By Jonas Hanway, Eſq; 8vo. 1 s. 6 d. Cadell, &c.

There is ſo much ſpirit, good ſenſe, and humanity in theſe Letters, that they cannot be too warmly recommended, or too generally read. It is plainly not the *emulation of ſcheming*, but the benevolent deſire of being uſeful, that has induced Mr. Hanway to offer ſeveral valuable reflections, in the courſe of theſe Letters, on the preſent mode of treating the infant poor. The directions he gives, indeed, appear to be nothing more than the ſuggeſtions of common ſenſe, but it is common ſenſe awakened and put into action; which is not always the caſe with thoſe to whom he addreſſes himſelf. To thoſe, therefore, we recommend theſe Letters, and to all who are intereſted, either by office or inclination, in the preſervation of the indigent part of their ſpecies.

Art. 16. *The Sale of Authors, a Dialogue, in Imitation of Lucian's Sale of Philoſophers.* 12mo. 3 s. Nobody.

When we have told our Readers that this Dialogue is written by the author of *Lexiphanes*, little more need be ſaid about him or his work. Thoſe who can admire Tom Brown, and think him equal to Dean Swift, may, for ought we know, be as much pleaſed with this writer as with Lucian.

Art. 17. *A new Catalogue of Vulgar*
va e, A. M. Fellow of St. Jo
8 2 s. 6 d. Dodſley, &c.

P 's Vulgar Errors is a well known
us to be intended as a kind of ſup
dec a performance of this kind, c
ranc l lay down maxims that will be r
pro ed with a degree of care and fidel
but atalogue of vulgar errors has been
ſlue f ſuperſtition was abated, and t
iefly from the want of philoſophic
Againſt ſuch Mr. Fovargue's book
an the errors he has endeavoured to
tc *lar*, and others too *obvious* to meri

Art. *A Tour to the Eaſt, in the Yea*
Remarks on the City of Conſtantinople
Pieces of Oriental Wit, Poetry, and
timore. 8vo. 3 s ſew'd. Prin
Clark; and ſold by Owen.

Lord B. no doubt, intended to oblige t
marks he made in his tour to the eaſt;
obliged to him for his kind intention,—bu
ſervations he has made being of very little
mere trifle, compared with the accounts be
were neither aſhamed nor afraid of being c
no author, (ſays he) have a variety of affa
very indifferent ſtate of health :'—then wh
run his head againſt the preſs?

Art. 19. *Reflections on the Affairs o*
8vo. 6 d. No publiſh

The Author of this pamphlet begins
made by the papiſts as a matter of certai
torious falſhood, that we ought to con
power of the Poles, their numerous victo
quered, to that period in which the catho
alone was exerciſed in their country. Th
argument for not allowing the proteſtant,
but ſure this muſt remind us of what t
againſt the progreſs of chriſtianity in the
the protection of their gods Jupiter, Ap
their arms conquered the world; and th
falſe religion, and ought to be aboliſhed:
all the heathen perſecutions for more th
thor has proved from inconteſtible fa
clergy who, in every inſtance, ſtopped an
Poles.

From an hereditary monarchy, Polan
public about the year 1573. At this tin
ſignify perſons diſſenting from the eſtabliſ
tion was divided in their ſentiments, they
ties to enjoy their own, by a conſtitution

of which are, *Nos qui ſumus diſſidentes in religione, &c.* 'We who differ in religious matters;' and the papiſts were then, like all the reſt, in the number of *diſſidents*. But as the ſpirit of that party is never any where at reſt till it gets the upper hand, they made good uſe of their time in the long reign of Sigiſmund III. who had been educated by the Jeſuits, and ſo became a fatal inſtrument in their hands to promote their wicked deſigns: and then the papiſts being the prevailing party, called all the reſt by the name of diſſidents, as differing, forſooth, from the catholic church.

The Author gives this curious account of Sigiſmund, 'The converſion of a diſſident, the getting rid of a diſſident church, the founding of a college of Jeſuits, were more prized by him than the gaining of a victory. He aſſiſted in perſon at the demolition of a proteſtant church at Cracow. He was the inventor of the new contrivance of an united Greek religion which has ſince ſerved as a pretext for perſecuting and deſtroying the Greeks. He filled the provinces with Jeſuiſts, who, appropriating to themſelves, by degrees, the education of youth, and teaching them nothing but bad Latin, and a furious and unbounded zeal for the court of Rome, thus formed the *bad manners* of the XVII. century. It is evident that theſe contrivances muſt have conſiderably changed the ſtate of the diſſidents during a reign of fifty years. With preferments to beſtow in the one hand, and proſecutions to threaten in the other, it is not poſſible to fail of making proſelytes. However, ſuch a conduct as this could not but be attended with inſurrections. Sigiſmund loſt the crown of Sweden, and ſhortly afterwards, Livonia, Walachia and Moldavia.'

The Author then gives a particular hiſtory of the diſſidents from that time; and he ſays, 'Since the clergy aſſumed the power of *explaining and carrying into execution* the conſtitution of 1717 they have refuſed the diſſidents the liberty even of repairing their churches, and much more of rebuilding them. They have deprived them of their bells, towers and ſchools; and if they ſtill ſuffer any churches to exiſt, it is only that they may have an opportunity of plundering them for a longer time. They prohibit baptiſms, marriages, and burials, in diſſident churches: they annul all ſuch marriages, and declare the children baſtards: they take the children from their parents, and place them in convents: they force people to come to maſs, and aſſiſt at proceſſions: convert by torture thoſe whoſe anceſtors were Catholics: they intrude by force into the preſence of dying perſons, in order to convert them, whether with or without their conſent: they diſturb funeral proceſſions, beat and abuſe the prieſts, and drag the dead
ſtreets; and even dig them out of their graves, a
dogs. They harraſs the diſſidents by every pe
of their goods, and frequently put them to de
common juſtice, declaring that heretics (a t
diſſidents) have forfeited all the privileges o
rangues, as well eccleſiaſtical as civil, they loa
guage, and charge them with the moſt hein
thoſe to be favourers of heretics who preſu
conduct, and proſecute them *ex regiſtro Ari*
All theſe grievances continue, without reme

powerful and favourite affection, acquires a ſhare of its favour, and from a concomitant or means, comes to be looked upon as an end, in and for itſelf deſirable. Thus is public ſpirit naturally and neceſſarily exceedingly ſtrengthened by the independence of a ſmall diſtrict; but its force is ſtill farther artificially augmented, by the wiſdom of the leading members diſcovering the new neceſſity there is for it, and introducing proper laws, manners and cuſtoms to promote it. So that all things will ſoon contribute, to make public good the ardent purſuit of every member: diſtinguiſhed ſervices will then be infinitely glorious: both the paſſion for glory, and the degree of glory to be obtained, will be moſt wonderfully increaſed. As likewiſe the dread of ſhame. And as the citizens are few, every acceſſion of number will be ſomewhat, and the meaneſt will feel that he is of ſome weight, will be encouraged to exert himſelf, and even to join in the purſuit of that glory, a ſhare of which lies within his reach; inactivity will be an inſupportable reproach. Moſt of a man's fellow-citizens likewiſe, the perſons he has lived amongſt, and is to aſſociate with, from the firſt, through all the ſtages of his life, are the witneſſes of, beſides being deeply intereſted parties in his good and bad behaviour; and as very many know, they are continually teſtifying their knowlege of the merits of every one. From all which it is plain, how thoſe paſſions and affections which would have lain dormant in the diſtrict of an extenſive realm, would be animated and put in a ferment by independency. Incentives to military and other kinds of public merit, become irreſiſtible. Such merit is equally ſure to be known, and to be applauded.

'As the firſt glory would be given to warlike exploits, both the public and individuals would be anxious to raiſe trophies and monuments in honour of them. Honour, beſides profit, would be offered to artiſts, capable of this, and already inflamed with the general paſſion, of deſerving well of the public, and gaining applauſe: and that pitch of excellency, to the diſplaying of which they would have been at firſt extraordinarily animated by public occaſions, would afterwards at times be kept up to on private ones. Superfluous wealth, uſually ſo differently employed in large ſtates, would likewiſe be in a great meaſure devoted to public uſes, to promoting works of art in all forms grateful to the people, and to the recompenſing of artiſts. With regard to a diſtrict of Britain (for inſtance) equal to a Grecian ſtate, what at any time happens that is its peculiar and excluſive concern, worthy to be celebrated in verſe, to be carved or painted, or to have an edifice erected in its commemoration? In the ſucceſſes of the kingdom, ſuch a diſtrict has but a common concern, and would

POETICAL.

Art. 22. *The Primate, an Ode, written in Sweden.* By George Marriot. 4to. 1 s. Flexney.

This Ode is an encomium on the preſent *Archbiſhop of York*, and, in the hoſt's phraſe, we wiſh it were better for *his* ſake.

Art. 23. *Modern Extravagance, a poetical Eſſay.* 4to. 1 s. Cooke.

Modern extravagance is here very well exemplified in the charge of a ſhilling for eight looſe pages of poetry, and that none of the beſt. We would adviſe the Author, who ſeems to be one of the unfledged birds of Parnaſſus, to let his pinions grow before he takes another flight at the giant vices of theſe times.

Art. 24. *The Proſpect of Liberty, addreſſed to the Gentlemen of the County of Huntingdon.* 4to. 2 s. 6 d. Bladon.

This is a party poem, of moderate merit in reſpect of the verſification; but too local to be read every where, and too abuſive to be read any where.

Art. 25. *The Complete Markſman: or the true Art of Shooting Flying: a Poem.* 8vo. 1 s. Cooke.

Re-publiſhed, without acknowledgment, from the edition of a ſuppoſed Robert Coote Eſq; See Review, Vol. xiv. p. 453.

Art. 26. *A Poem on the various Scenes of Shooting. On a new Plan.* By John Aldington, of Eveſham, in Worceſterſhire. 4to. 1 s. Pridden.

Mr. Aldington is no poet; but he ſeems to be a very humane, tender-hearted man, whoſe compaſſionate diſpoſition has led him to lament the hard fate of the poor innocent birds, who are cruelly murdered by barbarous ruffians called ſportſmen.—We applaud this writer for his benevolence; but we cannot commend his verſes: which, indeed, (we are ſorry to ſay it) are ſome of the worſt we ever met with in print.

Art. 27. *The Ninth Satire of Horace, Book the Firſt, imitated.* 4to. 1 s. 6 d. Becket.

It is a maxim in divinity, that to be ſenſible of our errors is the firſt ſtep to amendment; and this hope at leaſt we have of the Author before us. He acknowledges his incapacity, he confeſſes his weakneſs, but ſtill he writes. It cannot be helped, ſays he; *Quos Deus vult perdere, dementat prius.* In plain Engliſh, 'the devil, ſure, is in me, for I muſt do it.' This Sidney Swinney has certainly ſome grace left. We adviſe him to make the beſt uſe of it, and by all means to keep that cheſt of old manuſcripts he mentions out of the way of the tempter.

Art. 28. *Health, a poetical Eſſay, humbly inſcribed to the Right Hon. the Earl of Chatham.* 4to. 1 s. 6 d. Nicoll, &c.

George Pooke, notwithſtanding by his own particular order he was buried twenty feet * deep, is certainly riſen from the dead. No other genius could poſſibly have written this poetical Eſſay on Health, which contains in the firſt place a deſcription of the late war in Germany,

—— The cries, and groans
Of men in agony—the neighings of

---

* See Review, Vol. xvii. p. 281. See alſo Vol. xxvii. p. 158

The wounded horſe—the trum
The loud acclaim of conquerin
To the ſkies—Horrible diſcord

: next place we are preſented with
L :

—— Night ſucceedin
With radiated ſplendour glar'd
In Auguſta's ſtreets——

Eſſay on Health then proceeds to

—— The fierce blaz
Of ruddy flames from crackling
Aſcending (round whoſe ſparkli
The populace encircled, fill'd t
With joyful diſſonance) the gloo
Diſpers'd——

Next f [illegible] ſtriking compariſon betw
Lord Chatham, and the ingenious Author
a juſt emblem of the latter ; a circumſtan
diſpute with him. But to come from poli
we next meet with in the courſe of the
celeſtial lady doing what the French ladie
pany, but what our more decent count
This was

—— IRIS ting'd
With colours dip'd in heaven,
Silvering the verdant vale, the

And now, George Pooke, if thou art
Pooke, in the words of your own motto,

—— *Serus in cælum r*

RELIGIOUS and CON

Art. 29. *Sermons preached in the Pariſ inghamſhire, on the following Subjeƈt. a Goſpel-miniſtry—The Myſteries of The Nature of Spiritual Revelation, it—The Sovereignty of Divine Gra The Perſon of Chriſt—The Authori Grace of God revealed in Jeſus Ch Faith—The Aſſurance of Faith, &c* Curate of the ſaid Pariſh. 8vo. port, &c.

Theſe are plain, pious, practical diſcou orthodoxy.

Art. 30. *An Examination of an Eſſay o With Remarks upon it, conſidered as England, and as an Anſwer to the* Dawſon, L. L. D. Rector of Burg Johnſon and Davenport.

The ingenious Author of this Examin

himſelf honourably in the controverſy occaſioned by the CONFESSIONAL. Dr. *Rutherforth* has felt the weight of his arm, and does not ſeem diſpoſed to enter the liſts with him again. The author of the Eſſay on Eſtabliſhments will find it extremely difficult to return a proper reply to his remarks, which are very acute and pertinent, and which entitle him to the thanks of every friend to religious liberty.

Art. 31. *A ſelect ſet of Eſſays doctrinal and practical, on a Variety of the moſt important and intereſting Subjects in Divinity.* By the Rev. Mr. William M'Ewen, late Miniſter of the Goſpel in Dundee. To which is prefixed, an Account of the Author's Life and Character; together with a brief Deſcription of the Seceſſion. 12mo. 2 Vols. 6 s. Dilly.

Enthuſiaſtic declamation throughout. This Mr. M'Ewen was the Hervey of Scotland. See alſo our account of his book, entitled, *Grace and Truth*, Rev. Vol. xxxi. p. 72.

Art. 32. *Euſebes to Philetus: a Series of Letters from a Father to a Son, on a devout Temper and Life.* By Stephen Addington. 12mo. 2 s. Buckland.

We would recommend this book to ſuch young people as may want the bleſſing of a father. They will find much ſober and ſenſible advice in it; and plain good ſenſe has its value as well as genius and elegance.

Art. 33. *A Dialogue between the Reverend Mr. John Weſley and a Member of the Church of England concerning Predeſtination.* 8vo. 1 s. Blythe, &c.

The Author, who calls himſelf a member of the church of England, is a moſt zealous calviniſt, and has attacked Mr. Weſley's book concerning Predeſtination in a moſt violent manner. On this occaſion he has repeated what hath been ſaid a thouſand times in this controverſy: and often aſſerts that we cannot do *any thing* in the affair of our ſalvation, but are to expect that God is to do every thing for us. His words are, 'The vanity of our minds in the preconception of our own imaginary dignity ſhould ſubſide: and, under the influence of the bleſſed SPIRIT, we ſhould be content to follow *paſſively* the will of him, who would then be ſufficiently active in us.'

He repreſents the Almighty as a moſt arbitrary Being in the whole affair of Predeſtination, in reprobation as well as election. He allows, except the elect, that all the reſt of mankind, and all the reprobate angels, were created for, and are left in, a ſtate of damnation: and if we want a reaſon for this, he deſires that we may 'Boldly interrogate the moſt HIGH, and call aloud upon the ALMIGHTY, Why haſt thou made ſo many and ſuch exalted beings to be *damned eternally!* Challenge his goodneſs, his pity and love. Summon all theſe attributes of the deity, and ſay, wherefore haſt thou done thus?' This then is a tacit acknowlegement, at leaſt, that this way of proceeding is not conſiſtent with the *certain divine attributes* of goodneſs, pity and love: and therefore we may fairly conclude, that *theſe* are not the ways of God with his reaſonable creatures.

Art. 34. *A ſhort View of Popery and its Effects on the Manners and Morality of Mankind; together with ſome Obſervations on*

the Progreſs it is continually making am
Realms. 8vo. 1 s. Flexney.
The Author does right in calling this a
though it is a very affecting view, yet the ſubj
extenſive one. His whole pamphlet may be
years would not be ſufficient to repreſent the
nicious ſuperſtition. They who are not m
dreadful effects of Popery, would do well
and it would be happy for the nation, if our
think on the application which the Author
laſt part of it.

S E R M O N

I. At the Cathedral, Sarum, before the
of the General Infirmary, on their firſt
1767. By Tho. Greene, D. D. Dean
is added, the Prayer pronounced by the
laying the Foundation Stone. Fletcher.
II. *The faithful Miniſter of Chriſt crown*
the Rev. Mr. Anderſon, late Miniſter of
1767. By John Gill, D. D. Keith.
III. Before the Second Society in Leba
the Ordination of the Rev. Mr. Charles
View to his going as a Miſſionary to the
Indians in this Land. By Eleazar Whee
of the ſaid Church. To which is ad
Whitaker, D. D. after the ſaid O
Dilly.

It was the cuſtom for the good people who
eccleſiaſtical perſecutions which prevailed her
the firſt, and his ſon Charles, to call the
names taken from the bible, according to the
tion: thus *Lebanon* became the name of one
by degrees, they founded ſeveral ſocieties o
and mountainous country, which to this d
given them. In one of the congregations
ſermons preached upon the ſolemn occaſion
to be a miſſionary amongſt the Indians. In
preached them, go upon the formerly-receive
ful corruption of human nature, and all the
ginal ſin: and ſuppoſe that the Indians are
theſe doctrines, that they may the more e
become chriſtians, and thereby reſcue themſ
ſtruction, to which they muſt otherwiſe be
Theſe are indeed moſt *orthodox* doctrines in
in many others. But we imagine that if
theſe miſſions was to introduce the chriſtian rel
idolatry, and eſtabliſh the worſhip of the c
creator and preſerver of the univerſe; and

ſouls of the converts the higheſt reſpect, veneration, and love for HIM; and the moſt cordial benevolence and charity for their fellow-creatures, who are all HIS children and the work of HIS hands; and to adore, venerate, and obey our Bleſſed Saviour Jeſus Chriſt, as a perſon who was ſent down from heaven to repreſent God and our duty in this amiable manner, and thereby engage us to give glory to God in the higheſt, and practiſe every thing that would promote peace on earth and good will amongſt men, and who at laſt died in this glorious and beneficent cauſe:—This, we humbly think would have a better effect upon any part of mankind than thoſe diſputable and incomprehenſible doctrines which many good people lay down as the *fundamentals* of chriſtianity. Dr. Wheelock, however, exhorts his audience to contribute largely to the ſupport of this good work from the conſideration of their own preſervation and ſecurity: 'For, ſays he, God can yet give theſe vanquiſhed heathens, (as we are ready to call them) commiſſion to be pricks in our eyes, and thorns in our ſides, more than ever to vex us in the land where we dwell. And for ſeveral natural as well as moral reaſons, I cannot but think we have reaſon to expect this. For unleſs their ſavage temper be tamed by the goſpel, and their manner of ſubſiſting, by hunting, be altered, which we have no reaſon to expect but by a chriſtian education, they will have no ſuch regard to their leagues and covenants with us, as we may depend upon: and they will always be expoſed to imbibe ſuch jealouſies of us, as will move them to frequent hoſtilities and clandeſtine ravages upon our frontiers, our traders, &c. Whereſore, for our own ſafety, as well as their good, it concerns us, without loſs of time, to improve the preſent opening in providence; and not think much of any expence neceſſary thereto.'

This Mr. Smith, with his companion Joſeph, a converted chief of the Mohawk nation, actually travelled more than 200 miles up into the wild country, upon their miſſion; but were obliged to return without being able to do much good amongſt theſe barbarians. Nevertheleſs, Mr. Smith hath ever ſince continued, we are told, to preach to the Indians bordering upon the Britiſh ſettlements, with very good ſucceſs.

CORRESPONDENCE.

WE were too much pleaſed with the peruſal of *Sir James Steuart's Political Oeconomy*, to be diſpoſed to find faults or imperfections in it; and when we met with ſome paſſages that we thought unfavourable to the beſt intereſts of mankind, and on which, in duty to the Public, and from a regard to the principles of liberty, we were obliged to animadvert, we did this with that honeſt warmth and concern which we feel when we diſcover a blemiſh in ſome favourite character. Yet in ſome places he thinks we have cenſured him with ſeverity, owing to our having miſtaken his meaning; which, however, in the chief inſtance, he acknowledges would have been prevented if he had had the good fortune to have expreſſed himſelf more clearly. Every author, doubtleſs, is the beſt commentator upon his own words, as he ſurely muſt know what he means by them; and though, upon an impartial review of the paſſage, we can by no means approve either of the ſentiment or the illuſtration, when he ſays, 'we can no more ſub-

ject

cuted. This example points out how di
the motives of our actions; but althoug
motives of action, yet every action may
laws of the agent's duty; and the ſtate
the public good, is as culpable, and as
man who acts in oppoſition to the du
leave to add, that in this caſe, the *law*
being a man, not much raiſed above hi
laws the good of the ſociety, are infini
the bulk of mankind, than the diſpenſ
ſuch compariſons have a tendency to lea
and even ſlaviſhly, of the ſcience of go
minds for the doctrines of implicit obed
leaſt, had better have been omitted, a
the Author's ſenſe, have been applied
of any other ſcience.

We cannot blame Sir James for not
when he came to England, with reſpect
plan: but when he, or any other writer
in this kingdom, as perfect plans of
equally at liberty to expreſs our diſappr
time when they have lately furniſhed th
the friends of liberty have been juſtly
into execution, would have enſlaved our

We did not apprehend that Sir James
cluſion of his paragraph about the Cor
in our eye; but more countries tha
ſtances.

We neither overlooked nor forgot S
ſman, with reſpect to which he compl

of their malignant humours. Had theſe emperors, their predeceſſors and ſucceſſors, concerned themſelves only with their civil government, and left the conſciences of men to be guided in religion by what they thought agreeable to truth and reaſon, there would never have been any ſuch thing as perſecution from ſome, or corruption from others: the glorious light of the goſpel would, of itſelf, have ſoon diſpelled all the darkneſs of paganiſm; the idols of the world would have fallen down before the Lord Jehovah and his anointed Chriſt, and men would then have become Chriſtians upon generous and rational principles. But, inſtead of this happy turn of affairs, have not theſe eſtabliſhments of miſtaken, devout princes, been the occaſion of thoſe groſs corruptions and evils ſo juſtly complained of in the Chriſtian church? ſuch corruptions as, in its firſt age, this divine religion could hardly be thought capable of. Who would imagine, in the times of the apoſtles, that *ſuch a thing as popery* would ever be honoured with the name of Chriſtianity! that worſe than pagan idolatry would be called the religion of the only true God! and that the doctrines of the meek and holy Jeſus would be ever mentioned to authoriſe and juſtify the moſt aſtoniſhing inſtances of barbarity and perſecution! yet theſe are the bleſſed effects of theſe endowments and eſtabliſhments: and to preſerve them, all the powers of earth and hell have, for many ages, been moſt zealouſly employed. Indeed all eſtabliſhments of Chriſtianity are not equally pernicious; but we think it may be laid down as a truth, that they are all pernicious to true Chriſtian liberty, in proportion to the riches and endowments ſet apart for their ſupport.

If we caſt our thoughts over all the earth, we ſhall find that the greateſt and trueſt cauſes of complaint, in every nation, *except our own dear country*, ariſe from the religion eſtabliſhed among them. Let us ſuppoſe, for a moment, ſome one of theſe nations, Turkey for example, had no particular religion eſtabliſhed in it, and that all its ſubjects were permitted to worſhip God, in their ſeveral manners, without the leaſt apprehenſion of diſcouragement or danger from the ſtate,—then every man might profeſs the Chriſtian, the Jewiſh, the Mahometan, the Pagan, or any other religion which ſhould appear moſt reaſonable to himſelf. Should we not think this a moſt happy condition for the people of thoſe vaſt countries under the dominion of the Turks? and are we not perſuaded that, in this caſe, the Chriſtian religion, by its own ſuperior excellence and truth, would ſoon prevail over all the other falſe religions?—What hinders it from doing ſo now? Is it not the riches, the honours and excluſive preferments which are eſtabliſhed on the mufti, the dervifes and muſſulmans, or true Mahometan believers?

My ſight deceives me n
Amidſt his ſquadrons :
Leads you this way ? W
And whither bound ? th
Swift thro' the wood, a
Their flight the horſeme
Each avenue beſet, and
With watchful care, on
Dark was the grove, wi
Perplex'd with brambles
Thro' which ſome narro
The gloomy boughs, th
But moſt the fear to miſ
Euryalus retarded in his
Niſus was gone, and, h
Had now eſcap'd the fo
Call'd Alban afterwards,
Latinus here his ſtables
He ſtopp'd, and for his
Where have I left, or w
To find my loſt Euryalu
Unwinding then the lab
Of that deceiving wood
Re-treads, and roams a
He hears the horſes, he
Of a purſuing hoſt; no
Of dread ſuſpence; at
Invades his ears; at on
Euryalus encompaſs'd b
Him the deceitful path,
Unhappy had betray'd,
On all ſides hemm'd tu
Or efforts to eſcape the
What ſhould he do, wh
To ſave the youth ? or
Amid their ſwords, and
By noble wounds a glor
Here, poiſing his rais'd
His eyes he rear'd, and
Faireſt of ſtars, bright
Be preſent, and my lab
If e'er for me my father
Due victims offer'd ; or
By my own huntings I
And on the hallow'd w
Now give me to diſper
My weapon's point.
Exerting every nerve :
Thro' night's diſparting
Stuck ſplintering, and
He rolling lies, diſchar
A purple ſtream ; and

every where, eſpecially in Italy and France, ſee things in this light? and what does this always tend to but infidelity?

“ Beſides the conſtant leſſons of its *appointed* teachers, the Doctor ſays, an eſtabliſhment has its *creeds*, containing, in a ſmall compaſs, all the outlines and fundamental principles of faith.” But how much this humour of forcing creeds upon the world has contributed to the happineſs of mankind, let the eccleſiaſtical annals of every nation declare. The Doctor goes on, “ If men were admitted to the office of teaching without the ſecurity [of being faithful to the eſtabliſhment by ſubſcribing its creeds] and were left wholly at liberty to propagate what opinions they pleaſe, the church might ſoon be thrown into confuſion, and deſtroyed under its own commiſſion.” This word *church* is of a moſt vague and uncertain ſignification. Here eſtabliſhment and church are ſynonimous terms, and ſignify juſt the ſame thing; as they do in almoſt every country. But if we take the word church in the true ſenſe, and by it mean a congregation of Chriſtians, we do not ſee how ſuch a church is thrown into confuſion by every member declaring his own ſentiments, any more than any other aſſembly is, by the different opinions of the perſons it is compoſed of. Indeed ſeveral civil eſtabliſhments of religion might, in ſuch a caſe, be put into confuſion, and perhaps deſtroyed. But the church of Chriſt could never ſuffer any injury, yea it would always be preſerved in its purity, by fairly examining the different opinions. St. Paul and St. Peter had great differences; yet Chriſtianity never ſuffered, but was thereby the more confirmed. The modern eſtabliſhments of religion will not indeed allow any diſſenting from them, but force all to ſubmit to them, or greatly diſcourage thoſe who will not.

‘ The intention of creeds, ſays Philalethes, is to be, in fact, the diſtinguiſhing ſymbols characteriſtic of that church ſo eſtabliſhed; and in being ſo, excluding thereby all other Chriſtian profeſſors. And even here the clergy are denied the uſe of their reaſon and underſtanding; and are not allowed to read the ſcriptures but by the medium of church-creeds. They are not permitted to form any judgment of the teachings of Jeſus and his apoſtles, but what ſhall be altogether conſonant with thoſe diſtinguiſhing articles of faith. Such an office of publick teaching is a bleſſed one indeed! but what no man, in his ſenſes, and who underſtood any thing of the nature of Chriſtian liberty, would accept, whatever ſhould be the worldly emoluments.’

Philalethes, in the ſecond part of his pamphlet, makes ſome obſervations on a treatiſe intitled, Thoughts on Miracles. Here he gives us Fleetwood’s, Butler’s, Hume’s, Voltaire’s, and Campbell’s definitions of a miracle; but does not approve

of

A Treatiſe on the Diſeaſes of Women ;
join a juſt Theory to the moſt ſafe an
two Diſſertations on ſeveral Paſſages
eaſes of Women ; *in which it is en*
Doubts which have ariſen concerning
the French Original ; written by
Royal Profeſſor of Phyſic at Paris,
to the King of France. 8vo. 6 s.

WITH this publication Dr. Aſ
on the Diſeaſes of Women.—Th
two books, viz. book the third, which
the Diſeaſes dependent on it ; and book
of the Diſeaſes of the Breaſts, and the De
In this work, when our Author conſi
eaſe, he regularly goes through the deſ
toms, diagnoſtic, prognoſtic, and meth
whole, we look upon this work to be
but rather tedious.

As Dr. Aſtruc's theory, and account
milk-fever, have moſt the appearance of
of any thing in this publication, we ſha
Readers. It will be neceſſary alſo to
this diſeaſe, that his account of the cauſ
be underſtood.

Deſcription of the Milk-f

The ſecond or third day after delivery,
ſelf afflicted with a ſwelling of the breaſt
more ſudden or gradual, cauſed by the
which comes thither: in which ſtate th
riſes.

This acceſſion of milk into the breaſts
quickly, than at other times, is made in

1. Sometimes the breaſts ſwell gradua
hours, ſo as to become more diſtended
but without pain, or fever. The ſwellin
and is entirely gone in two days. This

2. At other times, the flow of milk,
and impetuous, makes the breaſts ſwell
The tumefaction, tenſion, and pain, are
themſelves into the arm-pits : which obli
her arms off from her body. This ſw
fever ; but a more or leſs acute fever com
advanced ; generally without ſhiverings
ſuch as are ſlight and irregular. This is

3. At other times, the diſorder begins
even to the degree of a ſhaking fit, that is

fever, during which, the breaſts riſe very faſt, ſo as to become hard, hot, red, and painful; which extends not only to the arm-pits, but even to the neck and cheſt: from whence the motions of the neck are rendered painful; and the reſpiration is conſtrained. This is the *third ſtate*.

‘ Such are the effects of the milk in child-bed women. The antients did not know them; or took no notice of them: and it was eaſy to do it, when the accidents were not attended with any fever: becauſe then they are ſcarcely perceivable; and go away eaſily. But when they are attended with, or perceived by fever, they merit more regard: for they are then a real diſeaſe. They call this fever, *the milk fever*, *febris à lacte*: becauſe it is the milk which cauſes it. This terminates in different manners.

‘ 1. Sometimes it continues only twenty-four, or thirty hours; and, at others, it laſts two or three days. It ſometimes happens, that it laſts longer: but then ſome other fever, of a different kind, is complicated with it.

‘ 2. When it laſts only twenty-four, or thirty hours, there is only one paroxyſm or fit; as in an *ephemeron* fever: but when it laſts longer, it returns every twenty-four hours; as a continued double tertian fever.

‘ 3. It ends generally in ſome conſiderable evacuations, by urine or ſtool; and, ſometimes, by a copious diſcharge of milky *lochia*: and then they ſay *the milk runs downwards*.

CAUSES.

‘ To account for the reaſon of the conveyance of the blood into the breaſts, which happens to child-bed women, we muſt go a little deeper; and refer to ſeveral facts, mentioned in the courſe of this work.

‘ 1. The vermicular, or lactiferous veſſels of the *uterus*, and the milky *veſiculæ* of the breaſts, have a great affinity to each other; and both are deſigned, from their original inſtitution, not only to ſecrete a lymph ſomewhat milky; that is to ſay, charged with ſome drops of chyle; but to receive the common lymph, which comes from the other neighbouring parts; that is to ſay, to the vermicular veſſels of the *uterus*; the ſubſtance even of the *uterus*; and the milky *veſiculæ* of the breaſts; and the exterior part of the cheſt.

‘ 2. That theſe veſſels of the *uterus*, as well as the *veſiculæ* of the breaſts, have each two conduits, in order to diſcharge as well the lymph, which is ſecreted there, as that which comes thither.

‘ 3. That, of theſe conduits, ſome are lymphatic capillary veins, which abſorb, from the cavity of theſe veſſels, and of thoſe of the *veſiculæ*, the lymph, which they contain; and them. Nevertheleſs, there are not wanting men in our own day who are maſters of the profoundeſt erudition, and who do not come behind the moſt diſtinguiſhed names of the laſt century, for their attention to every the minuteſt circumſtance that may be the means of elucidating the darkneſs of the earlieſt ages. Among the gentlemen of this character, Mr. Bryant deſerves to be mentioned with peculiar honour; and though his inquiries will not be deemed intereſting by the generality of readers, yet thoſe who are pleaſed with any light that is thrown upon the ſcriptures, and remote antiquity, will think themſelves obliged to him for his ingenious and laborious reſearches.

The deſign of our Author's firſt diſſertation, which is upon the wind Euroclydon, ſpoken of in the 27th chapter of the Acts, is to vindicate the common reading, in oppoſition to Bochart, Grotius, and Bentley, who are offended at it; and who, ſupported by the authority of the Alexandrine manuſcript, and of the Vulgate, think Ευρακυλων, or Euroaquilo, to be more agreeable to the truth. Dr. Bentley eſpecially, in his excellent remarks upon free-thinking, is very full upon this head. As his criticiſm is extraordinary, Mr. Bryant hath preſented it, at large, to the reader, and then ſubjoins his own reaſons for being entirely of a different opinion.

In the courſe of his remarks, our Author, in anſwer to the objection that the wind Euroclydon was never heard of but in this paſſage of the Acts, ſhews that it is not right to deviate from the original text, and admit of any alteration, merely becauſe a word is new to us; that an extenſive trade always introduces terms of art, and diſtinctions not known before; that many winds are not denominated from the points they blow from, but from their effects and violence; and that the word Euroaquilo is altogether as uncommon as the word Euroclydon. It is objected that Euroclydon is an old compound, and that the two ideas it is made up of could not, from the diſparity of them, be joined in one: but this aſſertion is without foundation, ſince there appears no more diſparity here than in any other compounds, which frequently occur in the Greek language, and of which there are many ſimilar inſtances in our own tongue. What is ſtill more directly to Mr. Bryant's purpoſe, and which he ſeems to prove in a convincing manner, is, that there never was, nor could be, ſuch a wind as Euroaquilo. This is evident from the teſtimony of the beſt and moſt approved reſpectable writers, and from the octagon temple of Andronicus Cyrrheſtes at Athens, commonly called *the temple of the winds*, which is ſtill in being. As to the paſſage from Gellius, upon the authority of which the whole of Bentley's argument reſts, it is found upon inquiry to be of no weight; and the quotation from Seneca, inſtead of favouring the Doctor's reaſoning, makes directly againſt it.

ſels; that they dilate: which makes the breaſts large; and the *uterus* thicker, rounder, and more pulpous.

'10. That things remain in this ſtate till the firſt pregnancy: but that then, as the converſion of chyle into blood becomes more ſlow, and the chyle ſtagnates longer in the blood, the milky lymph of the *uterus*, and that of the breaſts, are much more charged with chylous parts; become more milky, and thicker, and cannot be abſorbed, as uſually, by the lymphatic veins: inſomuch that the lactiferous veſſels of the *uterus*, becoming larger, force their mouths to open; and diſcharge the milk into the *placenta* and *chorion*, for the nouriſhment of the *embryo*: and that the *veſiculæ* of the breaſts, likewiſe, for the ſame reaſon, dilate the lactiferous canals of the breaſts; and provide themſelves a way to nouriſh the child, when it ſhall be born.

'In this progreſſion of changes, which happens ſucceſſively, in the *uterus*, and in the breaſt, till the end of pregnancy, there is nothing advanced, that is not juſtified by experiment. There remains now only to examine what change delivery can make; and to explain, thence, the quick and copious conveyance of milk into the breaſts, which happens two or three days after the labour; and the fever, which precedes, or accompanies this conveyance.

'Nothing is changed, at leaſt obſervably, the two firſt days after the lactiferous veſſels of the *uterus* continue to receive the milk, and diſcharge it into the *uterus*, as before; but every thing changes its face, at the end of the ſecond day, or the beginning of the third.

'The *uterus*, which has begun to contract itſelf, by its elaſticity, as ſoon as the child is come forth, is ſufficiently diminiſhed, by the end of the ſecond day, or the beginning of the third, to contract the mouths of the lactiferous veſſels; and hinder them from diſcharging the milk, as they did before. The milk, therefore, being retained in the blood, and flowing with it, combines with the milk of the breaſts; and augments the quantity of it. This is the principle of the conveyance of the uterine milk into the breaſts.

'This milk may be pure, and ſweet; or it may have a tendency to be ſour. In the firſt caſe, it would cauſe neither ſhivering, nor fever: but, in the ſecond, the conveyance would be affected with a greater or leſs degree of ſhivering, or fever; according to that of the acidity of the milk. This is the principle of the milk fever. We ſhall here explain both theſe caſes more particularly, by diſtinguiſhing them to three ſtates: in which the conveyance of the milk may be made: and which are thoſe that have been mentioned in the preceding article, in giving the deſcription of the diſorder.

‘ I. The milk may be carri
tity, without precipitation, c
the three following caſes.

‘ 1. If the delivered womai
during her pregnancy; and h
the time of her being brough
caſes, ſhe will make very littl
milk.

‘ 2. If the *uterus* of the de
and has but little elaſticity. B
ing itſelf: and will preſs, con
the mouths of the lactiferous
charge much milk into the *ute*
portion, what ſhould be carrie

‘ 3. If the mouths of the lacti
men, are either naturally larg
labours, in which caſes, altho
the elaſticity of the *uterus*, th
a great deal of milk to eſcape
ried to the breaſts.

‘ One of theſe cauſes alo
abundance of milk in the brea
niſh it much more; and, if thi
be ſo great, that the milk wo
women commonly digeſt wel
they make, muſt be well ela
quently, the milk, which it
ſweet; and incapable of cauſi
are obſerved only in this firſt ſt

‘ II. The quantity of milk
will be much greater: which
ably, with tenſion, redneſs,
leſs, ſuch as is tolerable in the
is what is remarked in the *ſeco*

‘ 1. If the delivered woma
plentifully during her pregn
very. Becauſe ſhe will have n
conſequently, much milk.

‘ 2. If the *uterus* has mo
quickly, and ſtrongly: which,
lactiferous veſſels, diminiſhes
paſs out from thence; and ma
breaſts.

‘ 3. If the mouths of the lac
not been enough dilated by pr
them cloſe themſelves more r
part of the milk of the *lochia*,

apoſtle's account: therefore Melite Illyrica is certainly the iſland there mentioned.'

Another circumſtance, which is a great confirmation of what hath hitherto been advanced, is, that the ſacred writer, in ſpeaking of the natives, calls them barbarians. This character, as Mr. Bryant has proved by a variety of evidence, could by no means be applied to the inhabitants of Melite Africana; whereas every collateral circumſtance confirms the propriety of the appellation, when given to the inhabitants of Melite Illyrica.

A further argument is juſtly drawn from the relation of modern travellers, that Malta harbours no ſerpents. If this be true, it is a proof that the apoſtle was not ſhipwrecked upon that iſland. As there are no ſerpents now, the concluſion is, that there never were any: conſequently, it could not be the place where St. Paul exhibited the miracle recorded in the 28th chapter of the Acts.

We ſhall not follow our learned Author through the remainder of his curious criticiſms and obſervations; but content ourſelves with taking notice, in regard to them, that he ſeems to have ſufficiently confuted the reaſonings of Bochart, and to have eſtabliſhed his own opinion, in a clear and ſatisfactory manner. The remarks with which he concludes this diſſertation will probably be acceptable to many of our Reader.

'The clearing up theſe difficulties may be thought by ſome a circumſtance of little conſequence, and poſſibly of leſs entertainment. But it muſt be conſidered that the determining any point of ſcripture is always attended with advantage. In the inveſtigation of any ſacred truth we ſee continally freſh evidence ariſe; ſome new light break in; that ſtrengthens and illuſtrates beyond the point in view. It matters little whence it proceeds: it is ever pleaſing to a ſerious and inquiſitive mind, and cannot but be profitable in the end. The moſt minute inquiry and elucidation tends to a confirmation of the whole. There will be likewiſe ſeen this advantage reſulting from what I have laid before the reader; that he will, I believe, find the ſeas I have been treating of, with their boundaries and abutments, together with the changes in different ages they underwent in reſpect to thoſe limits, more clearly and preciſely determined here than has been any where elſe obſerved.'

'It may likewiſe be entertaining to reflect, how much the art of navigation is improved, and with what diſpatch now-a-days commerce is carried on. In former times, they only made coaſting voyages, never willingly loſing ſight of land. The ſhips laden with corn were particularly heavy and ſlow. The ſhip mentioned by Lucian ſet out with a fair wind, and was ſeven days in getting to Cyprus: and it was judged ſeventy days ſail to the Tyber. An Engliſh Levanter with a ſteady gale would put boldly before the wind, and run in that ſpace from Jaffa to the Lizzard.'

'But, what is a more ſerious conſideration, we may learn from hence what a ſtrict examination the ſcriptures are capable of undergoing. No hiſtory has ſtood the teſt that the ſacred ſcriptures are made to bear. And in theſe Inquiries it is very ſatisfactory to obſerve by the collateral evidence, as it coincides, that things muſt neceſſarily have happened in the manner they are repreſented. It may likewiſe ſerve to diſplay to us the credulity of the church of Rome; and ſhew on what weak foundation their faith is eſtabliſhed. A miſtake being once made between two iſlands of the ſame name, how many forgeries are introduced in conſequence of this one error! all which are recommended by their clergy as truths to be highly reverenced. This is ſtrongly evidenced by the editors of the Rhemiſh Teſtament: who were not content to give their readers a mangled tranſlation of the Vulgate; but they muſt annex to it the legends of their church, to corrupt it ſtill farther. In ſpeaking of the iſland Malta, which they call Mitylene, they make this obſervation. "This iſland (now Malta) is the ſeat of the knightes of the Rhodes: the inhabitants whereof have a ſpecial devotion to St. Paul; to whom both the cheefe church (being the biſhop's ſeate) is dedicated, and the whole iſland (as they count it) conſecrated: where the people ſhew yet to ſtrangers his priſon and other memories of his miracles." And afterwards, "Malta hath St. Paules bleſſing and grace until this day." And in another place, ſpeaking of the viper that faſtened upon the apoſtle's hand, they make this remark: "yea, (and as the Chriſtian people there til this day beleeve) by St. Paules praiers the iſland was delivered for ever from al ſuch venemous ſerpents: in ſo much that children there play with ſcorpions ever ſince that time; and pilgrimes daily carie with them peeces of ſtones out of the place where St. Paul abode, by which they affirme that they heale them which in other countries adjoyning are bitten of ſcorpions: the medicine therefore being called St. Paules Grace." Thus have they thought proper to clog the word of God with the traditions of men; as if the holy ſcriptures would loſe of their influence, unleſs garniſhed with legend and fable. That Malta harbours no venemous creature, is not owing to St. Paul's grace, who was never there; but to the nature of the iſland, that cannot give them ſhelter. For it is of a low ſituation, and conſiſts of a ſoft white rock, with very little earth: what they have being, as Thevenet tells us, for the moſt part adventitious.—Malta, I believe, *ab origine*, was never capable of harbouring either ſcorpion or viper. And though the natives ſhow the hand of Publius, the landing-place, inſertions, yet it is in the higheſt parts of the eminences, as I remarked in ſpeaking of the *placenta*, that they are moſtly found.

‘ Having removed the *fœtus*, included in its coverings, of which I deferred the examination till another time, I applied myſelf, to diſcover the nature of the veſſels I had juſt obſerved, in order to know if they adhered to the arteries or veins of the *uterus*, and in what manner. To ſatisfy myſelf of this, I had nothing more to do, than to introduce probes into theſe veſſels; which the largeneſs of their orifice eaſily permitted. Theſe probes led me always to a ramification of ſome uterine veins, which are very large at this period of pregnancy; and almoſt always to places, where theſe ramifications unite by *anaſtomoſis:* and I made myſelf certain of this, by diſſecting theſe veſſels, to the veins where they end; and by diſengaging them from the membranes, and fibres, which cover them. Theſe veſſels riſe perpendicularly from uterine veins, as the lateral *appendices*, without interrupting the courſe of the circulation; which continues to go on in the length of the veins: ſo that they may be regarded as little *culs-de-ſac*, or ſhort cavities with the ends ſhut up; or, to make uſe of an expreſſion more applicable to the ſubject, as little *cœca:* which inclined me to give them the name of *cœcal veins*, or *veinous appendices*.

‘ Although I had not, after theſe obſervations, any doubt reſpecting the communication of theſe cœcal veins with the uterine, I was very deſirous to ſatisfy myſelf of it by injections. I made them, therefore, in different ramifications of the uterine veins; and the fluid of theſe injections came out, with a full ſtream, at the ends of the cœcal veins, which appertained to theſe ramifications. The ſucceſs was the ſame, when I made the ſame injections in ſome of the cœcal veins: and the fluid iſſued with the like facility from the ramifications of the veins of the *uterus*, from whence theſe cœcal veins take their riſe.

‘ The remainder of theſe cœcal veins all come from uterine veins, and there is not any that belong to the arteries; the diſtribution of which in the *uterus*, is abſolutely the ſame, as in other parts of the body. This obſervation is of importance: becauſe it will be ſeen, hereafter, that many anatomiſts have admitted a double communication between the *uterus* and *placenta*; one, by the arteries; and the other, by the veins; in which they are miſtaken.

‘ I had an opportunity, ſome time after, of repeating the ſame obſervations on the *uterus* of another woman, who died the fourteenth day after delivery; and I found there the ſame conformation, as to all that was eſſential. It is true, that, as the *uterus* was begun to be contracted, the cœcal veins were ſhortened, and narrow in proportion; but they were ſtill large

enough to receive a probe ;
made in them : that is to ſa
done on the firſt *uterus*, and
I ought not to omit, that in
I obſerved, between the inte
number of vermicular veſſels
ſed from them, and diſcharg
tures, with which the inter
were viſible.

‘ From what we have ſa
length and thickneſs of the c
muſt vary, according to the
adult girls, if they be not i
theſe veins are very ſmall, ſ
uterus ; in which their ends
then be diſtinguiſhed. In th
bigger ; elongate ; project in
charge into it the blood of
have diſtinguiſhed them in th
and longer in the time of pre
fore into the *uterus* ; and in
they ſheathe themſelves, and
nouriſhment of the *fœtus* :
ſee them in this ſtate, cannot
remain in this condition ſome
blood continues to flow from
the *lochia*. But at length,
ſhorten, and cloſe themſelves,
at which time, the *lochia* ceaſe
of the ſtructure of the *uteru*
milk-fever.

Dr. Aſtruc obſerves that t
with two others, both dange
dangerous, is a continued d
by an accumulated maſs of
primæ viæ, by the bad regim
indigeſted matters, diluted by
the delivered woman is made
fever, paſſes into the blood ;
paroxyſms more or leſs viole
quality of the matter which

This fever muſt be, theref
kind in ordinary caſes, as far
man will admit of it : that is
twice in the foot ; becauſe
time. She muſt take, ever
with borage, and ſuccory ;

people, who gave name to it in full oppoſition to the Allotments of God, with which they were well acquainted: and hence he takes occaſion to explain the curſe which was denounced upon Canaan by Noah. As this is a ſubject which hath furniſhed no ſmall triumph to the enemies of revelation, and much perplexity to many of its friends, we ſhall inſert part of Mr. Bryant's reflections upon it, without pretending to determine how far he hath ſolved the difficulty.

'It has ſeemed, ſays he, extraordinary, that, as Ham was the perſon guilty, he ſhould be paſſed over without any animadverſion: and that the curſe ſhould devolve to Canaan, who does not ſeem to have been at all an accomplice. But it muſt be obſerved, that theſe words are not ſo much to be eſteemed a curſe vented out of reſentment againſt Ham and Canaan, for what had been done, as a prophetic denunciation of diſobedience in time to come, and of the evils in conſequence of it: and even then not uttered for their ſakes, but upon account of others of another family, who were to come after, and to be inſtructed by it. It is very common with the ſacred hiſtorian in the early accounts, which he gives us, to ſpecify, what immediately relates to the grand purpoſe in hand; and to omit every thing elſe, which is not connected with it. Many things alluded to were well known at the time he wrote: it was therefore ſufficient to extract what was eſſential; and to give a ſample for the whole: this may be obſerved in the hiſtory of Lamech, of a conqueſt made by Jacob, in a fragment upon the conqueſt of Heſhbon; and in other places. In the paſſage I am ſpeaking of, there is reaſon to think, that a great deal preceded what is here mentioned by Moſes; and that we have only a part of the original prophecy. From the tenour of what remains, we may perhaps form ſome judgment of what is omitted. It is probable, that at this ſeaſon the patriarch diſcloſed what was to happen in after times, eſpecially to the ſon who had aggrieved him. There is, I think, an apparent chaſm and failure; which may with great probability be filled up, from what ſeems to be implied in this curſe upon Canaan. It is very reaſonable to ſuppoſe, that Noah told Ham of the future apoſtacy of his children: that the ſame want of reverence which Ham had witneſſed, would be viſible in his poſterity: that the ſecond in deſcent from him would be the firſt rebel upon earth; and at the ſame time the firſt tyrant, who ſhould uſurp authority over his brethren: that of the race of Cuſh ſhould be a daring confederacy, who at the general diſperſion ſhould withſtand the divine diſpenſation, and arrogate to themſelves territories in direct oppoſition to the will of God: that a choſen people were to ariſe, and that there was for them a particular land ordained: but that Canaan and his ſons, another branch of his family, ſhould diſregard this ordinance, and ſeize upon the land, which was deſtined for God's own portion. Then comes in the part to his purpoſe; "Curſed be Canaan; a ſervant of ſervants ſhall he be unto his brethren:" and, "Bleſſed be the Lord God of Shem; and Canaan ſhall be his ſervant." Of this nature I take to have been the original prophecy: and good reaſon may be given, why one part is omitted, and the other retained. The former part is omitted by the divine writer, as unneceſſary to be related; being either mentioned or implied in the common courſe of the hiſtory. On the other hand, the propriety of inſerting what is ſpecified is apparent. It was a prophecy, that related moſt intimately to the Iſraelites; who, when this hiſtory was promulged, were upon their journey to Canaan, the land adjudged to them for an inheritance, but occupied by others. It was to inform them firſt, that the Canaanites had no right to the land which they poſſeſſed: that they had been guilty of an undue uſurpation: and were under the curſe of God for their determined and obſtinate diſobedience: therefore for that reaſon they could not proſper againſt the Iſraelites. That the Iſraelites were going to their hereditary demeſnes; to a land originally deſigned for them by the great diſpoſer of thrones and kingdoms: that the bleſſing, entailed upon the ſons of Shem, particularly belonged to the children of Jacob; in whom the prophecy was to be compleated, and to whom the Canaanite was to be ſubſervient. The time, the place, every circumſtance ſhews with what propriety this part of the prophecy is retained: and at the ſame time it is evident, that ſomething had preceded, which is omitted by Moſes, as unneceſſary to be related.

'From the foregoing we may ſee good reaſon for the ſeverities ſhewn towards the Canaanites: whom if it had pleaſed God to have ſwallowed up quick with an earthquake, or extirpated by fire from Heaven, nobody could have arraigned his juſtice. But as he was pleaſed to make uſe of an arm of fleſh, and to employ the Iſraelites as miniſters of his vengeance; many have preſumed to call in queſtion the equity of the proceeding, and to repreſent it as an inſtance of injuſtice and cruelty. Whereas the intention of Providence, in the inſtruments it made uſe of, is apparent. It was to make the Iſraelites deteſt theſe nations and their horrid cuſtoms; and to be deteſted by them: and to render them inexcuſable, if after ſuch ſeverities exerciſed upon this people, they ſhould themſelves hereafter lapſe into the ſame apoſtacy and diſobedience.'

The remainder of the book contains an account of human ſacrifices, the wide extent of which dreadful practice cannot be peruſed without horror; curious obſervations upon the myſtical offering of the Phenicians; and ſome further particulars relating to Babylon *in Egypt*, and other cities of that kingdom, whoſe *ſituations have not been* truly aſcertained.

powerful and favourite affection, acquires a ſhare of its favour, and from a concomitant or means, comes to be looked upon as an end, in and for itſelf deſirable. Thus is public ſpirit naturally and neceſſarily exceedingly ſtrengthened by the independence of a ſmall diſtrict; but its force is ſtill farther artificially augmented, by the wiſdom of the leading members diſcovering the new neceſſity there is for it, and introducing proper laws, manners and cuſtoms to promote it. So that all things will ſoon contribute, to make public good the ardent purſuit of every member: diſtinguiſhed ſervices will then be infinitely glorious: both the paſſion for glory, and the degree of glory to be obtained, will be moſt wonderfully increaſed. As likewiſe the dread of ſhame. And as the citizens are few, every acceſſion of number will be ſomewhat, and the meaneſt will feel that he is of ſome weight, will be encouraged to exert himſelf, and even to join in the purſuit of that glory, a ſhare of which lies within his reach; inactivity will be an inſupportable reproach. Moſt of a man's fellow-citizens likewiſe, the perſons he has lived amongſt, and is to aſſociate with, from the firſt, through all the ſtages of his life, are the witneſſes of, beſides being deeply intereſted parties in his good and bad behaviour; and as very many know, they are continually teſtifying their knowlege of the merits of every one. From all which it is plain, how thoſe paſſions and affections which would have lain dormant in the diſtrict of an extenſive realm, would be animated and put in a ferment by independency. Incentives to military and other kinds of public merit, become irreſiſtible. Such merit is equally ſure to be known, and to be applauded.

'As the firſt glory would be given to warlike exploits, both the public and individuals would be anxious to raiſe trophies and monuments in honour of them. Honour, beſides profit, would be offered to artiſts, capable of this, and already inflamed with the general paſſion, of deſerving well of the public, and gaining applauſe: and that pitch of excellency, to the diſplaying of which they would have been at firſt extraordinarily animated by public occaſions, would afterwards at times be kept up to on private ones. Superfluous wealth, uſually ſo differently employed in large ſtates, would likewiſe be in a great meaſure devoted to public uſes, to promoting works of art in all forms grateful to the people, and to the recompenſing of artiſts. With regard to a diſtrict of Britain (for inſtance) equal to a Grecian ſtate, what at any time happens that is its peculiar and excluſive concern, worthy to be celebrated in verſe, to be carved or painted, or to have an edifice erected in its commemoration? In the ſucceſſes of the kingdom, ſuch a diſtrict has but a common concern, and would

become ridiculous perhaps by taking more u
monuments in their honour; beſides that
coldly, where remote millions are equally i
ſelves; our affections not naturally embracin
numbers, than our actions may be preſume
fect. In parts therefore, where there are
exertions of art, no wonder artiſts are ſca
remote diſtricts only that a paſſion for fam
bration of it are languid; it may be doubted
inhabitants even of London would all of t
tertain ſuch a zeal for raiſing, and ſuch a pride
monument of the victory of Quebeck (for
the breaſt of a ſingle Athenian with regard t
but of a ſucceſsful ſkirmiſh, wherein himſe
his family (which in all actions muſt gener
caſe of almoſt every Athenian) had been per
The principle of emulation is to be conſider
that of fame and glory. The laſt is gene
aptneſs to take fire at the praiſes of another,
to equal or excel him. Where our rivals
ever the moſt to be intermixed with and to paſ
there it is plain this principle will act in its fu
is in a ſmall ſovereign ſtate. And as it will
military and civil praiſe, it will eaſily be trans
obſerved of the paſſion for glory) to a rivalry
paſſion for glory is indeed of a ſpreading n
ſpicuous examples communicate its flame
but there is ſomewhat more peculiar in emula
only ſimply but by reciprocation. One citiz
more to outdo another, from perceiving tha
to outdo him. The ſecond is ſtill farther fi
the new incentive of the firſt. The farthe
lency of the ſecond, animated by the perce
motive in his rival, and an attention to the m
ſpire to redouble the efforts of the firſt. And
of their competition laſts, every new inſta
excelling in either, eſpecially when found b
the reſult of a freſh emulous endeavour of his a
ſequence of a foregoing excellency or ſucceſs
kindle a new glow of emulation in his br
muſt be the influence and effects of this princi
in whatever kind of contention, have their f
witneſſes, and for judges, at the ſame time t
ties deeply intereſted in the ſucceſſes or honou
the fruit of the contention; as in little repu
ſtates where the rivals are perſonally known
countrymen, or, however, unknown to a v

incitement will loſe extremely of its force; for there is no compariſon between gaining the applauſe of thoſe we have little or no knowlege of, or concern with, and that of the only perſons in the world we are not ſtrangers to, with whoſe intereſts our own moſt important ones are indiſſolubly connected, and on whoſe opinions and treatment of us, every ſocial and ſenſible enjoyment depends. What hold was taken of this principle of emulation, and with what ſkill and induſtry it was cultivated and improved by the Grecian legiſlators, is well known. In many reſpects the citizens in general were made rivals of one another; a rivalry was kept up between the ſeveral tribes, claſſes or wards of the ſame ſtate or city; between the ſeveral cities one with another; between Greece in general, and the Perſians and other neighbouring nations.'

Beſides theſe more immediate cauſes of the ſuperior excellency to which the arts attained in Greece, the author mentions ſeveral other concurring circumſtances, which, though of inferior efficacy in promoting the end, were ſtill, when united, of no inconſiderable conſequence. But for theſe, and for all the farther ſatisfaction the Reader may require, we muſt refer him to the pamphlet itſelf.

The Ruins of Poeſtum or Poſidonia, a City of Magna Græcia, in the Kingdom of Naples: containing a Deſcription and Views of the remaining Antiquities, with the ancient and modern Hiſtory, Inſcriptions, &c. and ſome Obſervations on the ancient Doric Order. Folio. 16 s. in Sheets. White. 1767.

HOW aſtoniſhing ſoever it may ſeem, that ſuch very conſiderable remains of ancient magnificence ſhould have continued totally undiſcovered during ſo many centuries, it is nevertheleſs moſt certain that the Author of this book is the firſt traveller who has given us any account of the ruins of Poeſtum. If indeed this city, like Herculaneum, had been buried under ground by an earthquake or the eruption of a Volcano, its concealment would not be at all miraculous. This miracle, however, is to be accounted for from its remote ſituation, in a part of Italy entirely unfrequented by travellers. The manner in which it was diſcovered is related by our Author in the following words: ' In the year 1755, an apprentice to a painter at Naples, who was on a viſit to his friends at Capaccio, by accident took a walk to the mountains which ſurround the territory of Poeſtum. The only habitation he perceived was the cottage of a farmer, who cultivated the beſt part of the ground, and reſerved the reſt for pa ins of the ancient city made a part of this vi ſtruck

the eyes of the young painter; who, appr
with aſtoniſhment, walls, towers, gates a
his return to Capaccio, he conſulted the n
about the origin of theſe monuments of an
only learn, that this part of the country ha
and abandoned during their memory; that
fore, the farmer, whoſe habitation he had
himſelf there; and that having dug in many
among the ruins that lay round him, he h
ſufficient to enable him to purchaſe the whol
return to Naples, he informed his maſter o
whoſe curioſity was ſo greatly excited by t
he took a journey to the place, and made dr
cipal views. Theſe were ſhewn to the Ki
ordered the ruins to be cleared, and Poeſtum
ſcurity in which it had remained for upwar
years, as little known to the neighbouring
travellers.'

The firſt ſection of this ſplendid perfor
hiſtorical account of Poeſtum, collected fron
ancient authors, with the ſeveral paſſages q
the notes at the bottom of the page.

Section the ſecond contains all the inſcri
been found in or near the city. Among the re
which ſhews that a man's having 28 childr
children was deemed by the ancients a ſuffici
ſerving his name from oblivion.

TVLL. OLERII. POESTA
QVI. VIX. A. LXXXXV. D
FF. XXVIII. NN. LXXXI
C. L. PP.

Our learned Author, who has certainly be
gives the following deſcription of Poeſtum, i
It is, ſays he, of an oblong figure, about tw
in circumference. It has four gates which a
other. On the key-ſtone of the arch of the n
outſide, is the figure of Neptune in baſſo relie
hippocampus. The walls which ſtill remain
very large cubical ſtones, and are extremel
parts eighteen feet. That the walls have re
time, is owing to the very exact manner in wh
fitted to one another (a circumſtance obſerved
maſonry of the ancients;) and perhaps in ſ
ſtalactical concretion which has grown over
walls here and there are placed towers of differ

near the gates being much higher and larger than the others, and are evidently of modern workmanſhip. He obſerves that, from its ſituation among marſhes, bituminous and ſulphurous ſprings, Poeſtum muſt have been unwholſome; a circumſtance mentioned by Strabo, *morboſam eam facit fluvius in paludes diffuſus.* In ſuch a ſituation the water muſt have been bad. Hence the inhabitants were obliged to convey that neceſſary of life from purer ſprings by means of aqueducts, of which many veſtiges ſtill remain.

The principal monuments of antiquity are a theatre, an amphitheatre, and three temples. The theatre and amphitheatre are much ruined. The firſt temple is hexaſtylos, and amphiproſtylos. At one end the pilaſtres and two columns which divided the *cella* from the *pronaos* are ſtill remaining. Within the *cella* are two rows of ſmaller columns, with an architrave, which ſupport the ſecond order. This temple he takes to be of that kind called by Vitruvius *Hyphæthros*, and ſupports his opinion by a quotation from that author. The ſecond temple is alſo amphiproſtylos: it has nine columns in front and eighteen in flank, and ſeems to be of that kind called by Vitruvius *Pſeudodipteros*. The third is likewiſe amphyproſtylos. It has ſix colums in front and thirteen in flank. Vitruvius calls this kind of temple *Peripteros*. ' The columns of theſe temples, ſays our Author, are of that kind of Doric order which we find employed in works of the greateſt antiquity. They are hardly five diameters in height. They are without baſes, which alſo has been urged as a proof of their antiquity; but we do not find that the ancients ever uſed baſes to this order, at leaſt till very late. Vitruvius makes no mention of baſes for this order; and the only inſtance we have of it, is in the firſt order of the Coliſæum at Rome, which was built by Veſpaſian. The pillars of theſe temples are fluted with very ſhallow flutings in the manner deſcribed by Vitruvius.[*] The columns diminiſh from the bottom, which was the moſt ancient method almoſt univerſally in all the orders. The columns have aſtragals of a very ſingular form; which ſhews the error of thoſe who imagine that this member was firſt invented with the Ionic order, to which the Greeks gave an aſtragal, and that the Romans were the firſt who applied it to the Doric. The Echinus of the capital is of the ſame form with that of the temple of Corinth, deſcribed by Le Roy.'

Our Author mentions many other particulars which ſufficiently prove the great antiquity of theſe temples, and concludes with ſaying, that ' about the time when the temples at Poeſtum were built, architecture ſeems to have received that degree of improvement which the elegant taſte of the Greeks had ſtruck

out from the rude maſſes of the Egyptians,
this as of many other arts.'

The laſt ſection of this volume contains
ing the inſcription in the title page; whic
extraordinary inſcription we ever rememb
was copied from a ſarcophagus of rough ſt
long, and two and a half wide. This i
hath already puzzled many of the Italian
whom ſuppoſe it to be Egyptian, others
phic, and others Runic. 'To ſo many
Author, another may be added. That the
Pelaſgian. The Pelaſgians were the moſt
of Lucania, and, according to Pliny,
brought letters into Italy. Theſe they ha
mus, who got them from the Phœnicians,
firſt invented. They retained their origin
were united to the Greeks, which was aft
and if the Pelaſgians were Dorians, as He
perhaps were the founders of Poſidonia.'

To this account of Poeſtum are ſubjo
prints, engraved by Miller, which will be
of the abilities of that artiſt in works of this
we are preſented with a view of Poeſtum
The ſecond exhibits an oblique view of
temples. In the third we have an inſide p
Amphiproſtylos; and the fourth, repreſen
teros. The keeping, and in ſhort the enti
four plates, is altogether admirable.

From ſuch *data*, it would have been an
Author to have multiplied his prints to
number, as is generally practiſed on theſe
four plates are ſufficient to convey a perfe
tecture in queſtion. With regard to the a
Author has judiciouſly omitted them, part
is intended for the connoiſſeur and antiqua
architect; and partly becauſe they will ſho
Count Gazzola; but more eſpecially beca
that minute accuracy in meaſuring the build
tends very little to the improvement of arc
In ſhort, he writes like a judicious antiqua
tect, and a polite ſcholar; and, as ſuch,
work to the peruſal of the learned and the c

Civil Eſtabliſhments in Religion a Ground of Infidelity. Or the Two Extremes ſhewn to be united: from an Eſſay on the Eſtabliſhments in Religion; Thoughts on Miracles in general, &c. and from ſome Defences of Subſcription, written againſt the Confeſſional, particularly the Plea of Dr. Ibbetſon, Archdeacon of St. Albans. By Philalethes Londinienſis. 8vo. 2 s. Johnſon. 1767.

THE deſign of theſe ſheets, ſays the Author, is to defend the rights of private judgment, in all matters of religion, againſt prieſtly claims of dominion over faith and conſcience; and to ſecure the honours of Chriſtianity from the miſrepreſentations, both of the haughty churchman and the conceited infidel.

It is a melancholy truth, that from the time when Conſtantine the Great eſtabliſhed Chriſtianity, by endowing the miniſters of it with great revenues, honours and power, the ſpirit of avarice, ambition and tyranny crept in amongſt them, and very often exerted itſelf, in the bittereſt contentions, to the utter extirpation of that peaceableneſs and charity, which it is the chief deſign of Chriſtianity to promote.

While that religion was left to make its way by its own intrinſic evidence and goodneſs, it prevailed gloriouſly, and produced the moſt amiable effects. But as ſoon as it became mixed with worldly conſiderations, and this or that particular ſect was to be advanced or depreſſed according to the private opinion of the reigning magiſtrate, it was turned into a ſyſtem of faction and perſecution: and the ſtruggle was no longer for the advancement of primitive Chriſtianity, though that was always the pretence, but, in reality, for the power and riches which were annexed to the profeſſion of this or that particular new-invented ſyſtem of it.

Human nature is apt to be dazzled with the ſplendors of this world, and to be captivated with the gilding, without perceiving the pernicious nature of the objects that are ſet before it: and it is the opinion of many wiſe men that the great worldly preferments which have been allotted to the miniſters of the Chriſtian religion, have made them more eager to acquire theſe than to promote the will and deſign of their divine maſter; and that Conſtantine did more prejudice to our holy religion, by enriching and endowing the Chriſtian biſhops, than Diocleſian had done by his ſevere perſecution. The latter indeed, inhumanly and abſurdly, deſtroyed many Chriſtians, piouſly, as he thought, in ſupport of the eſtabliſhed religion of the times, but the Chriſtian religion remained pure and untainted; whereas the other poiſoned the very ſprings from whence this doctrine flowed: for, ſoon, very ſoon, the world ſaw and felt, in the furious diſputes and contentions of the biſhops, the direful effects

of their malignant humours. Had theſe e
ceſſors and ſucceſſors, concerned themſe
civil government, and left the conſciences
in religion by what they thought agreeabl
there would never have been any ſuch thi
ſome, or corruption from others: the glo
pel would, of itſelf, have ſoon diſpelled a
ganiſm; the idols of the world would ha
the Lord Jehovah and his anointed Chriſt
have become Chriſtians upon generous an
But, inſtead of this happy turn of affairs
bliſhments of miſtaken, devout princes,
thoſe groſs corruptions and evils ſo juſtly
Chriſtian church? ſuch corruptions as, i
vine religion could hardly be thought cap
imagine, in the times of the apoſtles, tha
would ever be honoured with the name
worſe than pagan idolatry would be c
the only true God! and that the doctri
holy Jeſus would be ever mentioned to au
moſt aſtoniſhing inſtances of barbarity
theſe are the bleſſed effects of theſe endo
ments: and to preſerve them, all the pow
have, for many ages, been moſt zealouſl
all eſtabliſhments of Chriſtianity are no
but we think it may be laid down as a tr
pernicious to true Chriſtian liberty, in pr
and endowments ſet apart for their ſuppor

If we caſt our thoughts over all the ear
the greateſt and trueſt cauſes of complaint
cept our own dear country, ariſe from th
among them. Let us ſuppoſe, for a mom
nations, Turkey for example, had no pa
bliſhed in it, and that all its ſubjects were
God, in their ſeveral manners, without t
of diſcouragement or danger from the ſta
might profeſs the Chriſtian, the Jewiſh,
Pagan, or any other religion which ſhould
able to himſelf. Should we not think th
dition for the people of thoſe vaſt countries
of the Turks? and are we not perſuaded t
Chriſtian religion, by its own ſuperior e
would ſoon prevail over all the other falſe re
ders it from doing ſo now? Is it not the
and excluſive preferments which are eſtab
the dervifes and muſſulmans, or true Mah

If we ſuppoſe likewiſe that in France or Spain there was no eſtabliſhment of popery, are we not fully convinced, theſe nations would ſoon become proteſtant? ſo that people who plead for eſtabliſhments in religion, do not ſeem to perceive the conſequences of their own doctrine. All they mean to ſupport, is that particular eſtabliſhment which ſo well ſupports them.

Dr. Ibbetſon, Archdeacon of St. Albans, has wrote a defence of civil eſtabliſhments in religion. Philalethes Londinienſis has undertaken to examine the Doctor's Defence. He has quoted the chief parts of the performance, and has ſhewn that all the Doctor's arguments are either quite inconcluſive, or prove too much, which is proving nothing at all. The Doctor ſays, "that the magiſtrate who eſtabliſhes any particular religion muſt beware of a precipitate and ill-grounded judgment: *thouſands are intereſted in his choice*; and by a regard to all their intereſts, he is obliged to uſe all the means of right information which his high authority puts in his power." But where is the magiſtrate that hath thus qualified himſelf? Or if there were ſuch an one, are not the ſubjects as well qualified as he? 'This conceſſion is enough to ſhew that the province of religion is too ſacred for the magiſtrate's exerciſing even his own private judgment, for the public good, in that reſpect. His authority can extend no farther than to things relative to civil life, and thoſe expreſs overt actions which affect the ſafety and weal of ſociety. To talk of "his preferring Chriſtianity to Paganiſm, and diſtinguiſhing it by public marks of favour, is a piece of very fallacious reaſoning," [and deſigned to catch the mere vulgar.] For, as a magiſtrate, the Pagan ſubject who conforms to the laws of civil order, has an equal right to protection and defence with the Chriſtian ſubject. But the above propoſition is laid down for the ſake of another, viz. "The ſame principles will juſtify him in making a diſtinction amongſt thoſe ſects into which Chriſtianity is unhappily divided." i. e. He will be juſtified in diſtinguiſhing his own ſect by his favours of riches and honours, excluſive of all the reſt. And, if this be not to diſcourage Chriſtian liberty, and juſtify perſecution, nothing can be ſo. O ye learned, wiſe, cautious, and right-informed magiſtrates of Canſtantinople, Rome, Madrid, and Paris, how thankful ought you to be to this learned Doctor!

What idea muſt theſe arguments give us of the civil eſtabliſhments of religion throughout the world? Are they not apt to make people ſuſpect that religion is only made uſe of as a political tool, in the hands of the magiſtrate, to carry on purpoſes which dare not be publicly avowed; even to advance and enrich a ſet of men, who are thus bribed to aſſiſt him in tyranniſing over the reſt of his ſubjects? Do not the thinking men,

every where, eſpecially in Italy and Fran
light? and what does this always tend to
"Beſides the conſtant leſſons of its *a*
Doctor ſays, an eſtabliſhment has its *cr*
ſmall compaſs, all the outlines and fund
faith." But how much this humour of fo
world has contributed to the happineſs
eccleſiaſtical annals of every nation declar
on, "If men were admitted to the offic
the ſecurity [of being faithful to the eſtabl
its creeds] and were left wholly at liber
opinions they pleaſe, the church might
confuſion, and deſtroyed under its own
word *church* is of a moſt vague and uncert
eſtabliſhment and church are ſynonimous
the ſame thing; as they do in almoſt e
we take the word church in the true ſe
congregation of Chriſtians, we do not ſee
thrown into confuſion by every member
timents, any more than any other aſſemb
opinions of the perſons it is compoſed of.
eſtabliſhments of religion might, in ſuc
confuſion, and perhaps deſtroyed. But the
never ſuffer any injury, yea it would alw
purity, by fairly examining the different
and St. Peter had great differences; yet
fered, but was thereby the more confirme
bliſhments of religion will not indeed allo
them, but force all to ſubmit to them,
thoſe who will not.

'The intention of creeds, ſays Philalet
the diſtinguiſhing ſymbols characteriſtic of
bliſhed; and in being ſo, excluding there
profeſſors. And even here the clergy are d
reaſon and underſtanding; and are not
ſcriptures but by the medium of church-cr
permitted to form any judgment of the tea
his apoſtles, but what ſhall be altogether
diſtinguiſhing articles of faith. Such an off
ing is a bleſſed one indeed! but what no
and who underſtood any thing of the nature
would accept, whatever ſhould be the worl

Philalethes, in the ſecond part of his par
obſervations on a treatiſe intitled, Tho
Here he gives us Fleetwood's, Butler's,
and Campbell's definitions of a miracle;
[illegible]

of any of them. He then ſets down his own, and ſays, ‘ A miracle is a manifeſt interpoſition of divine power, that does not operate by any of the eſtabliſhed laws of nature, but anſwers ſuch divine purpoſes which theſe laws cannot anſwer.’ Here he avoids the harſh words of *tranſgreſſing or violating* the laws of nature, which ſome others make uſe of, but ſuppoſes miracles may be very conſiſtent with them.

He ſays, ‘ Miracles, as they are recorded in the ſacred books, cannot be ſaid either to have ſuſpended or altered any one of nature's laws, e. g. gravitation and attraction remain uninjured and immutably the ſame. The divine interpoſition does not produce any one effect that is, in the leaſt, inconſiſtent with nature's laws.—And ſuppoſe that ſuch has been the interpoſition of divine power, as to raiſe a dead man to life, in what reſpect could ſuch an interpoſition offer the leaſt violence to the general eſtabliſhment? How could it diſcover any phenomenon that ſhould at all be unworthy the Author of being and life, when, by this means, there was divinely atteſted the character of a perſon, by whom God had ſaid, he would raiſe the dead and judge the world.—And he aſſerts that miracles are ſo far from making a change or alteration in the eternal and unalterable fitneſs of things, that they have an apt tendency to excite moral agents to a cloſer attention to this eternal and unalterable fitneſs of things; and therefore may, without variation, be ſuppoſed to carry on the divine ſcheme of promoting the happineſs of his intelligent creatures.

Philalethes then goes on to ſtate and anſwer the objections brought againſt miracles; and herein he ſhews the greateſt fairneſs and ingenuity.

The third part of Philalethes's pamphlet is a defence of the Confeſſional againſt ſundry writers.

The Author of the Confeſſional, and his performance, as might be expected, have been violently attacked and abuſed by ſeveral zealous churchmen, who think it better *for themſelves*, that our eccleſiaſtical conſtitution ſhould remain as it is, than ſuffer the leaſt alteration. For they ſeem generally to be of the ſame opinion which a very great eccleſiaſtic expreſſed to Philalethes himſelf, ſome years ago, that if they removed any one pin, the whole fabric would fall. So rotten and crazy, it ſeems, is every part of this admired building, in the opinion even of thoſe who chuſe to reſide in it, for the good cheer they find there.

Philalethes ſays, ‘ The Author of the Confeſſional is accuſed of having forgotten the toleration.’ And here he grows warm, ‘ What end can it anſwer to keep in remembrance the *toleration*. but that of giving a truly good man great pain to think *churchmen*, who would be called Chriſtians, preſuming for granted to ſettle and lay down the longitude of places by the eclipſes of the moon, and thoſe of Jupiter's ſatellites, as moſt of our aſtronomers and geographers do.—Theſe make the eaſt and weſt diſtances of places to be proportional to the times of the ſame eclipſe, either the beginning, end, or middle of it, happening ſooner or latter at the one place than at the other, without knowing whether the real meaſured diſtances of thoſe places be proportional to thoſe times. And hence it has happened, that different geographers, truſting to their own obſervations of the times of the beginning, middle, and end of an eclipſe of the moon, at different places, have put down in their tables, globes, and maps, the ſame places, as having different longitudes, when they ſhould not. Whoever caſts his eyes upon different maps, will ſee too much of this diſagreement in the longitudes of the ſame places.'

It is not our intention to defend thoſe errors in maps, &c. which our author too juſtly complains of; nor ſhall we pretend to ſay what kind of experimental proof Mr. Stone expects, or will allow to be ſufficient: but we will venture to obſerve, that the longitudes of Port Royal in Jamaica, Liſbon, the fort of New York, Vera Cruz, Carthagena, and a great number of other places (See Phil. Tranſ. abridged by Eames and Martyn, vol. vi. pag. 190, 408, 409, 410, &c.) have been ſettled by eclipſes of the moon, Jupiter's ſatellites, &c. and found, by a great number of voyages made by the ableſt navigators, to be conſonant to the true eaſt and weſt diſtances between thoſe places. Mr. Stone will not, we dare ſay, object to this method of determining the point in queſtion, becauſe he tells us in his preface, 'that the diſtances of places upon the earth, ſituated on the ſea-ſhores eſpecially, of whatever figure and magnitude the earth really is, can certainly be beſt and trueſt determined by the inſpection and compariſon of the journals of ſeamen, who have often ſailed to and from thoſe places.'

'4thly. Another ſophiſtical argument, as I take it to be, proceeds Mr. Stone, brought to prove the earth to be ſpherical, is, "that the differences of the latitudes of places under the ſame meridians, are always proportional to the diſtances of thoſe places."—'Here again, continues our Author, the thing is taken for granted; becauſe we cannot be certain it is ſo, but by the actual meaſurement of the diſtances of the places; nor have men ever yet done ſo much of this buſineſs, and ſo truly withal, as to confirm the truth of the above aſſertion about that proportionality in all caſes that may be neceſſary.—At land it is no eaſy matter to meaſure and aſcertain the diſtances of two remote places, lying under the ſame meridian or not, ſufficiently exact.—Alſo the latitudes of places can be no otherwiſe found out, than by taking the meridian altitudes of the ſun, or fixed ſtars,

thereby

them. Nevertheleſs, there are not wanting men in our own day who are maſters of the profoundeſt erudition, and who do not come behind the moſt diſtinguiſhed names of the laſt century, for their attention to every the minuteſt circumſtance that may be the means of elucidating the darkneſs of the earlieſt ages. Among the gentlemen of this character, Mr. Bryant deſerves to be mentioned with peculiar honour; and though his inquiries will not be deemed intereſting by the generality of readers, yet thoſe who are pleaſed with any light that is thrown upon the ſcriptures, and remote antiquity, will think themſelves obliged to him for his ingenious and laborious reſearches.

The deſign of our Author's firſt diſſertation, which is upon the wind Euroclydon, ſpoken of in the 27th chapter of the Acts, is to vindicate the common reading, in oppoſition to Bochart, Grotius, and Bentley, who are offended at it; and who, ſupported by the authority of the Alexandrine manuſcript, and of the Vulgate, think Ευρακυλων, or Euroaquilo, to be more agreeable to the truth. Dr. Bentley eſpecially, in his excellent remarks upon free-thinking, is very full upon this head. As his criticiſm is extraordinary, Mr. Bryant hath preſented it, at large, to the reader, and then ſubjoins his own reaſons for being entirely of a different opinion.

In the courſe of his remarks, our Author, in anſwer to the objection that the wind Euroclydon was never heard of but in this paſſage of the Acts, ſhews that it is not right to deviate from the original text, and admit of any alteration, merely becauſe a word is new to us; that an extenſive trade always introduces terms of art, and diſtinctions not known before; that many winds are not denominated from the points they blow from, but from their effects and violence; and that the word Euroaquilo is altogether as uncommon as the word Euroclydon. It is objected that Euroclydon is an old compound, and that the two ideas it is made up of could not, from the diſparity of them, be joined in one: but this aſſertion is without foundation, ſince there appears no more diſparity here than in any other compounds, which frequently occur in the Greek language, and of which there are many ſimilar inſtances in our own tongue. What is ſtill more directly to Mr. Bryant's purpoſe, and which he ſeems to prove in a convincing manner, is, that there never was, nor could bé, ſuch a wind as Euroaquilo. This is evident from the teſtimony of the beſt and moſt approved reſpectable writers, and from the octagon temple of Andronicus Cyrrheſtes at Athens, commonly called *the temple of the winds*, which is ſtill in being. As to the paſſage from Gellius, upon the authority of which the whole of Bentley's argument reſts, it is found upon inquiry to be of no weight; and the quotation from
inſtead of favouring the Doctor's reaſoning, makes direc

aſcending from the center of the earth; and conſequently the center of gravity be moving upwards, contrary to its own tendency, and the eſtabliſhed laws of nature. Had Mr. Stone conſidered theſe phyſical arguments, we are perſuaded he would never have advanced ſuch wild chimeras, or ſuppoſed it poſſible in the very nature of things, for the ſurface of the ocean to have formed a ſegment of an icoſahedron.

Nor can we ſee the leaſt reaſon for his endeavouring to prove that the earth *may not* be a ſphere. It is ſo far from having the leaſt tendency to improve the arts of aſtronomy, geography, and navigation, that it would, were it poſſible to prove the earth to be an icoſahedron, render them ten times more difficult than they are at preſent: and we are perſuaded, that Mr. Stone himſelf will be of the ſame opinion, if he will be at the pains to project a ſea-chart on this principle, and ſolve upon it the different caſes of Mercator's Sailing.—But let us proceed to the next propoſition.

'*Prop.* 4. To confute, or at leaſt leſſen the certainty of the truth of the aſſertion of the geographers, that the higheſt mountains, and deepeſt vallies have no ſenſible proportion to the ſemidiameter of the earth, and that theſe do no more leſſen the ſpherical figure of the earth than ſmall unavoidable irregularities in the fabric of an artificial globe, do leſſen its perfect and geometrical roundneſs.'

In order to invalidate the truth of this aſſertion of the geographers, Mr. Stone has recourſe to the progreſſive flow of rivers, and very juſtly obſerves, that the motion of their currents from the ſpring-head to the ſea, ſufficiently proves that their ſource muſt be higher than the ſea; and that if the proper deſcent of rivers for a certain diſtance could be found, together with the diſtance of the ſpring-head from the ſea, the height of that ſpring-head above the level of the ſea would alſo be eaſily known. This is certainly juſt; but let us ſee the uſe he will make of it, in order to invalidate the truth of the above aſſertion of the geographers.

'It is by *ſome* allowed, ſays Mr. Stone, that the deſcent of rivers at a medium is about one foot in two hundred (as Varenius ſays in his geography) and, the river Nile, for example, takes its riſe at the Lake Zaire, in ten degrees of ſouth latitude, and runs almoſt directly north to the *Canobicum Oſtium*, in the thirty-firſt degree of north latitude, taking a courſe from its ſpring-head to the ſea of forty-one degrees, which makes above 2850 Engliſh miles, allowing $69\frac{4}{11}$ miles to each degree; and taking in the bendings of that river, its courſe may be eſtimated at 3000 miles, and allowing one mile of deſcent for every 200, the height of the Lake Zaire will be 15 miles above ſtances agree well with Euroclydon; but are not compatible with any other wind.'

The intention of Mr. Bryant's ſecond diſſertation is to aſcertain the particular iſland, on which the apoſtle St. Paul was ſhipwrecked. ' This, ſays he, one would imagine, could be attended with no difficulty: for it is very plainly expreſſed, that, after having been toſſed for ſome time in the Adria, they were at laſt caſt upon the iſland Melite. The only queſtion is, which is the ſea called Adria or Adriatic; and what iſland can be found in that ſea mentioned by ſuch a name.'

' The Adriatic Sea is that large gulf that lies between Italy and the ancient Illyria, and retains its name to this day. And as to the iſland we are in queſt of, there was one in that ſea called Melite, which is taken notice of under that name by the beſt geographical writers.' This our Author hath proved by inconteſtible evidence; and hath given a ſhort account of the iſland, to take off any prejudice that might ariſe from its ſuppoſed obſcurity.

He goes on to obſerve, that, ' from what has been ſaid, the point would be ſettled paſt controverſy, were it not for an iſland of the ſame name, ſituated at a great diſtance in the African ſea. It has been the common opinion that the Melite, now called Malta, was the true place of the apoſtle's ſhipwreck: and the natives have a tradition of long ſtanding to ſupport this notion. Yet, however general this may have been, I think it may be fairly proved that it could not be the iſland mentioned by the evangeliſt. Herein I differ again from Grotius, Cluver, Beza, Bentley, and from Bochart, that curious, indefatigable, and particularly learned man.'

As St. Paul ſays expreſsly that the iſland he was caſt upon was in the Adria, Malta, if it be the place ſpoken of, muſt be made an Adriatic iſland. To effect this, Bochart labours hard; in oppoſition to whom, Mr. Bryant, after ſetting before his readers the whole of Bochart's arguments, ſhews, at large, by the teſtimony of writers who were either cotemporaries, or not many years antecedent or ſubſequent to the apoſtolic age, that the Adriatic Sea was comprehended within the great Illyrian Gulf, and never reached further. Strabo in particular, who gives it as great an extent as any body, determines it by two fixed boundaries that cannot be miſtaken, aſcertaining, that it was included between Italy and the oppoſite continent. ' Where then, continues our Author, was St. Paul ſhipwrecked? certainly between Italy and Illyria, that is, the oppoſite continent. Is Malta to be found in this ſituation? It is far off, in a ſea that has no affinity, no connection with theſe coaſts. But the other Melite, taken notice of by Scylax, themerus, Pliny, &c. is ſituated in the Adria, agreeab

apoſtle's account: therefore Melite I
iſland there mentioned.'

Another circumſtance, which is a gre
hath hitherto been advanced, is, that
ſpeaking of the natives, calls them bar
ter, as Mr. Bryant has proved by a var
by no means be applied to the inhabitan
whereas every collateral circumſtance co
the appellation, when given to the inh
lyrica.

A further argument is juſtly drawn fr
dern travellers, that Malta harbours n
true, it is a proof that the apoſtle was
that iſland. As there are no ſerpents no
that there never were any: conſequentl
place where St. Paul exhibited the mirac
chapter of the Acts.

We ſhall not follow our learned Autho
der of his curious criticiſms and obſervati
ſelves with taking notice, in regard to th
have ſufficiently confuted the reaſoning
have eſtabliſhed his own opinion, in a
manner. The remarks with which he
tation will probably be acceptable to man

' The clearing up theſe difficulties ma
a circumſtance of little conſequence, and
tainment. But it muſt be conſidered tha
point of ſcripture is always attended wit
inveſtigation of any ſacred truth we ſee co
ariſe; ſome new light break in; that ſtre
beyond the point in view. It matters littl
it is ever pleaſing to a ſerious and inquiſiti
but be profitable in the end. The moſ
elucidation tends to a confirmation of the
be likewiſe ſeen this advantage reſulting fr
before the reader; that he will, I believe,
been treating of, with their boundaries and
with the changes in different ages they un
thoſe limits, more clearly and preciſely d
has been any where elſe obſerved.'

' It may likewiſe be entertaining to ref
art of navigation is improved, and with w
days commerce is carried on. In former ti
coaſting voyages, never willingly loſing
ſhips laden with corn were particularly h
ſhip mentioned by Lucian ſet out with
ſeven days in getting to Cyprus: and i

days ſail to the Tyber. An Engliſh Levanter with a ſteady gale would put boldly before the wind, and run in that ſpace from Jaffa to the Lizzard.'

'But, what is a more ſerious conſideration, we may learn from hence what a ſtrict examination the ſcriptures are capable of undergoing. No hiſtory has ſtood the teſt that the ſacred ſcriptures are made to bear. And in theſe Inquiries it is very ſatisfactory to obſerve by the collateral evidence, as it coincides, that things muſt neceſſarily have happened in the manner they are repreſented. It may likewiſe ſerve to diſplay to us the credulity of the church of Rome; and ſhew on what weak foundation their faith is eſtabliſhed. A miſtake being once made between two iſlands of the ſame name, how many forgeries are introduced in conſequence of this one error! all which are recommended by their clergy as truths to be highly reverenced. This is ſtrongly evidenced by the editors of the Rhemiſh Teſtament: who were not content to give their readers a mangled tranſlation of the Vulgate; but they muſt annex to it the legends of their church, to corrupt it ſtill farther. In ſpeaking of the iſland Malta, which they call Mitylene, they make this obſervation. "This iſland (now Malta) is the ſeat of the knightes of the Rhodes: the inhabitants whereof have a ſpecial devotion to St. Paul; to whom both the cheefe church (being the biſhop's ſeate) is dedicated, and the whole iſland (as they count it) conſecrated: where the people ſhew yet to ſtrangers his priſon and other memories of his miracles." And afterwards, "Malta hath St. Paules bleſſing and grace until this day." And in another place, ſpeaking of the viper that faſtened upon the apoſtle's hand, they make this remark: "yea, (and as the Chriſtian people there til this day beleeve) by St. Paules praiers the iſland was delivered for ever from al ſuch venemous ſerpents: in ſo much that children there play with ſcorpions ever ſince that time; and pilgrimes daily carie with them peeces of ſtones out of the place where St. Paul abode, by which they affirme that they heale them which in other countries adjoyning are bitten of ſcorpions: the medicine therefore being called St. Paules Grace." Thus have they thought proper to clog the word of God with the traditions of men; as if the holy ſcriptures would loſe of their influence, unleſs garniſhed with legend and fable. That Malta harbours no venemous creature, is not owing to St. Paul's grace, who was never there; but to the nature of the iſland, that cannot give them ſhelter. For it is of a low ſituation, and conſiſts of a ſoft white rock, with very little earth: what they have being, as Thevenet tells us, for the moſt part adventitious.—Malta, I believe, *ab origine*, was never capable of harbouring either ſcorpion or viper. And though the natives ſhow the hand of Publius, the landing-

place, the priſon, and the pillar of
pretty certain that neither Paul nor
the apoſtle had been, yet he could n
der he did; unleſs he had exhibited
duce it.'

Hitherto Mr. Bryant, though he
moſt reſpectable names in literature,
pretty ſure ground; but in his thir
tains obſervations upon the ancient h
ments he hath advanced muſt neceſſ
tural and precarious. He has, inde
nuity, uncommon erudition, and ſur
confuted the errors of ſeveral emin
many dark paſſages of antiquity; he
light upon the early ſtate of Egypt,
things that carry an appearance of pr
the very nature of his ſubject, and th
rials, that the learned will ſtill find
bate. After ſome remarks upon evid
in which hiſtorical inquiries ought to
examines the opinions of Lakemac
Benj. Tudelenſis, Marſham, Bayle,
the Seventy, with regard to the ſituat
that they have all of them miſtake
him into a train of reflections upon t
have ariſen in the reſearches that hav
hiſtory; and then he proceeds to give
of Egypt, which is ſucceeded by an
Onias, called Heliopolis, wherein th
tain writers with reſpect to this Helio
Joſephus concerning Onias, are amp
paved the way, Mr. Bryant comes to
to aſcertain the ſhepherds of Egypt,
for which purpoſe he enters into a ve
of what Manetho has recorded con
ſhepherds, and endeavours to prove t
bians, that Goſhen was their ſettle
in the middle of Egypt, in the uppe
that the Iſraelites were fixed there,
Arabians or Cuſeans. The evidence
collects from every quarter; from the
the names of places, etymologies,
He points out, likewiſe, the ſource an
the Egyptians had to ſhepherds; at
the Arabians particularly were, and
drove them from Babylon; and he de
at their departure, together with the

He thinks that, after their being expelled from Egypt, they took up their reſidence among the Amalekites, and the ſons of Caphtor in Philiſtim; and hence he takes occaſion to ſhew that the Amalekites were a people of the higheſt antiquity, the poſterity of Ham, and not the deſcendants of Eſau, as many perſons have repreſented them to have been. The diſſertation is concluded with a relation of the attempts that were made by the Cuſeans, or Arabian Shepherds, upon Egypt, after they had left it, and with a further account of the places to which they retreated; intermixed with ſome remarks upon the Edomites and Phenicians, tending to prove that the Phenicians were deſcended from the Edomites, and were not, as Bochart and others have aſſerted, of Canaanitiſh original. Mr. Bryant finiſhes this part of his performance, of which, from ſeveral cauſes, we have been able to give only the bare outlines, in the following manner:

'Thus have I endeavoured to clear up ſome parts of ancient hiſtory, particularly that which relates to the land of Goſhen, and the Shepherd Kings: a work of ſome conſequence, if rightly conducted; but attended with no ſmall difficulty, and requiring uncommon attention. Were a perſon to meet with the remains of an ancient teſſellated pavement, ſhattered into a thouſand pieces, and to endeavour to reduce it to order; his labour would be ſimilar to that of rectifying the chronology, or hiſtory of Egypt. The latter taſk is accompanied with this additional trouble; that, as many have been from time to time tampering with this work, the materials, originally ill-placed, have been ten times more confounded; and many of them rejected and aboliſhed by perſons, who could not adapt them to their particular ſyſtem.'

The laſt part of this laborious work contains a number of additional articles, the deſign of which is to throw ſtill further light on ſeveral points of the remoteſt antiquity. Here our Author corrects the miſtakes that have been made in the ancient liſts, with regard to Belus, Ninus, Arius, and ſome of the ſuppoſed kings of Babylonia; and ſhews that even the canon of Ptolemy, though eſteemed particularly authentic, is not without exception. He aſſerts that the Chaldeans were the moſt early conſtituted and ſettled of any people upon earth, that Chus was the head of their family, and Nimbrod their firſt king; and he clearly confutes the notion of their being deſcended from Cheſed, who was the ſon of Nahor, the brother of Abraham. In his obſervations upon the diſperſion of mankind, he endeavours to prove that there was a particular diviſion of the earth amongſt the ſons of Noah, which [illegible] by divine appointment; that the land of Canaan was [illegible] of the general partition; and that this ſpace was [illegible]

people, who gave name to it in full
of God, with which they were we
takes occaſion to explain the curſ
Canaan by Noah. As this is a ſub
ſmall triumph to the enemies of
plexity to many of its friends,
Bryant's reflections upon it, with
how far he hath ſolved the difficult

'It has ſeemed, ſays he, extr
the perſon guilty, he ſhould be pa
verſion; and that the curſe ſho
does not ſeem to have been at all a
obſerved, that theſe words are no
curſe vented out of reſentment a
what had been done, as a prophetic
in time to come, and of the evi
even then not uttered for their
others of another family, who w
inſtructed by it. It is very comm
in the early accounts, which he g
mediately relates to the grand p
every thing elſe, which is not con
alluded to were well known at the
fore ſufficient to extract what was
for the whole: this may be obſerv
of a conqueſt made by Jacob, in a
of Heſhbon; and in other places.
of, there is reaſon to think, that a
here mentioned by Moſes; and th
original prophecy. From the tenc
perhaps form ſome judgment of wh
that at this ſeaſon the patriarch di
in after times, eſpecially to the
There is, I think, an apparent ch
with great probability be filled up,
plied in this curſe upon Canaan.
poſe, that Noah told Ham of the
dren: that the ſame want of re
neſſed, would be viſible in his p
deſcent from him would be the fir
the ſame time the firſt tyrant, wh
his brethren: that of the race of
federacy, who at the general diſpe
vine diſpenſation, and arrogate to
oppoſition to the will of God:
ariſe, and that there was for them
but that Canaan and his ſons, an

ſhould diſregard this ordinance, and ſeize upon the land, which was deſtined for God's own portion. Then comes in the part to his purpoſe; "Curſed be Canaan; a ſervant of ſervants ſhall he be unto his brethren:" and, "Bleſſed be the Lord God of Shem; and Canaan ſhall be his ſervant." Of this nature I take to have been the original prophecy: and good reaſon may be given, why one part is omitted, and the other retained. The former part is omitted by the divine writer, as unneceſſary to be related; being either mentioned or implied in the common courſe of the hiſtory. On the other hand, the propriety of inſerting what is ſpecified is apparent. It was a prophecy, that related moſt intimately to the Iſraelites; who, when this hiſtory was promulged, were upon their journey to Canaan, the land adjudged to them for an inheritance, but occupied by others. It was to inform them firſt, that the Canaanites had no right to the land which they poſſeſſed: that they had been guilty of an undue uſurpation: and were under the curſe of God for their determined and obſtinate diſobedience: therefore for that reaſon they could not proſper againſt the Iſraelites. That the Iſraelites were going to their hereditary demeſnes; to a land originally deſigned for them by the great diſpoſer of thrones and kingdoms: that the bleſſing, entailed upon the ſons of Shem, particularly belonged to the children of Jacob; in whom the prophecy was to be compleated, and to whom the Canaanite was to be ſubſervient. The time, the place, every circumſtance ſhews with what propriety this part of the prophecy is retained: and at the ſame time it is evident, that ſomething had preceded, which is omitted by Moſes, as unneceſſary to be related.

'From the foregoing we may ſee good reaſon for the ſeverities ſhewn towards the Canaanites: whom if it had pleaſed God to have ſwallowed up quick with an earthquake, or extirpated by fire from Heaven, nobody could have arraigned his juſtice. But as he was pleaſed to make uſe of an arm of fleſh, and to employ the Iſraelites as miniſters of his vengeance; many have preſumed to call in queſtion the equity of the proceeding, and to repreſent it as an inſtance of injuſtice and cruelty. Whereas the intention of Providence, in the inſtruments it made uſe of, is apparent. It was to make the Iſraelites deteſt theſe nations and their horrid cuſtoms; and to be deteſted by them: and to render them inexcuſable, if after ſuch ſeverities exerciſed upon this people, they ſhould themſelves hereafter lapſe into the ſame apoſtacy and diſobedience.'

The remainder of the book contains an account of human ſacrifices, the wide extent of which dreadful practice cannot be peruſed without horror; curious obſervations upon the m
offering of the Phenicians; and ſome further particulars re
to Babylon in Egypt, and other cities of that kingdom, w
ſituations have not been truly aſcertained.

about the latter end of the year 1760, complained of a ſmart, ſhooting pain in her right ſide, which ſomewhat affected her breaſt. Her evacuations by ſtool and urine were by no means deficient, nor was there any remarkable appearance on the part affected. A bliſter was applied, and oily medicines given, which relieved her in a few days, yet not ſo intirely but that ſhe had returns of the pain at different times, though not ſufficient to make her apply for advice, till Nov. 1762, when ſhe was ſeized with a much greater degree of the ſame kind of pain, attended with difficulty of reſpiration, a ſenſe of weight on the diaphragm, and a quick pulſe, with a little more heat than uſual.

'On the 18th of December, I ſaw her, for the firſt time, with Mr. Mills, a ſurgeon at Greenwich, when ſhe related to me the above complaints, now much augmented, having a ſenſe of fulneſs in that ſide (which was ready to burſt, as ſhe termed it) and an evident fluctuation in the right cavity of the thorax. But her left ſide was free from complaint. She made very little urine, and that limpid. The expectorant medicines (bliſter and cathartic) were adminiſtered without the leaſt relief; her ſymptoms gradually increaſing.

'On the 1ſt of Jan. 1763, ſhe could breathe in no other ſituation than that of the thorax being brought forward to the knees, in which poſture ſhe continued till the 30th of January, when finding the ribs elevated exceedingly, and the right ſide of the thorax uniformly diſtended, with every other reaſon tending to confirm the notion of a fluid's being lodged there: we, in company with Mr. William Sharp (whoſe opinion we had, this day, requeſted) propoſed the operation to her, which the preſent preſſure of her diſeaſe, and the little probability of her living long in that ſtate, determined her to conſent to.

'I, then, in preſence of Mr. William Sharp, ſurgeon to St. Bartholomew's, and Mr Mills, made an inciſion, about four inches long, between the ſixth and ſeventh ribs (reckoning upwards) and about half way between the ſpine and ſternum into the cavity of the thorax, and diſcharged from thence ſeven pints of limpid ſerum. Immediately the difficulty of breathing was removed, but a faintneſs ſucceeding ſeemed to endanger her for a ſhort time, occaſioned more by the ſudden removal of the preſſure from the lungs, than any other inconvenience from the operation, the loſs of blood being very inconſiderable.

'From this time to the next morning, the urine was ſecreted and diſcharged to the quantity of three pints more than ſhe had drank. On the firſt dreſſing, the next day, there iſſued about a ſpoonful of ſerum, but none afterwards: and though ſhe remained weak and faint for ſeveral days, yet ſhe had no ſtitution, the peers are the guardians of the people, as well as the commons. Beſides, was this the only reaſon, it ſeems to apply rather ſtronger on the other ſide: for if the peers are to be conſidered as acting only for themſelves, and the Commons for their conſtituents, then it ſhould ſeem more neceſſary and expedient for the latter to be veſted with the privilege of proteſting, that it may appear both to thoſe whom they repreſent, and to poſterity, in what manner they have acted, and upon what grounds they have proceeded, in the execution of their truſt.

But without entering into a farther diſcuſſion of the reaſons on which this valuable privilege is founded, we will proceed to make the reader acquainted with the proteſts themſelves, many of which are extremely curious and intereſting.

It is a very pleaſing, and not unprofitable ſpeculation, to obſerve with what vigour many abuſes and alterations of the conſtitution, were oppoſed in their infancy, and their fatal conſequences clearly manifeſted, which are now tamely acquieſced in, and become, as it were, a part of the political ſyſtem. On theſe occaſions, alas! we may ſay, to borrow the pointed turn of a popular orator, that what in thoſe days was *prophecy*, now is *hiſtory*.

Thus much we have thought proper to premiſe in general. With reſpect to the particular extracts, which we have ſelected to give a general idea of the entertainment and utility of this collection, as it would be unneceſſary, ſo it would be imprudent, and perhaps unſafe, to hazard a comment on compoſitions of ſo nice a nature: we ſhall therefore, except in a few inſtances, leave the reader to make his own remarks and inferences.

The firſt of theſe proteſts was in the year 1242, and occaſioned by a ſolicitation of Henry III. to his parliament for a ſum of money to carry on the war in France, which the Barons refuſed to give him. After alleging that they had granted him many extraordinary ſupplies, they bluntly add—' Beſides this, the King granted to them, that all the liberties contained in Magna Charta ſhould, in a more ample manner, be held thro' his kingdom; and to that end, gave them a ſmaller charter, in which it is ſo included. Add to this, that our ſaid Lord the king, of his own free will, and by the advice of his whole aſſembly of Barons, granted to them, that all the money riſing from this thirtieth part, ſhould be laid up ſafely in the King's caſtles, under the guardianſhip of our Engliſh noblemen, the Earl Warren and others, by whoſe direction and advice the ſaid money ſhould be diſburſed for the ſervice of the king and kingdom, whenever it was neceſſary, and becauſe the barons never knew, nor heard that the ſaid money was expended by

the advice and conſent of the aforeſaid lor
lieve, that the king is ſtill poſſeſſed of th
fore cannot now have occaſion for more.
well acquainted, that ſince that time he
cheats, as that of the archbiſhoprick of C
rich biſhopricks of England, as well a
deceaſed earls, barons, and knights, wh
even by theſe very eſcheats, he ought to
money by him, if it was properly taken ca
the time of giving that thirtieth part, his
not ceaſed to make their circuits through
as well as with pleas of foreſt, and with a
every county, hundred, city, town, and a
England, has been grievouſly amerced; a
alone, great ſums of money have been col
uſe; from all which they can well aver, th
burdened and impoveriſhed, that they have
for themſelves; and becauſe that the lord
grant of the laſt thirtieth part, never kept
fore it more than uſually troubled them; a
charter, he granted, that theſe exactions
precedents, therefore they poſitively made
lord the king, that they would not, for the
any aid.'

The denial, it muſt be confeſſed is ſuffic
peremptory; our honeſt forefathers had n
courtly ſtile; their manly indignation br
terms, and they did not ſtudy to expreſs th
mode.

The proteſt [in 1692] on rejecting ſome a
to the bill for preventing abuſes in publiſhi
&c. is very obſervable. It is couched in theſe

'Becauſe it ſubjects all learning and true
arbitrary will and pleaſure of a mercenary,
norant licenſer, deſtroys the properties of auth
and ſets up many monopolies.'

The proteſt againſt the 9th article of the ac
attention:

'Becauſe we humbly conceive, that the
thouſand pounds to be charged on the kingdo
the quota of Scotland, for a land-tax, is not
the four ſhillings aid granted by the parliam
but if, by reaſon of the preſent circumſtance
it might have been thought it was not able
proportion, at this time, yet we cannot but
to this kingdom, that it ſhould be agreed,
ſhillings aid ſhall be enacted by the parlia

tain to be raiſed on land in England, that the forty-eight thouſand pounds now raiſed in Scotland ſhall never be increaſed in no time to come, though the trade of that kingdom ſhould be extremely improved, and conſequently the value of their land proportionably raiſed, which in all probability it muſt do, when this union ſhall have taken effect.'

The proteſt likewiſe againſt the 22d article, may not at this time, be deemed unworthy of notice :

' Becauſe, we humbly conceive, in the firſt place, that the number of ſixteen peers of Scotland is too great a proportion to be added to the peers of England, who very rarely conſiſt of more than one hundred attending lords in any one ſeſſion of parliament; and for that reaſon, we humbly apprehend, ſuch a number as ſixteen may have a very great ſway in the reſolutions of this houſe, of which the conſequences cannot now be foreſeen: in the ſecond place, we conceive, the lords of Scotland, who, by virtue of this treaty, are to ſit in this houſe, being not qualified as the peers of England are, muſt ſuffer a diminution of their dignity to ſit here on ſo different foundations, their right of ſitting here depending intirely on an election, and that from time to time, during the continuance of one parliament only; and at the ſame time we are humbly of opinion, that the peers of England, who ſit here by creation from the crown, and have a right of ſo doing in themſelves, or their heirs, by that creation for ever, may find it an alteration in their conſtitution, to have lords added to their number, to ſit and vote in all matters brought before a parliament, who have not the ſame tenure of their ſeats in parliament as the peers of England have.'

The act for enlarging the time of continuance of parliaments did not paſs without a ſpirited proteſt, which runs in theſe words :

' Becauſe, we conceive, that frequent and new parliaments are required by the fundamental conſtitution of the kingdom; and the practice thereof for many ages (which manifeſtly appears by our records) is a ſufficient evidence and proof of this conſtitution.

' Becauſe it is agreed, that the Houſe of Commons muſt be choſen by the people, and when ſo choſen, they are truly the repreſentatives of the people, which they cannot be ſo properly ſaid to be, when continued for a longer time than that for which they were choſen; for after that time they are choſen by the parliament, and not the people, who are thereby deprived of the only remedy which they have againſt thoſe, who either do not underſtand, or through corruption, do wilfully betray the truſt repoſed in them; which remedy is, to chooſe better men in their places.—

merous, by the new Chriſtian Jews, who believed in Chriſt; therefore, I ſhould believe them Hebrew characters, uſed vulgarly by the Jews about the time of Chriſt.'

The following extract is part of what Mr. Montagu obſerves with reſpect to the red ſea.—' The third day, ſays he, from this place, (viz. the valley of the written mountains) travelling weſtward, we encamped at Sarondou, as the journal calls it; but it is Korondel, where are the bitter waters, Marah. I tried if the branches of any of the trees had any effect on the waters; but found none: ſo the effect mentioned in Scripture muſt have been miraculous. Theſe waters at the ſpring are ſomewhat bitter and brackiſh, but as every foot they run over the ſand is covered with bituminous ſalts, grown up by the exceſſive heat of the ſun, they acquire much ſaltneſs and bitterneſs, and very ſoon become not potable. This place, off which the ſhips caſt anchor, is below the ſand, which I mentioned before, near the Birque Korondel. After nine hours and a half march we arrived, and encamped at the deſert of Shur, or Sour. The conſtant tradition is, that the Iſraelites aſcended from the ſea here; this is oppoſite to the plain Badeah, to which the above-mentioned paſs in the mountains lead. From this place the openings in the mountains appear a great crack, and may be called a Mouth, taking Hiroth for an appellative. However, I ſhould rather adopt the ſignification of liberty. It would hardly have been neceſſary for the Iſraelites to paſs the ſea, if they were within two or three miles of the northern extremity of the golf; the ſpace of at moſt two miles, the breadth of the golf at Suez, and at moſt three foot deep at low water, for it is then conſtantly waded over, could not have contained ſo many people, or drowned Pharaoh's army. There would have been little neceſſity for his cavalry and chariots to precipitate themſelves after a number of people on foot, incumbered with their wives, children, and baggage; when they could ſoon have overtaken them with going ſo little about. Theſe reaſons, added to the ſignificant names of the places, Tauriche Beni Iſrael, road of the children of Iſrael; Attacah, Deliverance, Pihahiroth, whether an appellative or ſignificative; Badeah, new thing, or miracle; Bachorel Polſum, ſea of deſtruction; convince me, that the Iſraelites entered the ſea at Badeah, and no where elſe. Beſides, all the reſt of the coaſt from Suez, and below Badeah, is ſteep rocks, ſo there muſt have been another miracle for them to deſcend: the current too ſets from this place where we encamped, toward the oppoſite ſhore, into the pool Birque Pharaone, Pool of Pharoah, where, the tradition is, his hoſt was drowned: a current, formed, I ſuppoſe, by the falling and ruſhing of one watery wall on the other, and driving it down-

' Becauſe, ſhould death be thought the proper puniſhment, in time of peace, for mutiny or deſertion, or even for the leaſt diſobedience to any lawful command, yet, as we conceive, the nature of ſuch offences ought firſt to have been aſcertained by this bill, and the ſaid offences being declared capital, the trial thereof ought to have been left to the ordinary courſe of law; in conſequence whereof, the officers and ſoldiers would, upon ſuch trials, have been intitled to all thoſe valuable privileges which are the birth-right of every Briton: nor doth it appear to us, that any inconvenience could thereby have ariſen to the public in time of peace; at leaſt, not any ſuch as can juſtify our depriving the ſoldiery of thoſe legal rights which belong to the meaneſt of their fellow-ſubjects, and even to the vileſt malefactors.'

In the year 1721, a bill for the better ſecuring the freedom of elections of members to ſerve for the Commons in parliament, was rejected, which occaſioned the following proteſt:

' Becauſe the methods of corruption made uſe of in elections, and now grown to an height beyond the example of preceding times, are, of all others, the greateſt blemiſh to our conſtitution, and muſt, if not remedied, prove fatal to it; and did therefore chiefly deſerve, as they can only admit of, a parliamentary cure.

' Becauſe a law againſt corruption, though always deſirable, is yet particularly ſeaſonable and neceſſary at ſuch a juncture as this, when new elections of members are coming on, and the parliament for which they ſhall (by what methods ſoever) be choſen, may continue for ſeven years; and, we think, the Lords are the more concerned to obviate the ill conſequences of ſuch a choice, becauſe the ſeptennial-act, which made ſo remarkable a change in our conſtitution, had its riſe in this houſe.'

In the year 1740-1, upon a queſtion for committing a bill for the better ſecuring the freedom of parliaments, by limiting the number of officers in the Houſe of commons, it was reſolved in the negative, and the reſolution was thus emphatically proteſted againſt:

' Becauſe we conceive, that the conſtitution itſelf points out this bill, as one of its principal ſecurities; a due poize and independency of the three ſeveral conſtituent parts of the ſupreme legiſlative power, being required by the ſpirit of our conſtitution, and abſolutely neceſſary to its exiſtence. If any one of theſe becomes dependent on the other, the conſtitution is dangerouſly altered: but if any two become dependent on the third, it is totally ſubverted, and the wiſeſt eſtabliſhment that ever was formed of a free government, ſhrinks and degenerates into a monarchical and ariſtocratical, or democratical faction.

We

his readers a very diſadvantageous idea of Mr. K.'s character. On this method of attempting to clear one's own reputation, by attacking that of another perſon, we ſhall make no particular remark; but will proceed, immediately, to give our Readers a farther account of this diſpute, from a tract entitled,

Art. 12. *Remarks on the Anſwer of the Rev. Mr. M——n, to the* Faithful Narrative, &c. By a Byſtander. 8vo. 1 s. Lee.

This Byſtander has, with commendable moderation, examined Mr. Madan's own ſtate of the matter in diſpute between him and Mr. Kimpton; and we ſhall make a few extracts from this review of the controverſy, from whence our Readers will be enabled to form a tolerable judgment of the merits of the caſe.

The Remarker ſets out with declaring himſelf unknown to, and altogether unconnected with, any of the parties concerned in the tranſaction which is the ſubject of his preſent enquiry; that he has no views of *any kind* from this publication; and that he is only deſirous of preventing a man, whom he believes to have been already injured, from being farther injured by artful miſrepreſentation: in ſhort, that he deſires only to promote, in this affair, the intereſts of truth and of juſtice. —His ſummary view of the tranſaction runs thus:

'Mr. John Kimpton, a perſon in very moderate circumſtances, poſſeſſed, in right of his wife, one third of the advowſon of Aldwinckle. Suppoſing this to be a ſaleable thing, as advowſons or rights of preſentation to benefices are frequently ſold, he purchaſed the other two thirds of his wife's ſiſters for 700 l. though it was with ſome difficulty that he raiſed that ſum. The living becoming vacant, he treated with a perſon about the preſentation, who was to have given him 1100 l. for it. But this treaty was on ſome account or other broken of, within fourteen days of a lapſe. In this ſituation he applied to the Rev. Mr. Brewer at Stepney, who adviſed him to go to the Rev. Mr. M—n, and acquaint him with his caſe, telling him, that "in him he would be ſure of a *good man*, a *counſellor*, and a *friend*." Accordingly they went to Mr. M—n, whom they found at the Lock Chapel. This gentleman, upon hearing the caſe, it appears, told Mr. K. that a void preſentation could not be legally ſold, but that he muſt preſent ſomebody to the living, or that it muſt lapſe to the biſhop. And if Mr. K. gave the living away, he recommended his aſſiſtant Mr. H. who was then in the veſtry, as a proper perſon to take it. Accordingly a few days after Mr. K. preſented the living to Mr. H. without having any reaſon, as Mr. M. and Mr. H. declare, to expect from Mr. H. either a valuable conſideration, or a reſignation. Mr. K. on the other hand affirms, he underſtood and expected that Mr. H. would reſign when he required him, or purchaſe the advowſon. However, Mr. H. has had the living about four years, and chooſes to keep it; by which Mr. K. has loſt 700 l. beſides the value of a third ſhare of the right of preſentation. Mr. K. therefore now complains of the injury done him. How far Mr. K. appears to be right, we ſhall now proceed to enquire, by making ſome obſervations on the anſwer which has been made to his complaint, by Mr. M—n.

'The anſwer begins with ſome obſervations on the nature of ſimony. As to this, there are but few perſons who will not readily admit, that it would be much better, if eccleſiaſtical livings were not ſold at all;

but it is well known that they are frequently ſold; and nothing that is ſaid of ſimony does particularly affect Mr. K. He underſtood little of eccleſiaſtical law; and wanted only to make that advantage of his right of preſentation which is frequently done. The queſtion therefore is not whether ſimony be legal or juſtifiable, but whether Mr. M. and Mr. H. have acted in a fair, honeſt, ſincere, and candid manner with Mr. K—n.'

The Remarker now proceeds, in the following manner, to examine the ſtate of facts which Mr. M. produces, in juſtification of himſelf and Mr. Haweis.

'In the firſt interview Mr. M. had with Mr. K. at the Lock Chapel, Feb. 17, 1764, Mr. M. acknowledges, that Mr. K. freely acquainted him, that he had been in treaty about the ſale of the living, with ſome perſons who were to have given him 1100 l. for it, but had gone off from their bargain. In anſwer to this it appears, that Mr. M. told him, that "by the laws of the land a void preſentation could not be ſold;" to which Mr. K. replied, "that he did not know that; but ſhould be glad if he would adviſe him what to do." The converſation was, according to Mr. M.'s repreſentation, continued in the following manner. Mr. M. "There are but two things to be thought of; the one is, that you muſt preſent ſomebody to the living, or that it muſt lapſe to the biſhop; for ſold it cannot be, the laws both civil and eccleſiaſtical are againſt it." Mr. K. "I do not want to infringe upon the rules of the church." Mr. M. "Then, Sir, you muſt preſent, or let it lapſe; there is no other lawful way of diſpoſing of it." Mr. K. "I do not know any body to preſent; can you recommend a perſon to me." Mr. M. "I ſuppoſe you would chuſe a miniſter who would faithfully diſcharge his duty to the people." Mr. K. "Undoubtedly I ſhould." Mr. M. "Then, Sir, I cannot recommend you to a better man than my aſſiſtant Mr. H—s, who is now in the veſtry: if you pleaſe we will go into the veſtry and talk the matter over with him[*]."

'This part of the converſation is ſhort, but very intereſting, as it contains Mr. M.'s advice to Mr. K. and Mr. K.'s manner of receiving it. The advice ſo far as reſpects the giving of the living to Mr. H. appears to be dictated by a regard to his friend Mr. H. but not by any concern for the intereſt of Mr. K. though conſulted by him as a friend. It was ſuch kind of advice as muſt effectually defeat Mr. K.'s intention of making that advantage he legally might have done of his right, and deprive him of all hope of that relief from it, which his circumſtances required. How much he ſtood in need of relief, Mr. M. himſelf in-

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[*] 'The above is the account that Mr. M—n himſelf gives of this converſation, and which, therefore, may naturally be ſuppoſed to be in favour of that ſide which he eſpouſes. The account given by Mr. K—n is conſiderably different; and if admitted to be a true account, would make the behaviour of Mr. M and Mr. H. appear in a ſomewhat worſe light. We have, however, throughout the whole of this pamphlet, drawn our inferences and reaſoned only from Mr. M.'s own account of the affair; and even from that their conduct will appear to be, in our apprehenſion, very indefenſible.'

young geographers and ſailors of t
ing miſlead in a ſubject which is th
tion of the art of navigation, and
tious of confiding in, and uſing an
finding the longitude at ſea, with
doubtleſs, a very laudable motive, a
cure us the thanks of the writer,
work, we ſhould ſhew, that the au
ſome of his fundamental principles;
his cenſures on more fallacious hypot
vours to condemn.

When the truth of any propoſition
dence of a number of phyſical reaſonin
we apprehend it is both an unfair and
reaſoning to omit any of thoſe pro
only a few, and perhaps the weake
condemn it merely becauſe there is
ſition's not being ſtrictly true, ſuppoſ
to be juſt. How far our Author has
thod of reaſoning, and cenſured the a
nent writers, merely from conſequen
hypotheſes, will be ſeen in the ſequel
it will be neceſſary to follow the write
poſition: of which the work before us c

Propoſition 1. ‘ To enumerate the
earth's figure, ariſing from a bare vi
when looked at by perſons ignorant
graphy.

Propoſition 2. ‘ The earth is really o
or ſolid polyhedron, whoſe ſurface conſ
number of plains and curve ſurfaces, v
leys, rivers, ſeas, &c. and theſe of va
tudes, between themſelves.'

Theſe two propoſitions are of ſo ver
they might have been omitted withou
work itſelf, as what is there aſſerted h
of, been denied. But the next is of a
require particular notice.

Propoſition 3. ‘ The earth, viz. the
leſs of a roundiſh figure, that is, it i
But we have no ſufficient proofs that t
ſo near one as to be taken for a ſpher
error.'

After our Author has proved the firſt
namely, that ‘ the ſea and land is of a
by the way, has not been denied ſince t
infancy, Mr. Stone proceeds to the m

ſition, viz. to ſhew, that the proofs advanced by aſtrono-
are not ſufficient to prove that the earth is a ſphere, or ſo
one, as to be taken for a ſphere, without any ſenſible
In order to this, he endeavours to invalidate ſome of the
ents generally made uſe of to prove the earth to be nearly
ical. We ſay *ſome* of the arguments; becauſe it will ap-
that he has very induſtriouſly, not to ſay unfairly, paſſed
ſeveral of the moſt cogent reaſons brought in proof of this
iple.

They (the aſtronomers and geographers) ſay, proceeds our
r, it is evident the earth, that is, the ſea and land, make
ne ſpherical body, from eclipſes, eſpecially thoſe of the
, which are cauſed by the ſhadow of the body of the earth
interpoſed between the ſun and moon; for, ſay they, ſince
hadow does fall upon the moon all ways, and upon every
circular, and ſo appears to us; it is manifeſt from optics,
the earth, from whence it proceeds, is a ſpherical body.'

But I, continues Mr. Stone, do not take this to be ſound
ning, nor ſtrictly true.—The thing to be proved being here
n for granted, viz. That the earth's ſhadow appears to us to
ircular; whereas, in truth, it only appears to be roundiſh,
a figure that might proceed from the ſhadow of the earth,
s figure were an ovalar ſolid, or a regular polygon.—If the
be a ſphere, the ſhape of its ſhadow caſt upon the moon
not be always circular. For the interſection of the cone
he earth's ſhadow, caſt upon the body of the moon, will
be a circle, but another kind of oval; unleſs the moon be
here, and the center of it falls into the axis of the cone of
ſhadow.—There is no forming a true judgment of the pre-
figure of a body by the appearance of the figure of the
ow of it, caſt upon a very remote body. For, as I
ſaid, the ſhadow of a regular polyhedron may appear
nd or circular, as to ſenſe, as well as that of a ſphere;
ſo may the ſhadow of a ſpheroid, if that ſpheroid has not
axes very unequal. Even the ſhadow of ſome irregular
hedrons, may ſenſibly appear to be ſpherical, when caſt upon
remote round bodies.—Lucretius tells us, that ſquares, ſeen
diſtance, do ſometimes appear to be round; which I myſelf
experienced in ſome caſes. Granting this, regular polyhe-
ns of many ſides, muſt be more readily allowed to do ſo, be-
ſe theſe approach nearer to circles than ſquares do. A ſphere,
at a diſtance, will (where there is no irregular refraction)
ys appear to be perfectly circular. But, on the contrary,
er bodies, not ſpherical, may ſometimes appear to be round.
efracting mediums of different denſities, wherein the eye and
bodies are placed, will cauſe an alteration in the apparent
es of bodies. I have often ſeen outward bodies, through

bad glaſs windows, much altered,
Sometimes the ſun and moon, a
appear to be of oval figures.—A ſ
and partly in the air, will appear
moon were in the ſhape of a regu
a dodecahedron, or icoſahedron, I
appear to our eyes here on earth to
‘ 2dly. The geographers and a
be determined when, and in wha
ſhould appear, or where not, if
not known (an eclipſe of the ſu
ſition of the moon between the
earth where it is eclipſed.) But as
happen, and where not, are dete
the ſuppoſition of the ſurface of t
muſt follow from thence, that th
this concluſion, continues Mr. S
above; for the earth may be a
ſides, and ſo its ſhadow not con
and where an eclipſe of the ſun w
as near the truth, as if the earth
polyhedron was inſcribed. If the
to figure, inſcribed within a ſpher
ſee what difference there would be
calculated eclipſe of the ſun, or
quantity of the eclipſe, in one ca
different as to be obſerved.—The
being a ſphere, becauſe the times
the ſun's eclipſe will happen, as
to be nearly true by experience, i

What difference Mr. Stone ma
obſervable, we cannot pretend to
calculations founded on the two
ing a ſphere and an icoſahedron,
and conſequently the times and pl
imagine ſufficiently ſo to render t

‘ 3dly. It is ſaid, proceeds Mr.
becauſe eclipſes of the moon hap
earth ſituated more eaſterly, than a
ly; and that the times of their happ
diſtances of the places that lie eaſt

‘ But this laſt aſſertion, continues
the times and diſtances, I am d
whom, experimental proof of it
exact meaſurement of the diſtance
weſt from each other, without
pendence upon that aſſertion.—

for granted to ſettle and lay down the longitude of places by the eclipſes of the moon, and thoſe of Jupiter's ſatellites, as moſt of our aſtronomers and geographers do.—Theſe make the eaſt and weſt diſtances of places to be proportional to the times of the ſame eclipſe, either the beginning, end, or middle of it, happening ſooner or latter at the one place than at the other, without knowing whether the real meaſured diſtances of thoſe places be proportional to thoſe times. And hence it has happened, that different geographers, truſting to their own obſervations of the times of the beginning, middle, and end of an eclipſe of the moon, at different places, have put down in their tables, globes, and maps, the ſame places, as having different longitudes, when they ſhould not. Whoever caſts his eyes upon different maps, will ſee too much of this diſagreement in the longitudes of the ſame places.'

It is not our intention to defend thoſe errors in maps, &c. which our author too juſtly complains of; nor ſhall we pretend to ſay what kind of experimental proof Mr. Stone expects, or will allow to be ſufficient: but we will venture to obſerve, that the longitudes of Port Royal in Jamaica, Liſbon, the fort of New York, Vera Cruz, Carthagena, and a great number of other places (See Phil. Tranſ. abridged by Eames and Martyn, vol. vi. pag. 190, 408, 409, 410, &c.) have been ſettled by eclipſes of the moon, Jupiter's ſatellites, &c. and found, by a great number of voyages made by the ableſt navigators, to be conſonant to the true eaſt and weſt diſtances between thoſe places. Mr. Stone will not, we dare ſay, object to this method of determining the point in queſtion, becauſe he tells us in his preface, 'that the diſtances of places upon the earth, ſituated on the ſea-ſhores eſpecially, of whatever figure and magnitude the earth really is, can certainly be beſt and trueſt determined by the inſpection and compariſon of the journals of ſeamen, who have often ſailed to and from thoſe places.'

'4thly. Another ſophiſtical argument, as I take it to be, proceeds Mr. Stone, brought to prove the earth to be ſpherical, is, "that the differences of the latitudes of places under the ſame meridians, are always proportional to the diſtances of thoſe places."—'Here again, continues our Author, the thing is taken for granted; becauſe we cannot be certain it is ſo, but by the actual meaſurement of the diſtances of the places; nor have men ever yet done ſo much of this buſineſs, and ſo truly withal, as to confirm the truth of the above aſſertion about that proportionality in all caſes that may be neceſſary.—At land it is no eaſy matter to meaſure and aſcertain the diſtances of two remote places, lying under the ſame meridian or not, ſufficiently exact.—Alſo the latitudes of places can be no otherwiſe found out, than by taking the meridian altitudes of the ſun, or fixed ſtars,

then

fairly drawn from this circumſtance againſt Mr. K. For unleſs from the firſt moment of giving the living, he had entertained an opinion that he gave it upon terms ſuitable to his circumſtances, what inducement could he have to mention this matter after nine months, rather than two or three? Did he hope that length of time would prejudice people in his favour, when he came to require what he has now required, a reſignation? Or did any new and extraordinary diſtreſs force him to make the demand at this particular time? There appears, indeed, to be no ground for ſuch ſuppoſitions. Mr. K. muſt, therefore, have entertained this opinion from the very firſt moment, or his behaviour was unaccountably abſurd and fooliſh.'

Having thus gone through the moſt material facts mentioned in that part of Mr. M.'s anſwer called *a true ſtate of facts*, our Author proceeds to make ſome obſervations on the other part, entitled, *An Anſwer, &c.* in which he contraverts 'the ſeveral *miſrepreſentations*,' as he ſtyles them, '*charged* upon Mr. K.' in this latter part of Mr. Madan's pamphlet. We ſhall not deſcend to any of the particulars here canvaſſed; but the following ſtricture on Mr. M.'s attack on Mr. K.'s *good name* is not unworthy of notice. 'Mr. M ſays the Remarker, appears to be greatly offended, and ſeems to be deſirous that other people ſhould be ſo too, at Mr. K.'s complaining of the treatment he has received. But it is not ſurely a juſt matter of reproach, that a man ſhould complain who thinks himſelf injured, and who certainly ſuffers; and that his complaints ſhould increaſe in bitterneſs, in proportion to the length of his ſufferings, when no redreſs has been ſeriouſly offered, is neither unnatural or indefenſible. In ſhort, Mr. K. complains that he has been injured by Mr. M.'s advice; he has certainly been a ſufferer by it. By way of making him ſome recompenſe, Mr. M. takes abundant pains to prove that Mr. K. is a very bad man. But of this let it be remembered, Mr. M. has not produced the leaſt ſatisfactory proof. In particular, Mr. K. is repreſented to have had very corrupt views with reſpect to the advowſon; but with what degree of truth or juſtice, we ſhall now enquire. Mr. K. it appears, being poſſeſſed in right of his wife of one third of the advowſon, bought the other two thirds of his wife's ſiſters: "the whole expence, ſays Mr. M. including the purchaſe-money of the two ſhares, came to about 700l." By this it appears, that if the whole of the advowſon had been bought at the ſame rate, the purchaſe-money would have amounted to 1050l. But Mr. K. we find had bargained for 1100l. conſequently if the whole of the advowſon had been ſold by Mr. K. he would have gained 50l. more than the value of his own ſhare, which at the rate he had bought the other two ſhares, was worth 350l. Is it to be ſuppoſed Mr. K. would have borrowed money to make this purchaſe, and run the hazard of ſale, if he had been ſenſible that he could not legally ſell it again? Was it worth any man's while to be concerned ſo deeply in a knaviſh tranſaction of ſuch amount, for ſo ſmall a gain? Would any man hazard the loſing all he had, and the favour of his friends, by whoſe aſſiſtance he made this purchaſe, for this paltry profit? If theſe things cannot be ſuppoſed, then ſurely we may conclude that Mr. K. bought this advowſon as a thing he might legally ſell again: and this is confirmed by his giving the full value for the ſhares he purchaſed. But if after Mr. K. had made this purchaſe, it appeared that the thing was not in ſome reſpects aſcending from the center of the earth; and conſequently the center of gravity be moving upwards, contrary to its own tendency, and the eſtabliſhed laws of nature. Had Mr. Stone conſidered theſe phyſical arguments, we are perſuaded he would never have advanced ſuch wild chimeras, or ſuppoſed it poſſible in the very nature of things, for the ſurface of the ocean to have formed a ſegment of an icoſahedron.

Nor can we ſee the leaſt reaſon for his endeavouring to prove that the earth *may not* be a ſphere. It is ſo far from having the leaſt tendency to improve the arts of aſtronomy, geography, and navigation, that it would, were it poſſible to prove the earth to be an icoſahedron, render them ten times more difficult than they are at preſent: and we are perſuaded, that Mr. Stone himſelf will be of the ſame opinion, if he will be at the pains to project a ſea-chart on this principle, and ſolve upon it the different caſes of Mercator's Sailing.—But let us proceed to the next propoſition.

'*Prop.* 4. To confute, or at leaſt leſſen the certainty of the truth of the aſſertion of the geographers, that the higheſt mountains, and deepeſt vallies have no ſenſible proportion to the ſemidiameter of the earth, and that theſe do no more leſſen the ſpherical figure of the earth than ſmall unavoidable irregularities in the fabric of an artificial globe, do leſſen its perfect and geometrical roundneſs.'

In order to invalidate the truth of this aſſertion of the geographers, Mr. Stone has recourſe to the progreſſive flow of rivers, and very juſtly obſerves, that the motion of their currents from the ſpring-head to the ſea, ſufficiently proves that their ſource muſt be higher than the ſea; and that if the proper deſcent of rivers for a certain diſtance could be found, together with the diſtance of the ſpring-head from the ſea, the height of that ſpring-head above the level of the ſea would alſo be eaſily known. This is certainly juſt; but let us ſee the uſe he will make of it, in order to invalidate the truth of the above aſſertion of the geographers.

'It is by *ſome* allowed, ſays Mr. Stone, that the deſcent of rivers at a medium is about one foot in two hundred (as Varenius ſays in his geography) and, the river Nile, for example, takes its riſe at the Lake Zaire, in ten degrees of ſouth latitude, and runs almoſt directly north to the *Canobicum Oſtium*, in the thirty-firſt degree of north latitude, taking a courſe from its ſpring-head to the ſea of forty-one degrees, which makes above 2850 Engliſh miles, allowing $69\frac{6}{11}$ miles to each degree; and taking in the bendings of that river, its courſe may be eſtimated at 3000 miles, and allowing one mile of deſcent for every 200, the height of the Lake Zaire will be 15 miles above

the ſea-ſhore, *whereat* the river Nile r
tops of the mountains near that lake w

It is ſurpriſing that our Author,
world, ſhould have recourſe to
order to confute the geographers; h
peatedly exclaims againſt all fallacio
theſes, and will hear of no truth, b
experience! But here, contrary to h
founds his reaſoning on the mere *ip*
then triumphs over the poor geograph
ſo ſtable a baſis. But ſuppoſe one of
inſiſt, that the aſſertions of others, wh
rivers is, at a medium, only one mil
well founded as that of Varenius, and
good a right to be believed; how woul
anſwer them? for certainly one *ipſe d*
another, when both are merely co
Stone has not thought proper to appeal
to invalidate the aſſertions of geographe
to that touch-ſtone of truth, in order
that he has built his reaſoning on a ſand
the above aſſertions of the geographers
withſtanding what he has advanced to t

The ingenious Mr. Smeaton, in a re
to the truſtees for improving the navig
obſerves, that the deſcent or fall of tha
of more than thirty-one miles, is one h
or ſomething leſs than one mile in 17
Lake Zaire, by this computation, fou
rience, could not be two miles in heigh

There ſeems a very remarkable ſimila
Nile and Lee, with regard to the motion
are both navigable, and boats go again
without any great difficulty. And with
of the Nile, ſo greatly magnified by the
add very little to the general account: ſ
that the firſt cataract has only about fo
den's Egypt, vol. II. pag. 115. oct. edit.)
that when he viſited this famous torrent
that he aſked for the cataract at the ti
See his *Obſervations on Egypt*, pag. 121.

Let us now ſee what effect a mountain
with regard to the ſphericity of the earth
earth is about 8000 miles; conſequently
high is not quite the 2666th part of its
ſuppoſe an artificial globe of 15 inches di

tain repreſented on the ſurface of ſuch a globe; it will be only the 2666th part of its diameter, or the 177 part of an inch; a diviſion much too ſmall to be diſtinguiſhed by the naked eye, and conſequently cannot impair its ſphericity. The aſſertion of geographers, therefore, may be ſtrictly true, notwithſtanding what our Author has advanced to the contrary.

Mr. Stone adds ſome other proofs from calculations of other rivers; but as they are all built on the ſame falſe baſis, namely, that the fall of rivers, at a medium, is one mile in two hundred, they merit no farther notice.

We ſhall not follow our Author through the eight ſucceeding propoſitions, which are intended to ſhew, that no perſon can poſitively ſay whether the earth be a ſphere, or a ſpheroid; or if the latter, whether it be an oblate or prolate ſpheroid, with ſome other matters of leſs importance; as his reaſoning here, like that in the former, are built upon mere conjecture, and a deſire of cavilling at every thing. It would, therefore, only tire the Reader to enumerate them.

‘ *Prop.* 13. Any manner of finding the longitude is attended with difficulties and uncertainties, and ſhould not be approved of and uſed, before it be tried by ſufficient experience, and found to be good.

‘ 1. Since the longitude of moſt places at land, ſays Mr. Stone, are found out by the eclipſes of the moon, or thoſe of Jupiter's ſatellites, it ſhould be firſt conſidered and tried by many experiments, whether the ſhadow of the earth moves, during an eclipſe of the moon, equally, or paſſes over equal ſpaces in equal times. If it does not do ſo, the longitude of the places, determined by this method, will be erroneous; and theſe errors will affect the finding of the longitude at ſea or land by a clock or time-piece, or any other way.

‘ 2. We are not certain that the parallels of latitude are plain figures, much leſs circles; nor whether any of the meridians be equal circles or ellipſes, or even plain figures; nor whether the earth has any center of magnitude at all; nor whether the earth's axis be a ſtrait line or not. Theſe doubts ought to be removed by ſufficient experience; the truth of aſtronomical and geographical poſitions is rather to be obtained from much experience and careful obſervations, than by hypothetical aſſertions, wherewith aſtronomy, to me, ſeems to be too much clogged and corrupted.

‘ 3. It does not appear to me that men can contrive any time-piece, clock or watch, that will give the true hour in all places of the earth, and at all times exactly correſponding with that of the ſun, at all places and times.

‘ 4. Allowing the ingenious Mr. Harriſon's time-piece to be *the beſt that was ever* made to meaſure time at ſea, or go with

the ſun; yet I cannot think it can do thi
of latitude; becauſe it has been found,
places of different latitudes, the pend
watches do not all go alike, and meaſure
ſun at thoſe places; and the law of this
going of the clock, watch or time-piece,
rent places and latitudes, being not k
cauſe uncertainty and error in the deter
tude by any clock, watch, or time-piec

‘ Beſides, in the ſame, or at differe
the going of clocks and watches is confi
weather; ſome going faſter or ſlower,
another, greater or leſs heat, or moiſture

‘ Even granting Mr. Harriſon's, or
will always go at ſea, and every where k
the longitude cannot then be found by
of the ſun's meridian altitude be found w
exactneſs, not eaſily obtained from obſerv
drants, &c. at ſea. And theſe are liable t
from ſeveral cauſes.

‘ 5. For all theſe reaſons, and others,
ſays, he has found out the longitude by a
other uſeful and eaſy way, practicable to
direction of a voyage, muſt convince us
rience, that he has really done it.—A fe
ciently near the truth, will not be enoug
at leaſt, an hundred made at different time
the ſeas.

‘ 6. I ſhould think it would be beſt,
inſtrument, to find the difference of longi
cities and places at land, before the ſea-lo

‘ If the buſineſs ſucceeds here, that w
ment to proſecute the thing at ſea. If not
ing to ſea with the clock or watch, and th
ſpared.

‘ But if in one hundred voyages with ſuch
ferent parts, made in all varieties of weathe
thoſe voyages have been made ſooner, an
track in the ocean better known than by t
uſed before; its excellence will then be diſc
and the author rewarded for ſuch a diſcover

We have given the above propoſition,
reaſoning upon it, merely to ſhew the R
but impoſſibilities will ſatisfy Mr. Stone.
at others ſeems to be his predominant paſſi
acquieſce in any aſſertions, however ration
whole to experience, however difficult, a

impoſſible to be performed. Thus, for inſtance, he recommends our finding, by actual experiment, whether the axis of the earth be, or be not, a ſtrait line. But how is this to be done? Why, doubtleſs, by boring a large hole from one pole to the other through the center of the earth; and then, by letting a heavy body fall at one of the extremities, to obſerve, very carefully, whether the body deſcribes a right line, or not. A very curious experiment, and worthy the author! What pity the commiſſioners of longitude did not conſult Mr. Stone before they paid Mr. Harriſon the reward. They would, at leaſt, have ſaved the nation's money for this century; as one hundred voyages, to different parts of the world, could not have been performed in leſs time. But we have already ſaid more than ſufficient on ſo ſtrange a performance: if any ſhould think otherwiſe, they will do well to conſult the original.

Philoſophical Tranſactions, giving ſome Account of the preſent Undertakings, Studies, and Labours, of the ingenious, in many conſiderable Parts of the World. Vol. LVI. For the Year 1766. 4to. 10 s. in Sheets. Davis and Reymers.

WE ſhall begin our review of this 56th Volume of the Philoſophical Tranſactions with the

Medical, medico-chemical, and chirurgical papers; taking them in the ſame order, in which they ſtand in the Tranſactions themſelves.

Article III. *A letter to William Heberden, M. D. fellow of the royal college of Phyſicians in London, and of the royal ſociety, from Daniel Peter Layard, M. D. phyſician to her Royal Highneſs the Princeſs Dowager of Wales, member of the royal college of phyſicians in London; and of the royal ſocieties of London and Gottingen; giving an account of the Somerſham water, in the county of Huntingdon; and tranſmitting a letter from Michael Morris, M. D. F. R. S. member of the royal college of phyſicians in London, and phyſician to the Weſtminſter hoſpital, to Dr. Layard, on the ſame ſubject.*

The peculiarities of the Somerſham water are theſe; that it is a chalybeate, impregnated with a certain proportion of allum; and that it retains its chalybeate principle little diminiſhed, after being kept for a conſiderable time. Dr. Layard's experiments, he ſays, plainly demonſtrate that the following contents are to be found in the Somerſham water.—1. Iron. 2. Diſſolved pyrites. 3. A vitriolic acid. 4. A calcarious earth. 5. An ochre. 6. Selenites. 7. A muriatic ſalt, which doth not cryſtallize. 8. Allum.—This ſummary will probably

afford our readers no very favourable
chemical abilities.—The contents of this
perly and conciſely characteriſed by Dr.
2. Selenite. 3. Allum. 4. Some mari
allum and vitriol in the ſtate of an *aqua*
trioli, incapable of cryſtallization.

Article XIII. *A hepatitis, with unfavo*
by Robert Smith, ſurgeon at Edinburgh, now
This inflammation of the liver term
which pointed externally, was opened,
and notwithſtanding the repeated return
ſymptoms after the operation, the cure w
weeks.

Article XIV. *Experiments on the Peruvia*
M. D.
The intention of theſe experiments,
confirm the pharmaceutic treatment of th
was juſt, to correct it where it was erro
it where it was defective.—It appears f
cold aqueous infuſion, contains the aroma
a little of its reſinous, and a conſiderable
part.—Exp. II. that the reſiduum from
gives a great proportion of reſin to ſpirit
that in filtering tinctures of the bark
quantity which paſſes the filter will be en
Exp. IV. and V. that the reſinous part m
the internal as well as the external *laminæ*
VI. that tinctures made in B. M. are mo
ditiouſly impregnated, than when made
VII. that a tincture of the bark in the
does not effervesce with acids.—Exp. V
infuſion of the bark added to the cauſti
not effervesce with acids.—Exp. IX. that
in water, on the addition of powdered bar
air of the bark, and is thus reduced ; neit
lour of violet paper, or precipitating the
ſublimate in water.—Exp. X. that quickli
the ſame manner, by the addition of a
bark to lime water.—Exp. XI. that a co
in common water produces no change on t
Exp. XII. that the bark added to a
moniac in water, gives a ſlight colour t
that it remains clear and ſaline as before.—
ſolution of common ſalt treated in the ſa
a deep red colour, but retains its ſaline ta

a well ſaturated tincture of bark in rectified ſpirit of wine being added to lime water in the proportion of one third, ſuffered an immediate decompoſition of its reſin, as by common water; and in an hour, the lime water made no change in the colour of violet paper. Here there ſeems to have been a double elective attraction; the quicklime attracted the fixed air, and was reduced; the water united with the ſpirit, and the reſin was precipitated.—Exp. XV. that the pure reſin of the bark, put into lime water, is immediately diſſolved, and the lime water reduced.—Exp. XVI. that the vitriolic acid precipitates the reſin ſo diſſolved.—Exp. XVII. that common water dropped into the ſame ſolution unites with it uniformly.—Exp. XVIII. that by agitating five grains of the reſin with one ounce of water, one grain is diſſolved.—Exp. XIX. that five grains of the ſame reſin being rubbed with an equal quantity of freſh quick-lime, and agitated with an ounce of water, four grains were diſſolved.—Exp. XX. that ſpirit of wine diſſolves ſome of the gummy part of the bark; for the water, which is made uſe of to precipitate the reſin, after it has paſſed the filter, gives a blackiſh tinge to the ſolution of vitriol.—Exp. XXI. that the reſin obtained by decompoſing the ſpirituous tincture with water, when rubbed with quick-lime and then diſſolved in water, gives a manifeſt black tinge to the ſolution of vitriol.—Exp. XXII. that the common decoction, and the cold infuſion give the ſame black colour to ſolution of vitriol.—Exp. XXIII. that what ſubſides from a common decoction of the bark, and appears to be pure reſin, when diſſolved in ſpirit of wine, changes the ſolution of vitriol to a black colour.—Exp. XXIV. that the ſpirit is ſaturated with the ſoluble part of the bark in twenty four hours, and conſequently does not become ſtronger by an infuſion prolonged to two or three days.—Exp. XXV. that cold water will be ſaturated in twelve hours. Dr. Lee does not mention the quantity of bark added to each of theſe menſtrua.

‘ Theſe are all the pharmaceutic experiments, ſays our author, I have hitherto made on the Peruvian bark; they were intended as a part of a compleat hiſtory of this medicine, which, though almoſt finiſhed, an unexpected and indiſpenſable call into my own country, prevents me from making public. I will juſt beg leave to ſubjoin a remark, concerning the tincture of the bark with rectified ſpirit of wine, prepared by heat. I found the filtered water, made uſe of to precipi
the reſin, ſo ſtrongly impregnated, as to be more in
bitter than the watery infuſions; from whence I co
that ſpirit diſſolves not only the reſinous, but the gum
more powerfully than water; and as it is a more e
way th on decoction or infuſion, it migh
eligibl ing the officinal extract. I has

too, that, after one ſuch extraction, th
moſt wholly inſipid, which ſhows ho
power of ſpirit is, when aided by heat.
ture, it is neceſſary that the ſtopper be
a little after it has been in the heat, to
eſcape, ſo that it may afterwards contin
danger.'

Article XVIII. *An account of an uncon*
letter from Dr. George Carliſle to the right
Carliſle, F. R. S.

This paper contains an accurate hiſto
an extraordinary hernia, in which almo
teſtinal canal was forced down into the
in this ſituation for many years: the pe
enjoyed good health; the functions of the
as uſual; and he died at laſt from old age.

Article XXXIII. *An account of the ex*
and ten lines of the bone of the upper arm,
regeneration of the bony matter; with a
made uſe of to keep the upper and lower piec
proper diſtances, during the time that the
place: and which may alſo be of ſervice in f
the head of that bone. By Mr. Le Cat, pr
ſurgery at Rouen, member of ſeveral aca
Tranſlated from the French by J. O. Juſtamo
troop of horſe grenadier guards.

Mr. Le Cat in the year 1751, communi
at Rouen the caſe of Charles Lahee, a ch
from whom he had extracted an entire tib
rious in its whole extent: this great defi
ſtance was entirely ſupplied again by natur
quired a new tibia much firmer than that
The caſe here related is that of a man of fo
was a ſimilar regeneration of bone, and th
on account of his age: for the machine a
we muſt refer to the paper itſelf.

Article XXXVIII. *An account of a ſucc*
hydrops pectoris, by William Moreland,
communicated by W. Watſon, M. D. F. R.

' As very few inſtances are to be me
chirurgical writers, of the ſucceſsful ope
the dropſy of the breaſt; the following p
preſerved by it in the moſt imminent dang
courage others under ſimilar circumſtance
ration, which has hitherto been very rarel

' Anne Harmſworth of Crooms Hill,
hectic habit of body, and ſubject to def

about the latter end of the year 1760, complained of a ſmart, ſhooting pain in her right ſide, which ſomewhat affected her breaſt. Her evacuations by ſtool and urine were by no means deficient, nor was there any remarkable appearance on the part affected. A bliſter was applied, and oily medicines given, which relieved her in a few days, yet not ſo intirely but that ſhe had returns of the pain at different times, though not ſufficient to make her apply for advice, till Nov. 1762, when ſhe was ſeized with a much greater degree of the ſame kind of pain, attended with difficulty of reſpiration, a ſenſe of weight on the diaphragm, and a quick pulſe, with a little more heat than uſual.

‘On the 18th of December, I ſaw her, for the firſt time, with Mr. Mills, a ſurgeon at Greenwich, when ſhe related to me the above complaints, now much augmented, having a ſenſe of fulneſs in that ſide (which was ready to burſt, as ſhe termed it) and an evident fluctuation in the right cavity of the thorax. But her left ſide was free from complaint. She made very little urine, and that limpid. The expectorant medicines (bliſter and cathartic) were adminiſtered without the leaſt relief; her ſymptoms gradually increaſing.

‘On the 1ſt of Jan. 1763, ſhe could breathe in no other ſituation than that of the thorax being brought forward to the knees, in which poſture ſhe continued till the 30th of January, when finding the ribs elevated exceedingly, and the right ſide of the thorax uniformly diſtended, with every other reaſon tending to confirm the notion of a fluid's being lodged there: we, in company with Mr. William Sharp (whoſe opinion we had, this day, requeſted) propoſed the operation to her, which the preſent preſſure of her diſeaſe, and the little probability of her living long in that ſtate, determined her to conſent to.

‘I, then, in preſence of Mr. William Sharp, ſurgeon to St. Bartholomew's, and Mr Mills, made an inciſion, about four inches long, between the ſixth and ſeventh ribs (reckoning upwards) and about half way between the ſpine and ſternum into the cavity of the thorax, and diſcharged from thence ſeven pints of limpid ſerum. Immediately the difficulty of breathing was removed, but a faintneſs ſucceeding ſeemed to endanger her for a ſhort time, occaſioned more by the ſudden removal of the preſſure from the lungs, than any other inconvenience from the operation, the loſs of blood being very inconſiderable.

‘From this time to the next morning, the urine was ſecreted and diſcharged to the quantity of three pints more than ſhe had drank. On the firſt dreſſing, the next day, there iſſued about a ſpoonful of ſerum, but none afterwards: and though ſhe remained weak and faint for ſeveral [illegible] ſhe had no other inconvenience, from the time of the cicatrization of the wound, wh leſs than a month; the wound having the whole time.

'It may be remarked, that, though operation, ſhe was two months gone wi leſs compleated her pregnancy, and is as ſhe had enjoyed for many years befor

ASTRONOMY, &c

We have three aſtronomical papers firſt gives an account of a ſolar eclipſe, 1765, at Colombes, near Paris: the ſe another ſolar eclipſe on Auguſt 5, 176 tains the diſcovery of two new comets. papers likewiſe on the above eclipſes, on the other two by the Prince *Decroy*: t vations at Leyden, the other at Calais.— royal at Upſal, gives an accurate acc Venus over the ſun, June 6, 1761, and gives the theory of the parallaxes of alt Mr. Brice has given a ſhort and diſtin ſeen at Kirknewton April 11, 1766, an claſs, is a letter from Mr. Wargentin a new method of determining the long obſervations of the eclipſes of Jupiter's ſa

Article XVI. Contains a propoſal by ſuring degrees of longitude upon parallels Several ſteps have already been taken to figure of the earth, by meaſuring the len meridian in different latitudes.

'But what would tend yet more, ſays termine this matter, would be the meaſ longitude, as well as thoſe of latitude. deed expreſſed their wiſhes that this mig no attempt has been hitherto made towa probable, that ſuch meaſurements may ſom place, it will not be amiſs to ſuggeſt a me mit of more exactneſs than any I have purpoſe, all of which, depending upon a time, are therefore liable to an error of degree for every ſecond of time; but the recommend, ſtands upon the ſame foundati ment of a degree of the meridian, and, th equally good, and the number of miles ſame, the exactneſs of it, to that of a deg exerciſed by the barons over their vaſſals, however ſubordinate in the ſenſe and intention of the law to that of the crown, in fact encroached upon it a great deal too much; from whence there aroſe perpetual ſtruggles between them and the king, which kept the ſtate in a ferment very unfavourable to agriculture, commerce, and arts. It muſt be alſo obſerved, that the temper of the nation was, by the military genius of this conſtitution, ſo impelled to war, that, when they were not led out, to make it in foreign countries, they naturally fell into civil commotions: and thus a ſpirit of conqueſt, however improper to our inſular ſituation, and deſtructive to that which ought to be the ſole ambition of England, the increaſe of its trade, was rather encouraged than reſtrained in our kings by their parliaments; and ſome of the beſt of thoſe kings engaged in unneceſſary wars on the continent, leſs perhaps from a deſire of acquiring new dominions, than of preſerving tranquillity in thoſe of which they were poſſeſſed.

' The *middle powers*, interpoſed between the crown and the people, were indeed ſo many barriers raiſed againſt deſpotiſm; but the abuſe of theſe powers, when not properly controuled by a vigorous exerciſe of the royal authority, was ſometimes as oppreſſive as deſpotiſm itſelf; and the people then ſuffered all the evils of ſlavery, under the appearance of freedom, without the advantages of union and concord, which monarchies pure and

were overwhelmed. The ſtone likew
twice; and the inſcriptions on wha
mountains, excited our author's part
Mr. Montagu's criticiſms on theſe anc
he appears to be well verſed in the M
deſcribing Hagar Mouſa, or the ſtone
to the written mountains.

'We went down, ſays Mr. M. a larg
wards the ſea, and paſſed the head of
deſart of Sin, which ſeparates the mo
thoſe which run along the coaſt, and t
had paſſed from Tor. We had ſcarce
and travelled an hour, when after pa
there were viſible marks of an extingu
we ſaw, on our left hand, a ſmall roc
characters cut on it, not ſtained upon i
with; and, in ten minutes, we ent
broad, running nearly north and ſo
which encloſe it on the weſt ſide, co
Theſe are what are called Gebel El
mountains. On examining theſe chara
appointed, in finding them every where
of men and beaſts, which convinced m
by the Iſraelites; for if they had been
the law, Moſes would not have perm
images, ſo immediately after he had re
mandment: if they went this way, a
they had then no characters, that we k
them were ſkilled in hieroglyphics, an
tion with them. It will be difficult
ſcriptions are; and, I fear, if ever it
be found ſcarce worth the pains. If c
I will give my very weak thoughts.
written by Iſraelites, or Mahometans,
and if by Mahometans, they would h
ſome ſorts of Cuphic characters, wh
uſed in the Arabic language, before
preſent Arabic letters. The firſt MS
in Cuphic: there is a very fine one a
not purchaſe, for it is in the principal
would not ſteal it for me, under four h
Theſe have not the leaſt reſemblance
racters are very unlike; beſides, I ſho
than the Hegira. I think it then not
were written in the firſt ages of Chriſt
very firſt; when, I ſuppoſe, pilgrima
Mount Sinai were faſhionable, conſequ

merous, by the new Chriſtian Jews, who believed in Chriſt; therefore, I ſhould believe them Hebrew characters, uſed vulgarly by the Jews about the time of Chriſt.'

The following extract is part of what Mr. Montagu obſerves with reſpect to the red ſea—' The third day, ſays he, from this place, (viz. the valley of the written mountains) travelling weſtward, we encamped at Sarondou, as the journal calls it; but it is Korondel, where are the bitter waters, Marah. I tried if the branches of any of the trees had any effect on the waters; but found none: ſo the effect mentioned in Scripture muſt have been miraculous. Theſe waters at the ſpring are ſomewhat bitter and brackiſh, but as every foot they run over the ſand is covered with bituminous ſalts, grown up by the exceſſive heat of the ſun, they acquire much ſaltneſs and bitterneſs, and very ſoon become not potable. This place, off which the ſhips caſt anchor, is below the ſand, which I mentioned before, near the Birque Korondel. After nine hours and a half march we arrived, and encamped at the deſert of Shur, or Sour. The conſtant tradition is, that the Iſraelites aſcended from the ſea here; this is oppoſite to the plain Badeah, to which the above-mentioned paſs in the mountains lead. From this place the openings in the mountains appear a great crack, and may be called a Mouth, taking Hiroth for an appellative. However, I ſhould rather adopt the ſignification of liberty. It would hardly have been neceſſary for the Iſraelites to paſs the ſea, if they were within two or three miles of the northern extremity of the golf; the ſpace of at moſt two miles, the breadth of the golf at Suez, and at moſt three foot deep at low water, for it is then conſtantly waded over, could not have contained ſo many people, or drowned Pharaoh's army. There would have been little neceſſity for his cavalry and chariots to precipitate themſelves after a number of people on foot, incumbered with their wives, children, and baggage; when they could ſoon have overtaken them with going ſo little about. Theſe reaſons, added to the ſignificant names of the places, Tauriche Beni Iſrael, road of the children of Iſrael; Attacah, Deliverance, Pihahiroth, whether an appellative or ſignificative; Badeah, new thing, or miracle; Bachorel Polſum, ſea of deſtruction; convince me, that the Iſraelites entered the ſea at Badeah, and no where elſe. Beſides, all the reſt of the coaſt from Suez, and below Badeah, is ſteep rocks, ſo there muſt have been another miracle for them to deſcend: the current too ſets from this place where we encamped, toward the oppoſite ſhore, into the pool Birque Pharaone, Pool of Pharoah, where, the tradition is, his hoſt was drowned: a current, formed, I ſuppoſe, by the falling and ruſhing of one watery wall on the other, and driving it

a current, perhaps, by God permitted
memoriam rei; the diſtance to the bitt
miles.'

The papers in natural-philoſophy,
miſtry, and electricity, will be given in

MONTHLY CAT

For NOVEMBE

MISCELLANE

Art. 10. *A faithful Narrative of Facts, r*
tation of Mr. H——s to the Rectory of
tonſhire: ſetting forth the Manner in wh
from the Patron, and the ſubſequent Cond
Mr. H——s. To which are annexed ſon
ſcript Narrative ſubſcribed M. M. 8
the Author.

THE accuſation brought by Mr. Kimpto
ſented the living of Aldwincle to Mr. H
Mr. H. and againſt the Rev. Mr. Madan, wh
H. to Mr. K. has made much noiſe in the wor
Mr. K.'s faithful narrative of the tranſaction,
have been led to conclude, that the patron
trick'd out of a living worth upwards of one th
having been able to obtain any kind of recomp
the ſame. The charge, indeed, ſeems to lie
Mr. H. and his friend Mr. M. and is attended
K.'s account may be entirely depended on) with
of aggravation; viz. that of adding barbarous,
the meaneſt fraudulency, and diſhoneſty. From
cipal articles of which will preſently appear.
voured to vindicate himſelf, in the pamphlet whi
next enſuing article, viz.

Art. 11. *An Anſwer to a Pamphlet, entitled,*
of Facts, relative to the Preſentation of
Rectory of Aldwincle, &c. By M.
Dilly.

Mr. Madan has prefixed, to this anſwer, an
in which he explains the nature of *ſimony*, and o
crime, as it is now underſtood, and applied to
preferments. He then proceeds to give what he c
relating to the preſentation of his aſſiſtant, Mr. I
wincle; in the courſe of which ſome very ma
related in a manner widely different from that in
tioned by Mr. Kimpton: and which, if they ca
Mr. M. will go a great way towards wiping off
two reverend gentlemen, in the *Faithful Narrati*
the pamphlet, which is particularly entitled *An*
Narrative, Mr. M. directly charges Mr. K wit
repreſentations, and falſhoods; and, on the wh

of Gloceſter, her natural brother, paſſed into England, and began the civil war, which reduced the kingdom to the moſt deplorable ſituation. ‘ Moſt of the villages and farms were deſerted ; the lands were uncultivated ; and, famine enſuing, multitudes died of hunger. Commerce and induſtry were extinct ; the merchants were ruined ; ſome of them left the kingdom ; others, who before the troubles began had been poſſeſſed of great wealth, now begged their bread from door to door. The ſeats of the gentry were deſtroyed ; towns and cities were fired ; not even the convents or churches were ſecure from rapine or ſacrilege. The great number of foreign troops, which both the contending parties now brought into England, compleated its ruin. Stephen's mercenaries, hardened to every crime, inhuman, remorſeleſs, infeſted and deſolated all parts of the country that was ſubject to Matilda. On the other ſide, the Earl of Gloceſter, compelled by neceſſity, called in, to his aid, ten thouſand Welch, rapacious and bloody barbarians, whom he could not reſtrain by the curb of any regular diſcipline, to which, in their own country, they had not been accuſtomed.—In ſhort, all the enormities that avarice, luſt, and rage, unawed by government, could be guilty of, in their utmoſt exceſſes, were committed alike by both parties.’

The king, after the battle of Lincoln, in which he was taken priſoner, was deſerted, in the moſt infamous manner, by his brother, the Biſhop of Wincheſter ; who, by virtue of his le-

but it is well known that they are frequentl
ſaid of ſimony does particularly affect Mr.
eccleſiaſtical law; and wanted only to m
right of preſentation which is frequently don
is not whether ſimony be legal or juſtifiable
Mr. H. have acted in a fair, honeſt, ſincere
Mr. K—n.'

The Remarker now proceeds, in the follo
the ſtate of facts which Mr. M. produces, in
Mr. Haweis.

' In the firſt interview Mr. M. had with
Feb. 17, 1764, Mr. M. acknowledges, that
him, that he had been in treaty about the
perſons who were to have given him 1100 l.
from their bargain. In anſwer to this it a
him, that "by the laws of the land a
not be ſold;" to which Mr. K. repli
know that; but ſhould be glad if he wo
do." The converſation was, according to
continued in the following manner. Mr.
things to be thought of; the one is, that yo
to the living, or that it muſt lapſe to the biſh
the laws both civil and eccleſiaſtical are againſt
want to infringe upon the rules of the church.
you muſt preſent, or let it lapſe; there is no
ſing of it." Mr. K. "I do not know any
recommend a perſon to me." Mr. M. "I
a miniſter who would faithfully diſcharge his
K. "Undoubtedly I ſhould." Mr. M. "T
mend you to a better man than my aſſiſtant
the veſtry: if you pleaſe we will go into the
over with him [*]."

' This part of the converſation is ſhort, b
contains Mr. M.'s advice to Mr. K. and Mr.
it. The advice ſo far as reſpects the giving of
pears to be dictated by a regard to his friend
concern for the intereſt of Mr. K. though con
It was ſuch kind of advice as muſt effectually
of making that advantage he legally might ha
deprive him of all hope of that relief from it,
required. How much he ſtood in need of re

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[*] ' The above is the account that Mr. M–
converſation, and which, therefore, may nat
in favour of that ſide which he eſpouſes. The
K—n is conſiderably different; and if admitte
would make the behaviour of Mr. M and Mr.
worſe light. We have, however, throughout
let, drawn our inferences and reaſoned only fro
of the affair; and even from that their conduct
apprehenſion, very indefenſible.'

‘ While he was thus formed to greatneſs by a good education, the kingdom he was born to inherit was fought for, with alternate ſucceſs, by the empreſs his mother, and Stephen. So many ſudden and wonderful changes of fortune as both of theſe experienced, during the courſe of this war, are not to be found in any other hiſtory, and hardly in any well-invented romance.’

Our noble Author, in his view of foreign affairs, has favoured his readers with an account of the riſe and progreſs of the cruſades that happened in this period; and eſpecially of that cruſade in which Louis king of France, called the Young, was principally engaged. Indeed, Henry Plantagenet was deeply concerned in the conſequences of this enterprize, and owed to ſome incidents, which happened in the courſe of it, his marriage with Eleanor; a marriage which gave to him, and to the kings of England, his poſterity, the great dutchy of Aquitaine, and produced much of the happineſs and unhappineſs of his life: neither could the ſpirit or diſtinguiſhing character of the times be perfectly underſtood, without a peculiar attention to a tranſaction ſo famous, in which almoſt all the princes and nations of Europe engaged with ſuch ardour, that they ſeemed to think no other intereſt deſerved their regard.

While the cruſades were carrying on abroad, England was ſo miſerably torn and diſtracted with all the rage of civil war, that, according to a contemporary writer, *more than a third of its inhabitants periſhed.* Beſides all the miſchiefs deſcribed before, a terrible famine now raged in moſt parts of the kingdom; the war, and the many vexations that the people endured, having occaſioned, for ſome years paſt, a failure of tillage. The fleſh of horſes and dogs, with other unuſual and loathſome food, which they were taught to uſe by dire neceſſity, became the chief ſupports of the poor; infinite numbers of them dying of hunger, or of epidemical diſtempers, produced by bad nouriſhment.—Perhaps no civil war was ever carried on, for ſo long a time, with ſo little affection, or eſteem, in either of the parties, for the ſovereign whom they fought for, or with ſo much indifference to the good of the public. It had been, for ſeveral years, a mere conflict of factions, kept up by the hatred that they bore to each other, by the pride of not acknowledging themſelves overcome, or by the fear of ſubmitting to thoſe whom they had injured.

Notwithſtanding the admirable conduct of the Earl of Gloceſter, Matilda's affairs greatly declined; and the death of that illuſtrious nobleman compleated her calamities. Courage and reſentment, for a while, combated in her heart with deſpair; but at length ſhe was obliged, though with the moſt painful reluctance, to leave a country, over which ſhe had long expected to reign. The anguiſh of her mind was, however, ſoothed by

‘ Mr. K. having now recovered his ſe
have been loſt, he begins to talk with a
therefore propoſes that Mr. H ſhould ta
lapſe, and reſign it when Mr. K. ſhould
in regard to a purchaſer. This propoſa
lutely rejected, refuſing to take the living
or any conditions whatſoever. Mr. M.
does not know the oath againſt ſimony ;
then he will ſee for himſelf, that all barg
with perjury.” Accordingly Mr. M. ord
prayer-book out of the chapel, which bei
aloud, and afterwards proceeded to expati
the nature of ſimoniacal contracts. What
Mr. M.’s own words. “ Mr. K. finding
lamented himſelf, and repeated, “ This li
“ cannot diſpoſe of the advowſon for 1 1
ſaid, “ he was ſorry for it ; but would ha
“ living, unleſs he would preſent him to
“ the biſhop.” On Mr. K.’s mentioning
occaſion, Mr. H. ſpoke to the following ef
“ you, Sir ; but I cannot as the caſe ſtands.
“ you, if I could with a clear conſcience.
“ do, I will go with you to the biſhop, a
“ cumſtances, and if he will wave the oat
“ hold it for a time, I will ſtand in the gap
Mr. K. ſeemed much obliged to Mr. H. a
it, and come to us the next morning. W
parted.”

‘ We will now, ſays the Remarker, f
home, and there we ſhall find them agree
juſt been made by Mr. H. to aſſiſt Mr. K.
lucky diſcovery for poor K—n !

‘ The next morning being Saturday t
came again to Mr. M.’s ; and for what
M.’s own words. “ The diſcourſe abo
and I do remember full well my repeating
The matter then ſtood juſt as it did before
talked of. Mr. H. ſaid he could have no
upon any terms or conditions whatſoever
thing to ſay to it, except Mr. K. thought
than let it lapſe to the biſhop.” Mr. K.
him that morning, having in his way to m
ney, who told him ſomebody concerned
ſome farther propoſals to make about it ;
ſent Mr. H. then.” He ſaid, “ he did
done, and would come on Monday, and g

---

[*] ‘ The reaſons here referred to, are,
“ As it would be aſking him to do a thing
had no power to do ; for as the oath is a
power to wave it. 2dly, The tranſaction
notwithſtanding, *ſimoniacal*, and it would
to help forward a *ſimoniacal* bargain.”

'Mr. K. who at the laſt meeting, when no aſſiſtance had been yet offered him, is repreſented to have cried out *ruin, ruin,* ſo bitterly, as to make an impreſſion even upon Mr. H.; this man, being in the ſame diſtreſsful circumſtances, and without hope of relief from them; nay worſe, being diſappointed in the pleaſing expectation with which he had been flattered the evening before; this very man, is here repreſented to have made anſwer to all theſe ſorrowful tidings, with all the calmneſs of a ſtoic, "I will come on Monday, and give Mr. H. the living." Is this credible; it is certain, that Mr. K. muſt have entertained a more favourable notion of the terms upon which he was going to give away the living, than is here repreſented, or he would not have agreed directly to a propoſal ſo ruinous to himſelf. But what muſt be thought of his conduct, when he even makes an apology for not immediately compleating his ruin? Indeed his behaviour is too inconſiſtent and abſurd to be accounted for, without ſuppoſing that he underſtood the terms quite the reverſe.'

"On the Monday morning following, ſays Mr. M. Mr. K. came again to my houſe, after having ſent a letter on the Sunday to Mr. H. to let him know that he intended to call upon him, and preſent him to the living. Mr. K. accordingly came, and ſaid, "I am come, according to my promiſe, to give you the living." At the ſame time Mr. K. lamented his ſituation in ſtrong terms. I ſaid, "it could not be helped, he ſhould have taken proper advice before he laid out his money, now it was too late, he muſt either preſent, or it muſt lapſe to the biſhop; no other way could perjury and ſimony be avoided." "Well, ſays Mr. K. it is too late now to extricate myſelf, or words to that effect, and I will give Mr. H. the preſentation." Mr. H. ſaid, "Very well, Sir; but take notice I will have nothing to do with it upon any terms or conditions whatſoever. If you give it me *out and out*, ſo; if not, I will have nothing to do with it." This was repeated more than once, or words to this effect; and Mr. K. acquieſced in it; nor did Mr. H. or myſelf entertain a ſuſpicion to the contrary; Mr. K. having ſaid more than once, "As I *muſt* part with the living, I am glad to give it *you*, Sir;" or words to that effect. A preſentation was then ſent for and filled up, and ſigned by Mr. K. with which Mr. H. went to wait on the Biſhop of Peterborough."

'Mr. K. according to this account, came on Monday morning to give away the living: but in a quite different temper to what he was on Saturday; that is, lamenting his ſituation in ſtrong terms, and declaring, "It is too late now to extricate myſelf." Here Mr. K. ſeems in a fit of deſpair to have been blind to his own intereſt, or he might have ſeen that all hope was not loſt; as he could have had recourſe to his own and firſt project (as Mr. M. ſtiles it) of putting in an *old* incumbent. Did not Mr. M. and Mr. H. know that this might have been done, and that Mr. K. could then have ſold his right to the advowſon, to much greater advantage than could poſſibly be done if he preſented the living to Mr. H.? Was it impoſſible to find an elderly man properly qualified for the living? Did they not know that Mr. K.'s circumſtances required, nay juſtice demanded, that he ſhould make the beſt advantage he legally might of his right? For Mr. M. tells us, that Mr. K. was obliged to make over part of the advowſon as a ſecurity for his debts; nay, he had

borrowed the greateſt part of the purchaſ
al creaſed their demands. But it is
m ither preſent, or it muſt lapſe to
h ght have preſented it on more adv
T ittle friendſhip Mr. M. and Mr.
n ſurely could have induced him
h editors, to ſerve Mr. H. if he had
In d his conduct here appears abſolute
n we think, be miſrepreſented, or
r for a time.'

ving now got to the end of the
o few obſervations upon it. ' It is
i tant tranſaction was begun and fi
e rdinary, that a man in Mr. K.'s ci
to his own ruin, admitting he a
Mr. H. would be underſtood he did; and
other method, when it appears there were
Indeed ſuch extraordinary conduct exceed
markable, that during the whole courſe o
appears to have been ſaid either by Mr.
not to expect any benefit from the living
All that appears to have been inſiſted
able conſtruction of the treaty in Mr.
the living ſhould be given to Mr. H. *out*
condition. But when Mr. K.'s ruinous
and the long and eager expectation he ha
vantage of his right, it muſt ſurely appe
nor Mr. H. thought of giving any intim
themſelves, that they might not afterwa
any degree acceſſary to his ruin; and in
evidently blinded to his own intereſt.
the manner he is repreſented to have d
what might have the appearance of an
have been, who had to deal with a man

The Remarker now returns to the ſta
Mr. H. gets inſtitution, and then goes i
and take poſſeſſion. ' From this time,
Mr. M tells us, Mr K. intimated nothi
but on the contrary appeared to be on th
H. However this be, it certainly affor
K.'s favour, unleſs it can be proved tha
to mention it before. For is it not natu
would behave in this manner, who tho
as Mr. K. muſt, if Mr. H. had taken
diſpoſed of to the beſt advantage? And
otion, it is moſt probable he would ha
Mr. H. about his diſtreſſes, in the c
it nothing of this kind being intimate
ought he had ſufficient ſecurity agai
his inference, drawn from Mr. K.'s ſil
vill, we preſume, appear far more n
rawn from it againſt him. Indeed

ſairly drawn from this circumſtance againſt Mr. K. For unleſs from the firſt moment of giving the living, he had entertained an opinion that he gave it upon terms ſuitable to his circumſtances, what inducement could he have to mention this matter after nine months, rather than two or three? Did he hope that length of time would prejudice people in his favour, when he came to require what he has now required, a reſignation? Or did any new and extraordinary diſtreſs force him to make the demand at this particular time? There appears, indeed, to be no ground for ſuch ſuppoſitions. Mr. K. muſt, therefore, have entertained this opinion from the very firſt moment, or his behaviour was unaccountably abſurd and fooliſh.'

Having thus gone through the moſt material facts mentioned in that part of Mr. M.'s anſwer called *a true ſtate of facts*, our Author proceeds to make ſome obſervations on the other part, entitled, *An Anſwer*, &c. in which he contraverts 'the ſeveral *miſrepreſentations*,' as he ſtyles them, '*charged* upon Mr. K.' in this latter part of Mr. Madan's pamphlet. We ſhall not deſcend to any of the particulars here canvaſſed; but the following ſtricture on Mr. M.'s attack on Mr. K.'s *good name* is not unworthy of notice. 'Mr. M ſays the Remarker, appears to be greatly offended, and ſeems to be deſirous that other people ſhould be ſo too, at Mr. K.'s complaining of the treatment he has received. But it is not ſurely a juſt matter of reproach, that a man ſhould complain who thinks himſelf injured, and who certainly ſuffers; and that his complaints ſhould increaſe in bitterneſs, in proportion to the length of his ſufferings, when no redreſs has been ſeriouſly offered, is neither unnatural or indefenſible. In ſhort, Mr. K. complains that he has been injured by Mr. M.'s advice; he has certainly been a ſufferer by it. By way of making him ſome recompenſe, Mr. M. takes abundant pains to prove that Mr. K. is a very bad man. But of this let it be remembered, Mr. M. has not produced the leaſt ſatisfactory proof. In particular, Mr. K. is repreſented to have had very corrupt views with reſpect to the advowſon; but with what degree of truth or juſtice, we ſhall now enquire. Mr. K. it appears, being poſſeſſed in right of his wife of one third of the advowſon, bought the other two thirds of his wife's ſiſters: "the whole expence, ſays Mr. M. including the purchaſe-money of the two ſhares, came to about 700 l." By this it appears, that if the whole of the advowſon had been bought at the ſame rate, the purchaſe-money would have amounted to 10,0 l. But Mr. K. we find had bargained for 1100l. conſequently if the whole of the advowſon had been ſold by Mr. K. he would have gained 50 . more than the value of his own ſhare, which at the rate he had bought the other two ſhares, was worth 350l. Is it to be ſuppoſed Mr. K. would have borrowed money to make this purchaſe, and run the hazard of ſale, if he had been ſenſible that he could not legally ſell it again? Was it worth any man's while to be concerned ſo deeply in a knaviſh tranſaction of ſuch amount, for ſo ſmall a gain? Would any man hazard the loſing all he had, and the favour of his friends, by whoſe aſſiſtance he made this purchaſe, for this paltry profit? If theſe things cannot be ſuppoſed, then ſurely we may conclude that Mr. K. bought this advowſon as a thing he might legally ſell again: and this is confirmed by his giving the full value for the ſhares he purchaſed. But if after Mr. K. had *made this purchaſe*, it appeared that the thing was not in ſome reſpects

ſaleable: will any man ſay that he had not
tage of it the law would permit, in order t
ney, and do his friends juſtice who had affiſt

In fine, the concluſions which our Author
from the whole matter are, that it is eviden
H.'s conduct in this affair will not, in gene
that Mr. H. enjoys the benefit of this tran
ſuffers by it. Upon the whole, adds he, 'th
'Mr. K. had a right to diſpoſe of an eccle
two thirds of this right, he, though a man
ſtances, gave 700 l. All this Mr. M. admits
that he would have done this, without exp
vantage from it? He has, however, given th
what was purchaſed with it, without receivin
Can the world believe that he would have do
pected to be ſome way or other benefited by i
be admitted, we apprehend, by all impartial
injured man.'

Art. 13. *A Letter to the Rev. Mr. Madan,*
Pamphlets relative to the Preſentation to
By the Widow of the late Mr.
Williams.

This Letter bears no relation to the diſpu
and Mr. Hawes, concerning the living of A
deſign is, obviouſly, to blacken the character
ſhe has been engaged in a conteſt, on accoun
fects. Mr. Kimpton, it ſeems, was Fleetw
Widow accuſes him of having behaved towa
only baſe and diſhoneſt, but even cruel and b
be fully ſupported, it may ſerve, in ſome me
Madan in the harſh things he threw out agai
to the *Faithful Narrative.*

Art. 14. *Anecdotes of Painting in Engl*
of the principal Artiſts; and incidental
ed by the late Mr. George Vertue; and
from his original MSS. By Mr. H
ſecond Edition. 4to. 4 Vols. 3l.
Strawberry-Hill, and ſold by Bathoe i

Our readers may remember that we gav
this elegant and entertaining collection, at its
we have only to mention, in regard to this
provements the work hath received, on its
provements, then, conſiſt in the addition of

1. Butler, an architect, in the reign of Ja
2. Thomas Buſhel, a medaliſt, in the fam
3. George Jameſone, the Vandyke of S
Charles I. This artiſt, Mr. Walpole obſer
to the foregoing title, not only having ſur
portrait painter, but from his works being

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* See Review Vols. 26 and

Anthony, who was his fellow ſcholar, under Rubens. Our Editor has given us a beautiful print of this artiſt; in which alſo his wife, and young ſon are exhibited.

4.———Heſele, a German, who firſt came hither as a ſoldier in King William's Dutch troops. He painted landſcapes, flowers, and inſects neatly in water colours. His works are now ſcarce.

5. Chriſtian Reſin, the celebrated ſeal-engraver.

6. Herbert Tuer, a portrait painter, in the reign of Charles II.

7. J. Woollaſton, a portrait painter in the time of King William. This artiſt was born in London, about the year 1672, and was happy in taking likeneſſes. Beſides painting, he performed on the violin and flute, and played at the concert held at the houſe of that extraordinary perſon, Thomas Britton, the ſmall coal-man, whoſe picture he twice drew; one of which portraits was purchaſed by Sir Hans Sloane, and is now in the Britiſh muſeum: there is a mezzotinto from it. Britton, who made much noiſe in his time, conſidering his low ſtation and trade, was a collector of all ſorts of curioſities, particularly drawings, prints, books, manuſcripts on uncommon ſubjects, as myſtic divinity, the philoſopher's ſtone, judicial aſtrology, and magic; and muſical inſtruments both in and out of vogue. Various were the opinions concerning him: ſome thought his muſical aſſembly only a cover for ſeditious meetings; others for magical purpoſes. He was taken for an atheiſt, a preſbyterian, a Jeſuit. But Woollaſton the painter, and the father of a gentleman from whom I received this account, and who were both members of the muſic-club, declared that Britton was a plain, ſimple, honeſt man, who only meaned to amuſe himſelf. The ſubſcription was but ten ſhillings a year; Britton found the inſtruments, and they had coffee at a penny a diſh. Sir Hans Sloane bought many of his books and MSS. (now in the Muſeum) when they were ſold by auction at Tom's coffee-houſe near Ludgate.

This edition is alſo improved by ſeveral additions to the former lives; and by the following new engravings, beſide that of George Jameſon and family, already mentioned, viz. 1. Henry Giles and John Rowell, glaſs-painters; 2. Sir Toby Matthews, Pettitot, and Torrentius, in one plate, and, 3. Sevonyans and Herbert Tuer, in another.

N, B. *The catalogue of engravers*, mentioned in the 30th Vol. of our Review, p. 332. ſtands as the 4th Vol. in the preſent ſet; but the Editor deſires it may be conſidered as a detached piece, and not bound up *as the 4th Vol.* another Volume of the painters being intended; which will compleat the work.

Art. 15. *The Military Medley, containing the moſt næceſſary Rules and Directions for attaining a competent Knowlege of the Art; to which is added an Explanation of military Terms, alphabetically digeſted.* By Thomas Simes, Eſq; Captain of the Queen's Royal Regiment of Foot. Dublin, printed, by Subſcription. 8vo. 10 s. 6 d. Powell.

Whatſoever idea the Iriſh may have affixed to the word medley, to us, on this ſide the water, it indicates an incoherent, irregular aſſemblage of things, and thoſe generally of little importance. We conceive it therefore to be a moſt unfortunate title for a military book. If *it ſhould* be urged that it is properly expreſſive of the author's plan, we

anſwer, ſo much the worſe; the plan is ce
of war, in its preſent improved ſtate, is ve
to a regular ſyſtem, than which nothing m
ſtudy of a ſcience. This book conſiſts al
from Bland, Muller, Le Blond, M. Saxe,
well known to ſuch of our military gentl
ſant with books. But there is a circumſta
ticiſm, viz. that it is publiſhed 'for the ben
important charity, eſtabliſhed by the Hiber
taining, educating, and apprenticing the o
diers only.'

This is doubtleſs a very laudable inſtitu
therefore in informing the public that from
the author was enabled to pay to the above
lance of two hundred pounds.

DRAMATI

Art. 16. *The Counteſs of Saliſbury.* A T
formed in the Hay-market. By Hal
1s. 6d. Griffin.

The ſtory of this play is taken from a late r
Review at the time of its publication) entitled
bury; and the poet hath deviated very little f
Counteſs of Saliſbury, as the Author informs
vertiſement, made her appearance about two
theatre; where ſhe was received with ſingular
the young and modeſt Bard very decently att
to his having had many friends there; and m
cellent performance of Mr. Barry and Mrs. Da
tioned cauſe he likewiſe aſcribes the farther ſu
London ſtage; and he gratefully compliments
the good nature and generoſity with which th
of a young writer, 'who is indeed ambitious o
aſpire to excellence.'

If modeſty is a ſign of merit, as it ſeems gen
Writer's claim to the candid approbation of his
being admitted; and an Author who ſpeaks wi
performance, as Mr. Harſton does of his play,
of criticiſm. His diffidence is, indeed, the
really poſſeſſes conſiderable merit; notwithſtand
both in the conduct of this tragedy, and in the
however, is, on the whole, one of the beſt
lately appeared on the Britiſh theatre.

---

* We would, in particular, recommend to t
much as poſſible, in his future productions,
which occurs at the end of many a line in this
harmony of his numbers: thus,

ACT I. T' unlock his hemlet, conqueſt-plu
The cuiſhes from his manly thigh,

Quick from his breaſt the plated armour, *went*
T' oppoſe my fond embrace——

* * * * *

Again, Ah! ſuffer not the leaden hand of *cold*
Deſpair thus weigh thee down ——

This proſaic deformity was the great defect of the late Mr. Churchill's poems; and it is to be feared that the negligence of ſo eminent a bard, hath proved an ill example to other writers: who may not be ſufficiently aware how ſhameful it is to reſemble a great genius only in his imperfections.

Art. 17. *Lycidas: a Muſical Entertainment.* As it is performed at the Theatre-Royal in Covent-Garden. The Words altered from Milton. 8vo. 6 d. Griffin.

Milton's Lycidas is here applied to the late breach made in the Royal Family, by the death of the Duke of York. The deſign was abſurd, and the performance was treated as ſuch a piece of impertinence deſerved. We may be *ordered* to put on mourning apparel, when a great man happens to die, but are we alſo, on ſuch occaſions, to have *mourning amuſements* preſcribed to us?

Art. 18. *The Songs and Recitative of Orpheus: an Engliſh Burletta. Which is introduced in a Farce of Two Acts, called* A New Rehearſal; or a Peep behind the Curtain. *And performed at the Theatre-Royal in Drury-Lane.* 8vo. 6 d. Becket.

Theſe ſongs, &c. are very droll, and properly adapted to the burleſque intention of the piece; which will make the Reader laugh as well as the ſpectator. The following air ſung by Orpheus, after he reſolves to fetch back his Eurydice from the lower regions, may ſerve as a ſpecimen:

Tho' ſhe ſcolded all day, and all night did the ſame,
Tho' ſhe was too rampant, and I was too tame;
Tho' ſhriller her notes than the ear-piercing fiſe,
I muſt and I will go to hell for my wife.

As the ſailor can't reſt, if the winds are too ſtill,
As the miller ſleeps beſt by the clack of his mill,
So I was moſt happy in tumult and ſtrife;
I muſt and I will go to hell for my wife.

NOVELS.

Art. 19. *The London Merchant, a Tale.* From the French of Madam de Gomez. 12mo. 1 s. 6 d. Almon.

This is but a ſimple ſtory, whether told by Madam de Gomez, or Madam de any body elſe; and it is far from being improved in the language of our Tranſlator.

Art. 20. *The Hiſtory of Miſs Emilia Beville.* 12mo. 2 Vols. 6 s. Noble.

This ſo nearly reſembles the reſt of our late novels, that what we have ſaid of the Mrs. Draytons, the Miſs Grevills, the Miſs Howards, and the reſt of the Miſſes, may ſerve for Miſs Emilia Beville, and, probably, for moſt of the Miſſes which are to [illegible] arance, in the *courſe of the enſuing winter.*

Art. 21. *The Hiſtory of Major Bromley a*
2 Vols. 6 s. Wil

Differs, ſomewhat, in character, from the love-tale; for here is an attempt at humou moderate effort; falling far ſhort of the archi a Smollet; of which their unequal imitators whenever they preſent to our view their faint originals.

Art. 22. *High Life: a Novel. Or, the*
land. 12mo. 2 Vol. 6 s.

Few of theſe Novels are entirely free from deviations from nature, and real life, in regar ſtory, and the conſiſtency of the characters int This pretty fancy-picture is chargeable with de as the generality of its companions; but then repreſentation of ſome intereſting ſcenes in the thoſe who view them with an inclination to with an eye to criticiſm, will hardly miſs their peculiarity of ſpirit, eaſe, elegance, and vivac Faulkland, which plainly marks it a lady's pe evident ſuperiority over the heavy productions *makers*, who have ſo greatly multiplied the dul age.

POETICAL.

Art. 23. *The Wooden Bowl: a Tale.* T
Love-match. Taken from Mr. Co
Pieces, viz. *Courtſhip*, *Elopement*, *Hon*
mony. 4to. 1 s. Moran.

A diſgrace to the preſs.

Art. 24. *The Prieſt in Rhyme; an Epiſtle*
Mr. Br—w—r, concerning the Preſentati
the Living of Al—nk—e, &c. &c. 4to.

Mr. Brewer is here addreſſed, in tolerable rh tated ſubject of Kimpton's preſentation of Haw wincle. The Poet apprehends that the truth of well; that Mr. Brewer can, if he pleaſes, draw that gentleman to ply the windlas accordingly. T

> Utter the truth with confidence,
> And vindicate your innocence;
> Leſt men ſuſpect that you went ſhare
> With M-d-n in this black affair.

The above lines ſufficiently ſhew what part this takes in the controverſy.

Art 25. *Converſation, a Poem.* By E. Llo
Richardſon and Urquhar

Low converſation is here laſhed by a writer, no other inſtruments of correction than low ſen guage.

Art. 26. *Methodiſm Triumphant, or the deciſ*
Old Serpent and the Modern Saint. 4to. 2

This is a long poem, conſiſting of no fewer which are employed in the diſplay of methodiſm, and the character of one of its principal heroes. The verſe is Miltonic, and the ſtyle is the ſublime, in which the Author has ſhewn his want of judgment; for that kind of ſtyle and meaſure will not adapt itſelf to any thing that lies between the extremes of Great and Little. The battles of archangels, and the conteſts of mice and frogs, will equally bear to be deſcribed by it; but the abſurd doctrines and extravagancies of fanaticiſm would be more effectually ridiculed in the farcical ſtrain of Butler.

Art. 27. *Poems by Dr. Dodd.* 8vo. 5s. Printed for the Author.

The beſt thing we can ſay in excuſe for theſe poems, is, that they appear to have been juvenile productions; and the only thing we can ſay in their favour is—that they are very neatly printed by Dryden Leach.

Art. 28. *A Paraphraſe of Eight of the Pſalms of David.* 4to. 1s. Becket.

The Author of this Paraphraſe appears, from his preface and addreſs, to be a modeſt man, and a genteel writer; out of regard for ſuch accompliſhments, therefore, we will freely give him our beſt advice, and recommend it to him to proceed no further in attempts of this nature.

Art. 29. *An Elegy on the much-lamented Death of his Royal Highneſs Edward Duke of York, &c.* Folio. 6d. Becket.

There is generally a ſtrange hubbub of rhyme and elegy ſet up on the death of a prince, or other perſonage of high rank; whence it ſhould ſeem that theſe great folk are denied the privilege of inferior mortals, who are ſuffered to die in peace. His late Royal Highneſs, however, has eſcaped better than his father, and others of his illuſtrious houſe have done before him: and this elegy, in particular, is far from deſerving to be ranked with the common run of woeful wailings and lamentations with which the public is conſtantly peſter'd on theſe doleful occaſions. The grief of this Bard, indeed, ſeems to be genuine and natural: for it appears that he had the honour of being one of the Duke's humble companions, particularly in his excurſions abroad:

> With HIM when better fortune was his guide,
> Mean follower, I thro' fair ITALIA ſtray'd— Stanza iv.

And again, ſtanza vii.

> With him I ſince have urg'd the jovial chace,
> Taught wintry-days in various ſports to paſs;
> Or, pleas'd to quicken the dull evening's pace,
> Heard ſportive ſongs, and fill'd the temp'rate glaſs.

The Author moralizes very naturally on the tranſitory nature of human happineſs and grandeur. In the deſcriptive parts of this little poem he is not unpoetic; and where he laments the untimely fate of the royal youth, his expreſſion is tender and pathetic.

MEDICAL.

Art. 30. *An Addreſs to the Public, on the preſent Method of Inoculation: proving that the Matter communicated is not the Small-pox, becauſe Numbers have been inoculated a* ſecond, third, and

fourth Time; and therefore it is no Se
ſection. With Obſervations on the pr
the remarkable Caſe of an eminent Perſo
Small-pox in two Years and an Half af
is added, An Inquiry into the Nature
its Cure. By William Langton, M.
field.

The intent of this addreſs to the public is
of the preſent method of inoculation:—that
taken either from the punctures before eru
while in their crude ſtate, is by no means *var*
and diſeaſe thence reſulting are not *vario*
no ſecurity againſt the genuine ſmall-pox, as
dental infection, or by inoculating with we
cond thoughts, Dr. Langton may probably
be convinced, that the authority of thoſe wh
rience, ought to have more weight than his o

Art. 31. *An Account of Inoculation for t*
the Conſtitution, Age, and Habit of Body
culation, are particularly pointed out;
have been adopted by eminent Phyſicians,
the preſent prevailing Practice, are diſt
Succeſſes or Failures impartially recorded;
on the Writers that have treated of this D
of Caſes which happened in the Author's P
a Summary of all the Arguments for and
David Schultz, M. D. 8vo. 2 s.

This is a very uſeful collection of facts and
veral authors who have written on the ſubject o
lection, however, muſt have been made, we app
ſeveral years ago; for there are no authorities
year 1756.—The Engliſh of Dr. Schultz is ver
has the evident marks of being the Engliſh of

Art. 32. *A ſhort, plain, and exact Narrativ*
relative to the two Convicts, lately reſpited
Trial of Mr. Thomas Pierce's Styptic M
Cauſes of his Diſappointment ſhewn. 8v
the Author, and ſold by him at his Houſ
Fenchurch-ſtreet.

Mr. Peirce, in this narrative, complains of t
ſieurs Ranby, Hawkins and Middleton, ſerjeant
—The only reaſon advanced by theſe gentlem
the experiment, which Mr. Pierce had petition
to be made on the convict George Clippingdale
truth no preciſe analogy between the human art
brutes, with reſpect to the violence of their bl
neceſſary to ſtop them;'—they think therefore,
authority for them to recommend the making
in Mr. Pierce's petition.'—We ſhall give our Re
experiments;—and likewiſe the hiſtory of a c

was equally ſucceſsful on the arteries of the human ſpecies after an amputation of the leg.

The experiment.—' An amputation of the hinder leg of a full grown healthy aſs, made in the preſence of near twenty gentlemen of the faculty, belonging to St. Thomas's and Guy's hoſpitals, &c. The hemorrhage ſtopped without the aſſiſtance of either needle, lint or bandage, with very little loſs of blood, and in a ſhort time he went to reſt, ſlept four hours and a half without the leaſt reſtleſſneſs, and in a fine perſpiration the whole time; when awaked he had good ſpirits, as appears by the following circumſtance, for when hoiſted by the tackle, which was fixed into a ſmall joiſt of the ceiling, the tackle gave way and the beaſt fell on the ſide the leg was taken from, he continued upon the floor, with a man's weight upon his body ten minutes at leaſt, ſtruggling all that time with his bare ſtump rubbing on the floor, till the tackle was fixed in a freſh joiſt; when that was done, he was hoiſted ſo as to have a bearing on his three legs, not one drop of blood appearing all the while; as ſoon as this was over, he ſaluted the gentlemen with braying, and immediately had a hot maſh, which he eat very heartily, in preſence of thoſe gentlemen; he ſlept well all night, and was viſited the three following days by near a hundred gentlemen of the faculty; the fourth day a poultice of bread and milk was applied to take off the coagulum, and the ſtump waſhed every other day (for the four following days) with a ſmall quantity of the powder diſſolved in warm water. He ſoon became well with the common dreſſings.'

The Hiſtory.—' *To Mr. Thomas Pierce.*—Sir, during my abode in Bance-Iſland, on the river Sierraleon, in Africa, I received in April, 1766, a ſmall quantity of your ſtyptic medicines, from the houſe of Meſſ. Oſwald, Grant, and Co. in London. On the 22d of May enſuing, I had the following opportunity of trying them, viz. Several of the negroe ſlaves waſhing in the river, a ſhark bit off the leg of one of the boys, a healthy young lad, about nineteen years of age, near ſeven inches below the patella, and fractured the tibia ſo much that it projected half an inch from the fibula: being called to the aſſiſtance of the ſurgeon of the iſland, we found amputation neceſſary to make a good ſtump; and thought the boy a proper ſubject to make an experiment upon. The neceſſary apparatus being ready, we proceeded according to cuſtom, with this difference only, that inſtead of uſing the needle, *I applied your powders on buttons of lint to the mouth of the veſſels*, and *gave the elixir as you direct*; keeping the tourniquet on, and the *needles* in *readineſs* if *wanted*: but there was no *hemorrhage*, and the third day we took off the dreſſing; when, inſtead of finding an *eſchar*, as was *expected*, we found a *good digeſtion* of *laudable matter*, and every *favourable ſymptom* appeared. The patient had but *four hours* fever during the whole time, and the cure was finiſhed by the common methods before I left the iſland. I am yours, &c.

Gerard Teiſe.

' P. S. As I am now in England, I am ready, if required, to give any further particulars.'

We pretend not to determine what judgment our Readers may form with reſpect to the conduct of the ſerjeant ſurgeons.—We apprehend, however, that if arguments *a priori* were to preclude experiments, little progreſs would be made either in medicine or natural philoſophy.

RELIGIOUS and CON

Art. 33. *An Addreſs to their Graces*
and York, and the Right Rev. the
land. 8vo. 1 s. Becket.

The anonymous Addreſſer is extremel
conſequences that may enſue from the
and he recites ſome little anecdotes to pr
To prevent the ill effects which he ſuppo
cauſe ſo juſtly alarming to a proteſtant n
of the Romiſh religion, the Author propo
vious to which he would abrogate th
which he condemns as being not only to
firſt propoſal is, ' that any Roman catholi
or other perſon, who ſhall be proved to
jeſty's ſubjects to popery, ſhall be tranſ
of Canada, where his Majeſty hath been
of the Popiſh religion, to the late ſubject

If the above ſcheme be diſapproved, th
propoſes, that whenever any Roman-cath
his goods and chattels, lands, tenements
among his heirs male and female, ſhare
failure thereof, the whole to be confiſcate

His third propoſal is, ' that no Rom
foreign ambaſſadors, &c. ſhall be permitt
man, woman or child, who hath been
teſtant religion,—that the great influen
which maſters and miſtreſſes frequently
this particular, may be laid under due
knowingly have been hired into a popiſ
to be alſo liable to a proper penalty.

To theſe three different ſchemes for t
thor has added a propoſal for the advan
England, by providing effectually for t
ceaſed clergymen; and he hopes that hi
induced to ſuffer the revenues ariſing fr
be appropriated to this beſt of purpoſes,
plied to the benevolent but inadequate
His reaſons for this, we ſhall give in
urges ' the extreme difficulty there is in
ty, either from particular perſons, or
which you [the right reverend prelates
may have aſſigned the ſum of 500 l. tow
This, he ſays, is an unanſwerable arg
' to ſay no more, how many ſcores
pleaſed to appropriate an augmentation
ſine quâ non, are ſtill meaner in their
journeyman can acquire by his manu
mean while, which you have humanely
is placed out at *two per cent.* for the be
I bluſh to ſay any more on this ſhockin
your lordſhips be inclined to ſcrutini

me to refer you to the melancholy detail of Mr. Bucer's moſt generous donation to the above purpoſes; and to the late Archbiſhop Boulter's, in the North of Ireland.' He proceeds:

'At a moderate computation, I preſume there may now be lodged in the hands of you my lords, and of the other moſt eminent perſons, the truſtees of good Queen Ann's intended bounty, the neat ſum of 160,000 l. For God's ſake, then, do your beſt endeavours that this enormous heap may be appropriated towards building *four colleges*, in the four quarters of England, and endowing them nobly for the maintenance of clergymen's widows and orphans: let the widows of biſhops, deans, and other dignitaries of the church, be appointed ſuperiors of theſe eſtabliſhments: let them have prudent, modeſt, and notable clergymen's daughters for their attendants, and to be the managers of the young women and girls under their tuition: let the men-ſervants conſiſt of a porter, butler, gardener, and brewer, all of 50 years of age: let the women-ſervants be few but uſeful: let the young women be taught embroidery, making of lace, and other choice manufactures: let their place of reſidence be denominated by the eaſtern, weſtern, northern, or ſouthern retreat: and let it be in the neighbourhood of a convenient country-town, but not too near a capital city.' On theſe ſeveral propoſals we leave our Readers to make their own obſervations.

Art. 34. *An Anſwer to "Aſpaſio vindicated in Eleven Letters," ſaid to be written by the late Rev. Mr. James Hervey.* By a Country-Clergyman. 12mo. 1 s. Cabe.

Contraverts Mr. Hervey, defends Mr. Weſley, and plays the deuce with William Cudworth.

Art. 35. *Faith, Hope, and Charity, deſcribed and recommended, in Two Sermons.* By C. Atkinſon, Miniſter of Deane in Berkſhire. 8vo. 1 s. J. Payne.

Serious and ſenſible, pathetic and uſeful.

ADDENDA.

Laſt March, we gave ſome account of a book, intitled, *An Attempt to explain the Words, Reaſon, Subſtance, Perſon, Creeds, Orthodoxy, Catholic Church, Subſcription, and Index Expurgatorius.* By a Clergyman of the eſtabliſhed Church. Printed for Wm. Johnſton, Ludgate-Street; who hath lately publiſhed another edition of it, and hath added a letter of the Author to his Biſhop, which for its extraordinary nature and contents, we think worth preſenting to our Readers.

To the Right Rev. the Lord Biſhop of Ferns, in Dublin.

'My dear good Lord!

Since I did myſelf the honour to write to you laſt, I have been very unwell *, occaſioned by a violent agitation in my mind, upon a ſubject of the higheſt importance to me. But now that my reſolution is fixed, and my mind a little ſettled, I find myſelf, in ſome meaſure, capable of writing to you. And firſt, my Lord, ſuffer me to return you all the thanks that can flow from the moſt grateful heart, for your great goodneſs to me.

---

* This word is commonly uſed in Ireland for ill,

That you ſhould not only offer me the
Ballyquillane, but aſſure me, in your laſt
commodate me in the beſt manner you cou
ment, in the ſecond place, that I find my
your Lordſhip's favours? I beg leave to i
laſt October a book was put into my hands,
publiſhed many years) I had never ſeen befo
Diſquiſitions, &c. I ſet about reading it with
avowed deſign. But upon conſidering matte
over to be of the author's opinion in ſeveral
I cannot now bring myſelf to declare an unf
ALL things contained in the Book of Comm

In debating this matter with myſelf, beſi
to the purpoſe, ſeveral ſtrong collateral conſic
poſitive ſide of the queſtion. The ſtraitneſs o
me cloſe: a numerous family, quite unprovi
moſt pathetic and moving eloquence.—And
of age, now coming faſt upon me, were u
ſingle conſideration prevailed over all theſe.—
vernor of the univerſe, whom it is my firſt d
being the God of Truth, it muſt be diſagree
ſubſcribe, or declare, in any matter relating
what is not believed ſtrictly and ſimply to be t

Thus, my Lord, I have preſumed to rep
ſtate of my mind. And now, I fear, I mu
Lordſhip. Suffer me then to do it, with aſſuri
gratitude, eſteem, reſpect and affection, my
Lordſhip's moſt obliged, moſt dutiful, and moſt

Ravilly, January 15, 1760.

P. S. I am quite at a loſs what I ſhall ſay to
If your Lordſhip will pleaſe to make my m
ments to him, you will oblige me much.'

---

† Who had recommended Mr. Robertſc

SERMON

I. A Charity Sermon preached June 27, 176
Charity-ſchool, at St. John's, Clerkenwell, Lon
Nicolls, Curate of St. James's Clerkenwell, an
chael, Wood ſtreet. Turpin.

II. The Duty of decorating religious Houſes,
ample of Mary's anointing our Saviour.—Preac
meeting of the Truſtees of the Rev. Mr. Hanbury
Lington, Leiceſterſhire. By the Rev. Mr. Al
with Sutton. Robinſon and Roberts.

III. At the Ordination of Mr. Symonds, at Be
By Sam. King. With Mr. Symonds's Confeſſ
Charge delivered to him by Samuel James. 1 s.

ERRATUM in our laſt Month's
Page 275, line 14, for *univerſal degree of irrita*
gree, &c.

☞ The Continuation of Dr. Prieſtley's E
ſoon as poſſible.

ing from the knowledge of his goodneſs, and directing him to ſerve him, under the delightful apprehenſion of a merciful and loving Father. From this idea, he perceived that nothing could be ſo grateful an expreſſion of his piety to God, as his doing offices of mercy towards men, whom he conſidered as his family and children. By this means, his piety was equally removed from a monkiſh, fanatical retirement from the world, and a weak ſuperſtitious attachment to external forms. Devotion and humanity, coinciding in their dictates and demands, directed him with equal influence, in every action of his life: and by that ſame tenor of conduct, by which he did the will of God, he promoted the immortal intereſts of men. In this light he himſelf puts his character, and the motive of his life.'

In treating of our Saviour's character, Dr. Craig very juſtly obſerves, that when he acted under the influence of that benevolence and pity to the ſouls of men, which was the leading principle of his life, he expreſſed a fortitude and ſtrength of mind, and at the ſame time a tenderneſs and ſenſibility, that were very ſingular, and, which being equally diſcovered in his conduct, ſet the peculiar turn and ſpirit of his character in the ſtrongeſt light.

'These two qualities, ſays he, hardly meet together in the ſame character, in an eminent degree. Strength of mind, and an intrepid zeal, in oppoſing the corruptions of the world, have been uſually accompanied with a certain harſhneſs and ſeverity, which deſtroy the more tender and humane feelings of the heart: and this appears to have been a blemiſh in the character of ſome of the beſt of our reformers. On the other hand, men of delicate and tender ſentiments, are, from this particular complexion, apt to fail in that determined oppoſition, which they ought to give to the errors and corruptions of the world. When therefore, theſe two different qualities are united, and their different extremes are equally avoided; they form at once, the moſt reſpectable, and amiable character. They diſcover withal, that the virtue of the perſon thus diſpoſed, is not founded on his natural complexion, but upon a rational, and moral principle, ſeated in the heart. Now each of theſe, in an eminent degree, were united in the character and life of Jeſus.

'By the acknowledgment of his oppoſers, "He was true, and taught the way of God in truth, neither cared he for any man, for he regarded not the perſon of men.' This firmneſs and integrity remarkably appeared in the bold and open oppoſition which he gave to the moſt favourite ſuperſtitions of the populace, and the prevailing corruptions of thoſe who were in the firſt rank of power and popularity. Hereby he provoked the univerſal hatred of his countrymen againſt himſelf, as a dangerous innovator in religion, and one who intended to deſtroy their law and prophets. On this account he was condemned, and put to death; and thus ſuffered as a martyr in that cauſe which he came from Heaven to promote.

'Did any of the ancient philoſophers in the ſame brave and honeſt manner, teſtify againſt the ſuperſtitions and idolatries of their countrymen? Amidſt the many excellent leſſons which they taught, did they not ſtill comply with thoſe abſurd idolatries, which their philoſophy ſhould have led them to renounce? [¶] The wiſeſt and the beſt of them vindicated himſelf from the imputation of impiety, by appealing to the regard he had expreſſed for thoſe ignorant idolatries, which were oppoſed with ſuch a generous and manly zeal by the apoſtle of the Gentiles, when he preached the goſpel to the Athenians[*].

The behaviour of Jeſus in this particular, was equally prudent and courageous. He prudently and piouſly obſerved thoſe public forms, which either had their authority from God, or were ſerviceable to the cauſe of true religion: whilſt with the moſt intrepid honour and integrity, he publickly declared againſt the ſuperſtitions by which it was corrupted and debaſed. The accounts which are given of the public and ſolemn manner, in which he teſtified againſt the corruptions of the Phariſees and Scribes, who were at that time deemed the guardians of religion by the populace; ſhow an example of integrity, fortitude, and public ſpirit, which in a very diſtinguiſhed manner mark the character of *him* who was to come into this world, as "a witneſs, a leader, and commander to the people," and of whom it had been propheſied, "[‡] That he ſhould not fail, nor be diſcouraged, till he had ſet judgment in the earth."

'By this public oppoſition to the doctrine and example of the Phariſees and Scribes, againſt whom he conſtantly expreſſed the warmeſt zeal, Jeſus gave the moſt convincing evidence of the diſintereſtedneſs of his deſigns, and that, "He ſought not his own glory, but the glory of him that ſent him." The populace in every age are fond of a religion conſiſting of external form. To this they are uſually attached with an exceſſive zeal, paying to it an attention and regard, ſuperior to what they give to the moſt important laws of moral conduct. This, in particular, appears to have been the diſtinguiſhing ſpirit of the Jewiſh nation, at the period in which our Saviour lived: and the Phariſees and Scribes being the chief conductors and examples of this popular ſuperſtition, were therefore followed with an implicit admiration, by the people of Jeruſalem.—Had then Jeſus intended to procure the favour of the Jewiſh nation, and to have ambitiouſly employed it to his own private repu-of any one part on the other are more effectually reſtrained. Yet ſtill the *beſt principles* of the ancient conſtitution, and ſome of the *great outlines* remain, viz. the legiſlative power in the king, and general aſſembly of the nation; the executive in the king, but under an obligation of adviſing with the parliament, as his great council; a right in that aſſembly to call the miniſters of the crown to account, and repreſent to the king the intereſts, the complaints and the deſires of his people; a privilege in the ſubject to be exempt from any arbitrary or illegal taxations; trials by juries, and other good cuſtoms derived from our Saxon anceſtors, and confirmed by the charter of King Henry the Firſt. Nor can we refuſe ſome grateful praiſe to the memory of a prince, under whoſe auſpices thoſe rights were eſtabliſhed, which, at the diſtance of more than ſix hundred years, are the great baſis whereon our freedom is founded.

[¶] See Plato and Xenophon's Apologies. [*] Acts xvii. 16.—
[‡] Iſaiah xlii. 4.

‘ If human prudence could always regulate the changeable courſe of future events, the meaſures Henry had taken to ſecure his dominions to his daughter and grandſon would have ſucceeded. But, notwithſtanding the apparent ſolidity and wiſdom of theſe meaſures, Stephen Earl of Mortagne and Boulogne, a grandſon of William the Conqueror, by Adela, his fourth daughter, procured himſelf to be choſen king; though in ſo doing he was guilty of the blackeſt perjury and ingratitude. The circumſtances that contributed to his election, were, the abſence of Matilda, and the Earl of Gloceſter; the inveterate prejudices which ſtill remained in that age againſt the idea of a female dominion; the perfidy of many perſons who had been under the higheſt obligations to Henry, and particularly of the Biſhop of Saliſbury; the intrigues of the Biſhop of Wincheſter, brother to Stephen; ſome plauſible qualities in Stephen himſelf, together with the glory of the houſe into which he had married; the unſettled ſtate of affairs at home, owing to a revolt of the Welch; the conceſſions he made to the barons and people of England; and, above all, the favours and privileges he granted to the clergy. Indeed, this prince acquired, or rather purchaſed, the crown, by ſuch condeſcenſions, both to the papacy and to his own ſubjects, as much impaired the dignity of it, and made it ſit very uneaſily and looſely upon his head. The biſhops purſued their advantage, and in the firſt parliament held by him at London, earneſtly exhorted him to *give the church a complete uncontrouled juriſdiction over all her own members, to allow her inſtitutions to be preferred to all laws of ſecular powers, and her decrees prevail againſt all oppoſition or contradiction.* Though ſuch a language had never been held to an Engliſh monarch in parliament, he heard it with patience, and gave his aſſent to it, in preſence of the whole nation, as far as he could by general words, without paſſing any act in the form of a law. ‘The ſter: and whoſoever will be chief among you, let him be your ſervant; even as the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many."—— Hence in fine, expiring on the croſs he interceded with his Father in behalf of thoſe who were barbarouſly putting him to death; adding for them an apology, which nothing but the higheſt pitch of humanity and mildneſs could ſuggeſt, "Father forgive them, for they know not what they do."

'To ſet this gentleneſs and goodneſs of the bleſſed Jeſus in its proper light, it ought to be obſerved; that by the conſtruction of the human nature, men are led to conſider wickedneſs and guilt, as the proper object of their hatred and anger, and as meriting a proper puniſhment. This part of the human frame we cannot but approve, and in our preſent ſituation it appears to be of great importance. There is nevertheleſs another light in which the milder diſpoſitions of humanity would lead us to conſider the wickedneſs of men; viz. as the ſource of their own unhappineſs and miſery; and on that account, the object of compaſſion to a virtuous and honeſt mind. If then, while one retains all that averſion and hatred to the vices of the world which is requiſite to diſcourage and oppoſe them, he, at the ſame time, from a meek and calm attention to the miſery, with which they are connected in the ſcheme of providence, is diſpoſed to pity, rather than to anger, and from this gentle principle employs the ſtrongeſt efforts in his power, to enlighten and reclaim the vicious; this undoubtedly diſcovers the moſt excellent and perfect ſtate of mind we can conceive.—In this ſtate of mind, Jeſus ſo invariably preſerved himſelf through the whole of his tranſactions with mankind, that in no one circumſtance of his life, do we find him expreſſing any ſentiment or affection towards them, but what proceeded from its influence. The wrathful and vindictive paſſions of the human heart ſeem to have had, in no inſtance, the direction of his conduct; though they often met with the ſevereſt provocation. We are indeed informed that he was once provoked to anger. But it was but once: and by attending to the circumſtances of the caſe, we ſhall be able to perceive, that this ſingle inſtance of his anger perfectly conſiſts with what has been juſt now obſerved, nay is a ſtrong confirmation of its truth. When the Phariſees were watching for an opportunity of accuſing him, "He looked round about on them," ſays the Evangeliſt, "with anger, being grieved for the hardneſs of their hearts." This hardneſs of their hearts, or the unfeeling and obſtinate oppoſition which they gave to the important inſtructions which he brought from God, the truth of which he had confirmed with ſuch convincing evidence; moved his anger. But this anger, we are told, proceeded from his grief; he looked upon them with anger, “ being grieved for the hardneſs of their hearts.” This grief could be nothing but the tender and humane diſtreſs which his pity made him feel, when he obſerved their ignorance and guilt, and its fatal conſequences on their future happineſs. It was the grief which a compaſſionate and tender heart conceives at the ſight of human miſery. His anger proceeding from this generous and amiable ſource, could not be accompanied with pride, hatred, or revenge, but with gentleneſs, benignity and mercy: nor could it prompt him to oppoſe, but, to promote the happineſs of the perſons by whom it was provoked. It was the ſame ſpecies of anger which is felt by an affectionate and tender parent, when he ſees his beloved child ſtraying from the path of innocence and happineſs, and running himſelf into deſtruction by his own inſenſibility and folly.’

After having attempted to delineate the character of our Saviour, from the hiſtory of his life, our Author, in his fourth ſection, preſents his Readers with ſome general reflections upon the ſubject.

‘ Upon the whole review, ſays he, which has been taken of the life of Jeſus Chriſt, and the ſpirit and deſign of his religion, may we not conclude, that a wiſe and good man will be very cautious of embarking in the cauſe of infidelity, or attempting to diminiſh mens regard for the reſpectable founder of the Chriſtian faith; much more of treating him with ſuch indecent and contemptuous abuſe, as in any other caſe, every man of ſenſe and candour would condemn with indignation.—

‘ It would be abſurd to ſay that every man is bound implicitly to believe the religion of his country; otherwiſe the greater part of mankind would be bound to believe the moſt palpable abſurdities. But if the public faith be ſubſervient to the intereſts of true religion; if our countrymen and friends derive the ſtrength and ſecurity of their virtue, and the comfort of their lives, from the religious faith in which they have been bred; can a man, with innocence, employ his wit and learning to diſcredit its authority, and bring it into contempt?—Philoſophical and curious enquirers, may, it is poſſible, differ in their judgments about the degree of evidence which is offered for the truth of the goſpel hiſtory. But does any man affirm that the religion of the goſpel, as it is taught and exemplified by Chriſt himſelf, has not the moſt powerful tendency to promote the virtue and happineſs of men: or that Chriſtians may not, by its influence, arrive to a height of purity and happineſs, which it would have been difficult, or impoſſible, for them to attain upon any other ſyſtem of religion upon earth?—In every nation where the Chriſtian religion has been received, and tolerably underſtood, it has produced the moſt deſirable effects. In our own nation in particular, can any one doubt, that there have been of Glocester, her natural brother, began the civil war, which reduced deplorable ſituation. 'Moſt of the v ſerted; the lands were uncultivated; titudes died of hunger. Commerce a the merchants were ruined; ſome of others, who before the troubles beg great wealth, now begged their bread ſeats of the gentry were deſtroyed; tow not even the convents or churches w ſacrilege. The great number of for the contending parties now brought i its ruin. Stephen's mercenaries, hard human, remorſeleſs, infeſted and deſola try that was ſubject to Matilda. On of Glocester, compelled by neceſſity, thouſand Welch, rapacious and blood could not reſtrain by the curb of an which, in their own country, they had In ſhort, all the enormities that avarice, by government, could be guilty of, i were committed alike by both parties.'

The king, after the battle of Lincoln priſoner, was deſerted, in the moſt in brother, the Biſhop of Wincheſter; wh gatine power, ſummoned a council of t and pretended that *to them the privilege of ſovereign more particularly belonged* 'Hav in a ſpeech which was made by him to voked (as our duty requires) the aſſiſtanc *rule over both England and Normandy Matil king.*' – 'Thus did a biſhop of Wincheſt of the pope, and the Engliſh clergy under diſpoſe of the kingdom of England, and mandy, by what they called an *election*, v participation, of the temporal barons or try, having only ſummoned the deputies to their council. The whole proceeding dent; nor has any thing like it been dor the bigotry of that age produced ſuch r reaſon of the preſent can hardly believe.'

The clergy having ſo unanimouſly there was almoſt a general revolution i ſoon deſtroyed her own fair proſpects by and arbitrary conduct. The Earl of Gloce ing, by his counſels, to keep her within and moderation. The inhabitants of Lo and drove her from that city; the Biſhop of Wincheſter deſerted her; and Stephen's party gained ſtrength every day. It was a great additional misfortune to her, that in a ſkirmiſh at Stockbridge, the Earl of Gloceſter was taken priſoner; in ſubmitting to which calamity, he moſt generouſly ſacrificed himſelf to the ſafety of his ſiſter and ſovereign, though ſhe had brought the danger upon herſelf by her wilful imprudence in acting without his advice. He was, however, ſome time after, ſingly exchanged for the king: a moſt extraordinary proof of his merit! there being no other example in hiſtory of a captive king having been ſet free in exchange for a ſubject. Indeed, the Earl of Gloceſter and his tranſactions are much the moſt agreeable objects that we meet with in the reign of Stephen. The character of this nobleman was admirable in all reſpects: none of his contemporaries were equal, or nearly equal, to him in merit: and it was a peculiar advantage to young Henry Plantagenet, that he was brought into England, and continued there four years, under the care of his uncle, who trained him up in ſuch exerciſes as were moſt proper to form his body for war, and in thoſe ſtudies which might embelliſh and ſtrengthen his mind. 'The Earl of Gloceſter himſelf, ſays Lord Lyttelton, had no inconſiderable tincture of learning, and was the patron of all who excelled in it: qualities rare at all times in a nobleman of his high rank, but particularly in an age when knowledge and valour were thought incompatible, and not to be able to read was a mark of nobility. This truly great man broke through that cloud of barbarous ignorance, and, after the example of his father King Henry, enlarged his underſtanding and humanized his mind by a commerce with the muſes, which he aſſiduouſly cultivated, even in courts and camps, ſhewing by his conduct how uſeful it was both to the ſtateſman and general. The ſame love of ſcience and literature he likewiſe infuſed into his nephew, who, under his influence, began to acquire what he never afterwards loſt, an ardour for ſtudy and a knowledge of books not to be found in any other prince of thoſe times. Indeed the four years he now paſſed in England laid the foundations of all that was moſt excellent in him; for his earlieſt impreſſions were taken from his uncle, who, not only in learning, but in all other perfections, in magnanimity, valour, prudence, and all moral virtues, was the beſt example that could be propoſed to his imitation. Nor was it a ſmall advantage to him that he was removed from the luxury of a court, and bred up among ſoldiers in the conſtant practice of chivalry, which gave a manly turn to his mind, and made him deſpiſe a life of effeminate ſloth. In this ſituation the Earl of Gloceſter was able to keep the ſmooth poiſon of flattery from him, and the firſt leſſons he learned were thoſe of truth.

‘ In our winter the moon is in Piſces and Aries about the time of her firſt quarter; and riſes about noon: but her riſing is not then taken notice of, becauſe the ſun is above the horizon.

‘ In ſpring, the moon is in Piſces and Aries, about the time of her change; and then, as ſhe gives no light, her riſing cannot be perceived.

‘ In ſummer the moon is in Piſces and Aries about her third quarter; and then, as ſhe riſes not till about midnight, her riſing paſſes unobſerved; eſpecially as ſhe is ſo much on the decreaſe.

‘ But in harveſt, Piſces and Aries are oppoſite to the ſun, and therefore the moon is full in them at that time, and riſes nearly after ſun-ſet for ſeveral evenings together; which makes her riſing very conſpicuous at that time of the year, as it is ſo beneficial to the farmers, in affording them an immediate ſupply of light after the going down of the ſun, when they are reaping the fruits of the earth.’

Among the rules for ſolving aſtronomical problems, Mr. Ferguſon makes the following remark with regard to the placing of ſun dials: we have added it here, becauſe very few, if any of the writers on dialing have taken notice of it.

‘ If the dial, ſays our author, be made according to the ſtrict rules of calculation, and be truly ſet at the inſtant the ſun is on the meridian; it will be a minute too faſt in the forenoon, and a minute too ſlow in the afternoon, by the ſhadow of the ſtile; for the edge of the ſhadow that ſhews the time is even with the ſun’s foremoſt edge all the time before noon, and even with his hindmoſt edge all the afternoon, on the dial. But it is the ſun’s center that determines the time in the (ſuppoſed) hour-circles of the heaven. And as the ſun is half a degree in breadth, he takes two minutes to move a ſpace equal to his breadth; ſo that there will be two minutes at noon in which the ſhadow will have no motion at all on the dial. Conſequently, if the dial be ſet true by the ſun, in the forenoon, it will be two minutes too ſlow in the afternoon; and if it be ſet true in the afternoon, it will be two minutes too faſt in the forenoon.

‘ The only way that I know of to remedy this, is to ſet every hour and minute diviſion on the dial one minute nearer twelve, than the calculation makes it to be.’

In page 180, Mr. Ferguſon has endeavoured to aſcertain the year of our Saviour’s crucifixion, and to prove the darkneſs which happened at that period to be ſupernatural.

In order to aſcertain the time of our Saviour’s entering upon his public miniſtry, and alſo that of his death, Mr. Ferguſon has recourſe to the famous prophecy of Daniel, concerning the ſeventy weeks. The tranſlation of this prophecy, as it ſtands in our

Bible,

the hope, that Prince Henry, her ſon, might, when he ſhould attain to an age of maturity, be able to revenge her on Stephen, and recover the crown, which ſhe had loſt. Nor was this hope in vain; for Henry Plantagenet ſoon began to make a conſiderable figure in Europe, and, in a courſe of time, renewed the war in England, with great vigour. In this ſituation of things, the principal nobility began to wiſh for an accommodation between Stephen and Henry; and as the Earl of Arundel was a prime agent in planning and conducting the treaty that was afterwards concluded, Lord Lyttelton has thought proper to put into his mouth a ſenſible, elegant, and ſpirited ſpeech in favour of it.

'In compoſing the ſpeech, ſays our noble Author, in a note, I have followed the example of the moſt admired hiſtorians, Thucydides, Livy, Salluſt, Tacitus, Guicciardino, Bentivoglio, Lord Bacon, and ſeveral others, both of ancient and modern times, who thought it proper to introduce ſome ornaments of this nature into their narrations; though ſome perſons of good ſenſe have objected againſt them, particularly Pere Daniel. They certainly give a dignity and ſpirit to hiſtory; for which reaſon, I think, they ought to be admitted, when they are only brought in upon great and weighty occaſions, and when there is warrant ſufficient to determine the matter, and general ſcope of them; as in this given here.' With ſubmiſſion, however, to his Lordſhip, we think that, in this inſtance, he has been ſeduced by the authority of eminent names, and by his claſſical taſte. The cuſtom of aſcribing to the principal characters direct ſpeeches, which were never delivered by them, ſeems to derogate from the truth and purity of hiſtory. It is particularly unſuitable to modern hiſtory, in which the ſtricteſt adherence to facts is indiſpenſibly required. Our moſt elegant and accompliſhed hiſtorians, Hume, Robertſon, and others, have avoided the practice; and it ſhould, if ever, have been avoided in ſuch a work as Lord Lyttelton's, one grand excellence of which is, that it is built upon the moſt original and indubitable authorities.

The plan of accommodation, formed by the Earl of Arundel, was retarded for a time; but, upon the death of Euſtace, the eldeſt ſon of Stephen, it was carried into execution. Not long after, the king himſelf died, in a convent at Dover; and his character, which is drawn at large, is ſummed up in the following manner. 'Conſidering him in the moſt favourable light, we ſhall find him unfit for a throne. If he had been only an Earl of Mortagne and Boulogne, he might, perhaps, by his courage, liberality, and good nature, have ſupported that rank with a very fair reputation. But no great idea can be formed of a monarch, whoſe whole conduct broke every rule of good and

true

'And thus we have an aſtronomical demonſtration of the truth of this ancient prophecy, ſeeing that the prophetic year of the Meſſiah's being cut off, was the very ſame with the aſtronomical.

'Beſides, we have the teſtimony of a heathen author, which agrees with the ſame year. For Phlegon informs us, that in the fourth year of the 202d Olympiad, (which was the 4746th year of the Julian period, and the 33d year after the year of Chriſt's birth) there was the greateſt eclipſe of the ſun that ever was known; for the darkneſs laſted three hours in the middle of the day: which could be no other than the darkneſs on the crucifixion-day; as the ſun never was totally hid above four minutes of time, from any part of the earth, by the interpoſition of the moon.

'If Phlegon had been an aſtronomer, he would have known that the ſaid darkneſs could not have been occaſioned by any regular eclipſe of the ſun; as the moon was then in the oppoſite ſide of the heavens, on account of her being full. And as there is no other body than the moon that ever comes between the ſun and the earth, it is evident, that the darkneſs at the crucifixion was miraculous, being quite out of the ordinary courſe of nature.'

Several other curious particulars are ſcattered in different parts of this miſcellaneous work; which, together with the many valuable tables it contains, render the whole at once both uſeful and entertaining.

The Arithmetic of Infinites, and the differential Method, illuſtrated by Examples. The Elements of the Conic Sections, demonſtrated in three Books. Book I. *Of the Ellipſis. Book* II. *Of the Hyperbola. Book* III. *Of the Parabola. The Nature and Properties of Curve Lines. Book* I. *Of the Conchoid, Ciſſoid, Cycloid, Quadratrix, Logarithmetic Curve; the Spiral of Archimedes, the Logarithmetic Spiral, the Hyperbolic Spiral. Book* II. *Of Curve Lines in general, and their Affections.* By W. Emerſon. 8vo. 7s. 6d. Nourſe. 1767.

THE work before us is a continuation of a courſe of mathematics, with which the ingenious Mr. Emerſon propoſes to oblige the public, and which every true lover of thoſe ſciences muſt ſincerely wiſh he may accompliſh. The neatneſs and elegance of the ſolutions and demonſtrations in this able mathematician's writings, are very remarkable; and the perſpicuity and conciſeneſs with which the whole is delivered, render his works a very valuable acquiſition to the republic of ſcience.

The firſt article of this work, viz. The arithmetic of infinites, is contained in nine pages; but the whole theory, and its application to practice, is delivered in ſo conſpicuous a man-

He ſays, in the preface, ‘ I attended in the houſe of commons from its firſt ſitting till the receſs at Chriſtmas; and in this time, the great queſtions concerning the grant of penſions on the civil eſtabliſhment, and the ſums neceſſary for the military eſtabliſhment in time of peace, were debated. A debate alſo came on concerning an addreſs to his majeſty on the peace: the report of the committee appointed to enquire into the inſurrections in the north; the reſidence of the clergy; the publication of a libel; and ſeveral others, which were objects of a very intereſted curioſity. When I retired, my memory enabled me to recollect what had been ſaid upon theſe occaſions; and when I had recorded theſe ſpeeches, ſo much to my own ſatisfaction, I could not help wiſhing to communicate the pleaſure I had received.—I conſidered that, except ſome faint and imperfect attempts in England, this ſervice had never yet been rendered to the public. A deſire, therefore, of obtaining honour to myſelf, concurring with that of benefiting others, determined me to make public what I collected only for my private amuſement and ſatisfaction.

‘ Indeed the ſubjects debated in the parliament of Ireland are not of the ſame importance with thoſe of her ſiſter country, on which the fate of a conſtitution, which is the admiration and envy of the world, depends; and which, in ſome degree, involve the intereſts of all the ſtates in Europe; yet they afford a ſufficient field for the patriot and the orator: and they affect, not only this part of the Britiſh dominions, but have ſome relation to the whole.——The parliamentary debates of this country are intereſting, not only on account of the importance of the ſubjects, but the abilities of the ſpeakers. Our houſe of commons conſiſts of gentlemen, who have eminently diſtinguiſhed themſelves in every learned and honourable profeſſion: and, upon this occaſion, I cannot but obſerve, that there is ſcarce one native of this country in the parliament of Great Britain that is not a ſpeaker of ſome diſtinction. Let me add, that, in my travels through many nations, during an abſence of ſeven years from my country, I came into no kingdom where I did not find natives of *Ireland* in every profeſſion, and almoſt in every art, who had been preferred to eminent ſtations merely by their merit, having entered the country under all the diſadvantages of aliens, without money, and without friends.

‘ I flatter myſelf that theſe debates will diſcover abilities in the ſpeakers that would do honour to any age and any nation; and that, notwithſtanding their different ſituation, and the different circumſtances in which the buſineſs of parliament is tranſacted, their ſpeeches will not ſuffer by a compariſon even with thoſe of the ſenate of *Great Britain*.

the exerciſe of unconſtitutional power, aſſumed by a miniſter, under the colour of ſtrengthening the hands of government; and thoſe who concur in the diſtribution of pecuniary gratifications to individuals, at the expence of the nation, as a compliment to royal munificence; thoſe, and thoſe only, deſerve to be ſtigmatized by the name of FACTION. It is certain, indeed, that they do not more miſtake their own true intereſt than the true intereſt of thoſe in whoſe meaſures they implicitly concur. As the ſupreme and only real happineſs and honour of the prince are derived wholly from the freedom, wealth and happineſs of his people; ſo the happineſs and honour of a miniſter, if he is capable of any thing truly ſo called, are nothing more than the reflected honour and happineſs of his prince. So true it is, that Providence has made the real happineſs of the individual depend upon the ſame conduct that produces the happineſs of the whole; that every vice is manifeſtly a folly; and that he who ſacrifices the intereſt of his country, its freedom, independence, or wealth, to any private advantage of himſelf, his family, or his friends, eventually betrays the very individuals he would ſerve, by taking away what is of infinitely more value than any thing he can give: for what, in the eſtimation of honeſty and reaſon, can be equivalent to a common intereſt in thoſe invaluable bleſſings that diſtinguiſh a free people.—I ſay, he only purſues the true intereſt of his family, his friend and his relation, who concurs in every meaſure to ſecure to them *that* upon which every other bleſſing depends; that freedom and independence, without which neither labour is profitable, nor reſt is ſweet; without which gold is not wealth, nor are titles honour. The narrow-minded, ſelfiſh court ſycophant, who, in the wickedneſs of his folly, ſacrifices the *many* to the *few*, does, in fact, ſacrifice the few *with* the many; and does nothing more than involve thoſe, for whom he is willing to betray his country, in the ruin which his treachery is bringing upon it. The tool of court faction is, like thoſe who employ him, the dupe of his own cunning, and the ſcourge of his own vice.—While this infatuation ſpreads among us, and its effects are proportionably more extenſive and more alarming, it behoves thoſe, who are not yet circumſcribed by the enchanted circle, thoſe who have ſtill the uſe of unperverted reaſon, and who ſtill eſtimate the bleſſings of life by their juſt value, to exert themſelves in behalf of their native country, and, like its guardian angel, *to watch over it for good.* They are deeply concerned for its particular welfare, as diſtinct from other parts of the Britiſh dominions, and they are acquainted with its true intereſt, and know how it is to be purſued; which cannot be the caſe with thoſe who honour us with their company from the other ſide of the water. This

tender,

In the third part of this treatiſe, Mr. Emerſon has conſidered the nature and properties of curve lines. In the ſecond book, which treats of curve lines in general, and their affections, this able mathematician very properly obſerves, that ‘ curve lines may be conceived to be generated theſe three ways. Firſt, they may be made by the ſection of a ſolid and a plane. Secondly, they may be defined by an equation, expreſſing their nature, or ſome principal property thereof. Thirdly, they may be conceived to be deſcribed *in plano* by local motion.

‘ Firſt, thoſe who conſider curve lines as generated in the ſurface of a ſolid by a plane cutting it, find it proper and neceſſary to conſider the properties of that ſolid; and to demonſtrate from thence what muſt be the nature of a figure ariſing from ſuch a ſection. Accordingly, the ancient geometricians conſidered the conic ſections, as made by a plane cutting a cone.

‘ 2. In the ſecond caſe, equations, which expreſs the nature of curve lines, are not properly definitions of thoſe curves, but certain arithmetical computations, grounded on ſome property of theſe curves, and which (duly managed) may lead us to the knowledge of theſe properties. For theſe equations being analytical expreſſions, will (like the ſcience itſelf) lead us in a retrograde order from the equations themſelves, to the properties on which they are founded. For it is well known in analytics, that by conſidering the things ſought, as if they were known, at laſt, by equations expreſſing their conditions and relations, we arrive at the real knowledge of them. Juſt thus in geometry, by denoting the conditions of a curve by an equation expreſſing its nature, we at laſt arrive at ſome property of that curve, upon which that equation is founded. Therefore, it is plain, that equations are not true definitions of a curve, but only artificial expreſſions, by the help whereof, and the given conditions, we are able to trace the firſt, moſt ſimple and defining property of ſuch curve. An equation then is nothing elſe but a deſcription, by which a figure is rendered more eaſy to the conception. When the nature of a curve is expreſſed by an equation, we muſt find out by what motion of points, interſection of lines, or by what deſcription or conſtruction a curve is generated, which ſhall have the conditions expreſſed in that equation. An equation then preſuppoſes a curve deſcribed according to ſome law or rule, upon which that equation is founded.

‘ Thirdly, The deſcription of a curve *in plano*, is the moſt true and natural definition of a curve, and the proper original thereof, and from which all other properties may be determined. Now this conſtruction may be effected various ways, as by the interſection of lines, the motion of points, ſimple or compound, light, to ſuppoſe, or even pretend to ſuppoſe, the light does not ſhine; and that the figure and colour of the objects it makes viſible, are the mere illuſions of fancy.

'To drop the metaphor, continues the Doctor, it is impoſſible to ſuppoſe that men, in general, will diſcharge their duty with a zeal, ſteadineſs and aſſiduity, when it is contrary to their intereſt; equal to that which they will exert in fulfilling it, when their duty and their intereſt coincide. The duty of a member of this houſe, is infinitely the moſt important that can devolve upon a ſubject; and his intereſt muſt either be connected with it, or oppoſed to it, in proportion as he is dependent upon his conſtituents, or upon any miniſter, who may have formed deſigns, in which his conſtituents could not poſſibly concur. By the defect which I have remarked in our conſtitution, a member once choſen to ſit in this houſe, ſits in it for life, or at leaſt, for the life of the prince upon the throne; a propoſition from which the following deductions inconteſtably proceed: He has nothing either to hope or to fear from his conſtituents; but from a miniſter his expectations may reaſonably be great. He will be tempted to oppoſe a good miniſter, merely that he may be bought into his ſervice; and to ſell himſelf into the ſervice of a bad miniſter, for the ſame advantage. The miniſter alſo may afford to bid high, when he buys for life; ſo that a degree of virtue, which might reſiſt a ſmall advantage, may be ſurmounted by the miniſter, merely in conſequence of his being in a ſituation which will make it worth his while to offer greater. Time for this iniquitous compact is alſo abundantly allowed, which, whatever might be the inclination and intereſt of the parties, would not be the caſe, if parliaments, inſtead of laſting for life, were, according to their primitive inſtitution, to laſt but a year; or, according to a late regulation, for three. A repreſentative, who has a ſeat for life, may become an abſolute ſtranger to his conſtituents, while he continues the truſtee of all that is dear and important to them upon earth.—It would be very eaſy for me to ſhew, by citing indubitable facts from our hiſtory, that what I have endeavoured to prove *muſt be*, *has been*; that our conſtitution has flouriſhed when parliaments have been ſhort, and declined when they have been long; that bad kings, and corrupt miniſters, have made the tranſition from ſhort parliaments to long; and good kings and upright miniſters, the tranſition from long parliaments to ſhort. But to enumerate effects as evidences of their cauſes, when the neceſſary efficiency of their cauſes has been demonſtrated, would be like bringing evidence to prove that a man did not walk, and eat, and ſleep, and tranſact his buſineſs, after having already demonſtrated that he is dead. Let it, however, be remembered, that the firſt who extended parliaments to a longer duration than three years, was Henry
VIII.

may have three; that of the fourth, four, and ſo on; and they can have no more. And as the parts of any right line, between the curve and its aſſymptotes are equal; ſo likewiſe in curves of the third ſort of lines, if any line be drawn cutting the curve and its aſſymptotes in three points: the ſum of the two parts of it, drawn the ſame way from the aſſymptotes to the curve; will be equal to the third part, drawn the contrary way from the third aſſymptote to the curve. And ſo of higher curves.

‘Alſo, in the conic ſections which are not parabolical. As the ſquare of the ordinate or the rectangle of the parts of it on each ſide the diameter, to the rectangle of the parts of the diameter, terminating at the vertexes; ſo is the latus rectum, to the diſtance, of the vertexes, or tranſverſe diameter: ſo in non parabolic curves of the ſecond gender, the ſolid under the three ordinates, is to the ſolid under the three abſciſſæ, or the diſtances to the three vertexes; in a certain given ratio. In which ratio, if you take three lines proportional to the three diameters, each to each; then theſe three lines may be called each of them the *latus rectum*, and theſe diameters the *tranſverſe diameters*. And in the common parabola, which has but one vertex for one diameter, the rectangle of the ordinates is equal to the rectangle of the abſciſſæ and latus rectum. So in curves of the ſecond kind, which have but two vertexes for the ſame diameter. The ſolid under the three ordinates, is equal to the ſolid under the two abſciſſæ, and a given right line, which therefore may be called the latus rectum.

‘Laſtly, ſince in the conic ſections, where two parallel lines terminating at the curve both ways, are cut by two other parallels likewiſe terminating at the curve; make the rectangle of the parts of one of the firſt, to the rectangle of the parts of one of the ſecond lines, paſſing thro' the ſame point of diviſion: as the rectangle of the parts of the ſecond of the former, to the rectangle of the parts of the ſecond of the latter two, paſſing alſo thro' the common point of their diviſion. So when four ſuch lines are drawn in a curve of the ſecond kind, and each meeting it in three points: the ſolid under the parts of the firſt line, will be to that under the parts of the third; as the ſolid under the parts of the ſecond line, to that under the parts of the fourth.

‘The legs of curves of the ſecond and higher genders, juſt as thoſe of the firſt, running on infinitely; will be either of the *hyperbolic kind*, having ſome aſſymptote, or of the *parabolic kind*, having no aſſymptote. Theſe things appear plainly from the foregoing propoſitions; and therefore it is ſufficiently confirmed, that the properties of curves of a ſuperior order, include thoſe of an inferior order.’

On the fifth day, the right honourable F. A. (Dr. Francis Andrews, provoſt of the college of Dublin, and member for Londonderry) the right honourable J. H. H. P. S. (ſuppoſed to be John Hely Hutcheſon, Prime Serjeant) and Mr. R. F. made ſpeeches, deſiring that a committee might be appointed to conſider of a bill for raiſing the ſalaries of curates, and for ſecuring the tithes, &c. to the clergy: and a committee for this purpoſe was appointed.

On this day a motion was made by Mr. R. L. (Richard Longfield, Eſq; member for Charleville, in the county of Cork) that an humble addreſs be preſented to the lord lieutenant, that he will be pleaſed to order the report of his majeſty's attorney and ſolicitor-general of this kingdom, with reſpect to the legality of granting the office of chancellor of the exchequer of this kingdom, for life, to be laid before this houſe. This occaſioned a great debate among the lawyers, which ended with the following humorous ſpeech of Mr. W. H. ſuppoſed to be William Harward, Eſquire, member for Laneſborough.—— 'My ſentiment is, that lawyers *do*, and that they *ſhould*, differ, in opinions, upon points of law. I think, alſo, that it is very proper for lawyers, upon ſome occaſions, not only to differ from one another, but from themſelves: I believe there are many gentlemen preſent who have found the advantage of it. If all lawyers were to be of the ſame opinion, what ſubjects could there be for litigation? If there were no ſubjects for litigation, there would very ſoon be no lawyers; and, if there were no lawyers, what would people do for advice; and, to whom could even the crown have applied upon the *great and momentous* occaſion that we are now conſidering? —I cannot ſufficiently admire and commend my worthy friend's opinion, that my brethren of the law ought *always* to be conſulted, eſpecially upon important and public occaſions; it is an opinion from which great and manifeſt advantages will reſult, if it ſhould be adopted: and I cannot but congratulate with my brethren, that it is adopted in a very conſiderable degree already. There are knotty points, which, even thoſe auguſt perſonages, the lords, to whom we, in this lower houſe, look up with an humble ſenſe of our inferiority, may, poſſibly, find it ſomething difficult to diſcuſs; they have, therefore, as it is very fit and becoming they ſhould, the prime of our lawyers for their counſellors. The lawyer of a lord ſhould not be, certainly, leſs than a judge; and, accordingly, we ſee that our learned judges, ſeated on the ſoft wool-pack, and diſtinguiſhed by the lordly robe, are always at hand, in their houſe, to be occaſionally conſulted by them, to ſave them the labour of thinking, which is, certainly, beneath the dignity of perſonages ſo ſublime and auguſt. If it is fit, as my worthy friend abſorb, but even parts with the fixed air it had already abſorbed; that water alſo parts with its fixed air by being expoſed to the open air. That ſpirit of wine, at the heat of 46°, abſorbs near 2$\frac{1}{4}$ times its bulk of the more ſoluble part of this air. That olive-oil abſorbs very ſlowly an equal bulk of the air, the thermometer being between 40 and 50. That fixed air is 1$\frac{57}{100}$ times heavier than common air. That fixed air has not the power of keeping fire alive, as common air has; that it even greatly diminiſhes this property in common air, when mixed with it only in a ſmall quantity. That marble contains $\frac{408}{1000}$ of its weight of fixed air; volatile ſal ammoniac $\frac{533}{1000}$; and pearl aſhes $\frac{287}{1000}$ of their weight.

Of Air produced by Fermentation and Putrefaction.

The experiments on this head, ſhow, that the fixed air ariſing from the fermentation of ſugar and water is near $\frac{57}{100}$ parts of the weight of the dry ſugar; that this air is abſorbed by ſoap leys; that the fixed air procured from ſugar and water, and probably that procured from all other ſweet juices of vegetables, is of the ſame kind with that produced from marble by ſolution in acids, or at leaſt does not differ more from it than the different parts of that air do from each other, and may therefore juſtly be called fixed air.—That the factitious air produced from the putrefaction of gravy broth, or of raw meat, is inflammable; and that this ſort of inflammable air is nearly of the ſame kind as that produced from metals.

For the particulars of theſe experiments on factitious air, and the ingenious manner in which they are executed, we muſt refer our Readers to the article itſelf, as publiſhed in the Tranſactions.

NATURAL PHILOSOPHY.

Mr. Baker, in the 11th article, makes his report concerning the microſcope-glaſſes, ſent as a preſent to the Royal Society, by Father di Torre of Naples.—They are very ſmall globules of glaſs, formed over a lamp, and placed in cells of braſs, adapted to Wilſon's microſcope. The ſmalleſt of theſe globules is only half a Paris point, or the 144th part of an inch in diameter, and is ſaid to magnify the diameter of an object 2560 times, and conſequently muſt magnify the object itſelf, or the ſquare of ſuch diameter, 6,553,600 times.—Mr. Baker employed much time and labour in the examination of theſe glaſſes, and the ſum of his report is this, 'that they are matters of curioſity rather than of real uſe.'—The moſt obvious difficulty with regard to the uſe of theſe glaſſes, is the very great proximity of the focus to the glaſs itſelf.

The 25th article contains the obſervations of Mr. Roſs, on tenor of his life, proceeding from this influence, was one united and conſiſtent thing.—To give this ſimple and united view, is the deſign of what is offered in the ſecond and third ſections. In the laſt ſection a few general reflections on the life of Jeſus are ſubjoined, which, 'tis hoped, will appear to be ſufficiently ſupported by the preceding narrative.'

'It muſt be evident (continues our Author in his introduction) at firſt view, to every one who looks into the writings of the four Evangeliſts, that they have given to the world the hiſtory of a very extraordinary perſonage. Jeſus Chriſt whoſe life and actions they have left upon record, was in their apprehenſion, the Son of God; "Had been in the beginning with God," and was ſent into this world by the ſpecial appointment of his Father, on a very important and extraordinary deſign: and Jeſus Chriſt himſelf *ſo* ſoon as he appeared publicly amongſt mankind aſſumed this high and ſacred character, declaring that what he taught and did was by his immediate commiſſion and authority. Hence we are naturally led to enquire, what is to be found in the hiſtory of his life, that is equal to the dignity and importance of this character; and we unavoidably expect to meet with ſome peculiar marks of excellence and merit in the life of a perſon whom we are taught to honour as the meſſenger and Son of God. We ſhall find accordingly in the hiſtory of his life, ſuch a ſeries of extraordinary events, as fully anſwers this natural expectation, and marks his character in a very ſtriking and diſtinguiſhed manner.

'Theſe extraordinary events were of two kinds,

'1ſt, Such as proceeded more immediately from the providence of God, and were the effects of an extraordinary interpoſition of his power.

'2dly, Such as proceeded more immediately from Chriſt himſelf, and were the conſequences of his own extraordinary wiſdom, power and goodneſs.'

In treating of the extraordinary interpoſitions of divine providence recorded in the hiſtory of Jeſus Chriſt, our Author divides this hiſtory into the following periods; the period of his infancy and childhood, when he made his firſt appearance in this world; the period of his public miniſtry; the period of his laſt ſufferings and death; and that period which ſucceeded to his death till he finally departed from this world.

'Let us take a view, ſays he, of the infancy and childhood
Chriſt, and obſerve by what extraordinary
hen diſtinguiſhed by divine Providence,
n of God. A patient and candid reader
anner in which he was conceived
entioned in the firſt place; and
circumſtance is ſo well con-

nected

price for which he had betrayed him, declared in the moſt public manner his own baſeneſs and injuſtice in betraying him; and in order to get rid of his intolerable anguiſh and remorſe, went and hanged himſelf.

'Something ſimilar to this happened in the behaviour of his judge. Pontius Pilate after he had examined and converſed with Jeſus, and had heard all the evidence againſt him which his accuſers were able to produce, judicially and ſolemnly declared his opinion of his innocence, and employed his utmoſt influence and art to prevail with his accuſers to conſent to his releaſe: nor could he be brought to condemn him, till he ſaw from the factiouſneſs and tumults of the populace that his own ſafety and authority might be in danger by preſerving him; and when he was in this manner, conſtrained to condemn him to be crucified, he added to the ſentence a weak ſuperſtitious attempt to transfer the infamy and guilt of putting him to death, from himſelf to his accuſers, "He took water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon; ſee ye to it."

'This is perhaps one of the moſt ſingular occurrences in hiſtory. A judge from the bench of juſtice publicly declares the innocence of the man whom he publicly condemns. Pilate, one would think, might have at leaſt feigned a conviction of his guilt, in order to conceal his own injuſtice; and in any other caſe a prudent man would have acted in this manner. But he had, it would appear, ſuch a ſtrong conviction of the innocence of Jeſus, and ſuch a deep impreſſion of his dignity, that (though an artful man) he was not in the preſent caſe, able to refrain from declaring in a public and judicial manner, his conviction of his innocence and dignity, at the very time that he publicly and judicially condemned him to be crucified.'

Our Author concludes this firſt ſection in the following manner. —'Theſe were the extraordinary interpoſitions of Providence, by which Jeſus was declared to be the meſſenger and Son of God: and the following obſervation may be made on this part of the ſacred hiſtory; that if Jeſus is ſuppoſed to be the perſon whom he is deſcribed to be in the hiſtory of the goſpel; (and ſurely no one can ſay it was impoſſible for ſuch a perſon to exiſt, or to come into this world) if he is the only "Begotten, and eternal Son of God;" if he came into this world by an immediate commiſſion from the Father, to enlighten, purify, and redeem the human race, if men's reception of him as the Son of God, and their obedience to the goſpel, be of ſuch importance to their virtue and happineſs, as they are there deſcribed to be; from all this it is natural to infer, that the extraordinary facts which have been mentioned, are not ſo unlikely, or ſo difficult to b [illegible] llous, and extraordinary

nature

ſpecies.—With regard to the firſt claſs, it is obſerved; that they are obliged to repair to the land, becauſe they have lungs, and the circulation cannot be kept up, but for a limited time, without reſpiration; their fleſh likewiſe becomes flabby and relaxed by long maceration in water.—The Phocæ, which are of this tribe, are real Quadrupeds; they go out to ſea to hunt their prey, and to great diſtances from ſhore; and can remain for an hour or two under water. The dam of the Phoca frequently plunges her cub into the water, and by this practice keeps the foramen ovale ſtill open: and Dr. Parſons is of opinion, that if a whelp of a true water-ſpaniel was, immediately after its birth, in the ſame manner immerſed in water, to ſtop reſpiration for a little time every day, the hole and canal would be kept open, and the dog thus made able to remain as long under water as the Phoca.

Otters, beavers, and ſome kinds of rats, go into the waters for their prey, but cannot remain long under water. I have ſeen, ſays our Author, an otter go ſoftly from a bank into the river, and dive down, and in about two minutes riſe, at ten or fifteen yards from the place he went in, with a middling ſalmon in his mouth, which he brought on ſhore; I ſhot him and ſaved the fiſh whole.—Frogs cannot avoid living on land. The lacertæ aquaticæ are obliged to come to land to depoſite their eggs, to reſt, and to ſleep. The crocodiles dwell much in rivers, and, from the ſcaly texture of their covering, can remain in the water longer by far than any ſpecies of the phocæ; and yet they ſleep and lay their eggs on ſhore. The ſame is to be obſerved of the teſtudo, or ſea-tortoiſe. The hippopotamus, a quadruped, can remain under the water for a conſiderable time, but his chief reſidence is upon land. All theſe, it is evident, enjoy their chief functions on the land.

The ſecond claſs of amphibious animals mentioned by Dr. Parſons, conſiſts of thoſe who chiefly inhabit the waters; but occaſionally go on ſhore. Theſe are but of two kinds; the eels and water-ſerpents, or ſnakes of every kind.—The gills, or branchiæ of fiſh, are analogous to the lungs of land-animals: air is neceſſary to the proper action of the lungs; and water is in like manner neceſſary to keep the gills of fiſh in their proper ſtate; without this they ſoon grow criſp and dry, the blood is obſtructed in its motion, and they die. Further, as the bodies of land-animals would be deſtroyed by too much maceration in water, ſo the bodies of fiſh would be ruined by too much exſiccation.—Now eels and water-ſerpents have their gills well covered, and ſupplied with mucus; their whole bodies likewiſe furniſh a conſiderable quantity of mucus, which prevents their becoming dry, though expoſed to the air for a conſiderable time. Hence, though their proper reſidence be in the water, they can live much longer in the air, than the other kinds of fiſh.

liar character, by which we muſt explain all the particular tranſactions of his life, and place them in their proper light.

‘ Before we attempt to trace the influence of this principle, in the meaſures of his conduct, it may be proper to obſerve with relation to the principle itſelf; that it equally referred to the will of God, and the happineſs of men; and that Jeſus by an equal attention and regard to each of theſe, was directed in the whole proceedings of his life. In all thoſe compaſſionate and generous endeavours to promote the virtue and immortal happineſs of men, in which he ſpent his life; we ſhall find him conſtantly expreſſing a devout attention to the will of God, and doing good with a peculiar chearfulneſs and zeal, becauſe it was the work which his heavenly Father had given him to do. The truth of this remark ſufficiently appears from the records of the goſpel. It is needleſs to *adduce* particular paſſages in proof of it. The reader may only be put in mind of the manner in which he began his public miniſtry, and in which he reflected on it, towards the concluſion of his life. When he made his firſt attempt to inſtruct the people of Jeruſalem, he informed his friends, “ That he was then about his Father's buſineſs.” When near the cloſe of life, he reflected on his former conduct, he addreſſed his heavenly Father in this manner; “ I have glorified thee on earth, I have finiſhed the work which thou gaveſt me to do.” Thus, was the ſpirit of devotion and humanity, equally expreſſed in the character and life of Jeſus Chriſt.—He was indeed the moſt devout perſon that ever lived upon the earth. An affectionate and ſerious ſenſe of God, and a reverend attention to his providence and will, were expreſſed in every word that proceeded from his mouth, and in every action of his life. His frequent retirements from the world, to converſe with God in prayer. The devout addreſſes which he made to him by prayer, in the preſence of his friends. The exhortations which he gave them to be frequent and importunate in prayer. His directions to make God the ſupreme object of their love, their fear, their truſt, his perfections the pattern of their imitation; and his approbation the ultimate and higheſt aim of all their actions: above all, his patient and perfect reſignation to the will of God, when he ſuffered by the order of his providence; theſe ſufficiently diſcover the devotion of his character.—Jeſus was at the ſame time a perſon of the moſt benevolent and active ſpirit; for he ſpent his life in offices of mercy, and “ went about continually doing good.”

‘ This remarkable coalition of devotion and humanity, proceeded from thoſe amiable and joyful views which he always entertained of the goodneſs of his heavenly Father. His devotion towards him, was all of it an exerciſe of love, proceed-any acid liquor will boil up with a violent efferveſcence, and the acid will diſſolve it.

‘ If the rock below be ſand-ſtone, or plaſter-ſtone, or emery, the earth of that hill or mountain will remain quiet in the acid, and there is no efferveſcence nor diſſolution.

‘ I have often obſerved, that, when the rocks below are mixed, calcary and noncalcary, the ſoil of the ſurface is alſo of a mixt nature; and I always found the action of the acid to be weak or ſtrong upon theſe earths, in proportion to the ſort of ſtone with which they abound.

‘ Thirty-one leagues ſouth-eaſt of Madrid, and five leagues ſouth of the ſource of the river Tagus, is ſituated the town of Molina Arragon, capital of a lordſhip of the crown, almoſt in the center of Spain; the high hills of this little territory are covered with pine-trees. Here I learned ſome truths, which prove, that the following opinions ought to be ranked amongſt vulgar errors.

‘ Firſt, that ſalt-ſprings are not found in the high primitive mountains, but in the low hills and plains only.

‘ The elevated town of Molina, and the rocky country about it, is formed of red and grey ſand-ſtone, lime-ſtone, white and grey granite. Theſe rocks contain either ſalt, or ſalt-petre; the houſes built of this ſtone are covered with the ſaline efloreſcences, which are drawn out by the ſun after rain. The whole territory of Molina is full of ſalt ſprings; but there is a copious ſalt-ſpring, riſing out of a land yet higher than the ſource of the Tagus, and not far from it, which is one of the higheſt territories in all the inland parts of Spain, for it divides the waters of the Ocean and Mediterranean. This ſpring furniſhes ſalt to the juriſdiction and biſhoprick of Albarrazen. There is beſides another ſalt-ſpring, in another elevated ground, which ſupplies the eighty-two towns and villages of Molina-Aragon with ſalt: beſides which, there is a ſalt-ſpring, iſſuing out of a ſpot in the Montano, which is higher than the fountain of the Ebro, and about a quarter of a mile diſtant from it.

‘ Secondly, that metallic vapours deſtroy vegetation; the following inſtances evince the contrary.

‘ There are many iron, copper, lead, and pure pyritous ores, in theſe mountains; and yet the ſame plants, and the ſame ſweet graſs grow there as in other parts, of which I will give a more particular account.

‘ About two hours walk northweſt of Molina, there is a little hill called Platilla; it extends about half a league over, from valley to valley; its body is a ſolid, rocky, white granite, through which run, in different directions, and without any order, an infinite number of blue, green, and yellow veins of rich copper ore, which holds a little ſilver, mineralized by a great quantity of arſenick and ſulphur: the very ſurface of the

rock

their law and prophets. On this account he was condemned, and put to death; and thus ſuffered as a martyr in that cauſe which he came from Heaven to promote.

' Did any of the ancient philoſophers in the ſame brave and honeſt manner, teſtify againſt the ſuperſtitions and idolatries of their countrymen? Amidſt the many excellent leſſons which they taught, did they not ſtill comply with thoſe abſurd idolatries, which their philoſophy ſhould have led them to renounce? ¶ The wiſeſt and the beſt of them vindicated himſelf from the imputation of impiety, by appealing to the regard he had expreſſed for thoſe ignorant idolatries, which were oppoſed with ſuch a generous and manly zeal by the apoſtle of the Gentiles, when he preached the goſpel to the Athenians*.

The behaviour of Jeſus in this particular, was equally prudent and courageous. He prudently and piouſly obſerved thoſe public forms, which either had their authority from God, or were ſerviceable to the cauſe of true religion: whilſt with the moſt intrepid honour and integrity, he publickly declared againſt the ſuperſtitions by which it was corrupted and debaſed. The accounts which are given of the public and ſolemn manner, in which he teſtified againſt the corruptions of the Phariſees and Scribes, who were at that time deemed the guardians of religion by the populace; ſhow an example of integrity, fortitude, and public ſpirit, which in a very diſtinguiſhed manner mark the character of *him* who was to come into this world, as " a witneſs, a leader, and commander to the people," and of whom it had been propheſied, " ‡ That he ſhould not fail, nor be diſcouraged, till he had ſet judgment in the earth."

' By this public oppoſition to the doctrine and example of the Phariſees and Scribes, againſt whom he conſtantly expreſſed he warmeſt zeal, Jeſus gave the moſt convincing evidence of the diſintereſtedneſs of his deſigns, and that, " He ſought not his own glory, but the glory of him that ſent him." The populace in every age are fond of a religion conſiſting of external form. To this they are uſually attached with an exceſſive zeal, paying to it an attention and regard, ſuperior to what they give to the moſt important laws of moral conduct. This, in particular, appears to have been the diſtinguiſhing ſpirit of the Jewiſh nation, at the period in which our Saviour lived: and the Phariſees and Scribes being the chief conductors and examples of this popular ſuperſtition, were therefore followed with an implicit admiration, by the people of Jeruſalem.—Had then Jeſus intended to procure the favour of the Jewiſh nation, and to have ambitiouſly employed it to his own private repu-

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¶ See Plato and Xenophon's Apologies. * Acts xvii. 16.—
‡ Iſaiah xlii. 4.

tation,

rotten ſtones, which became a receptacle for a few plants, graſs, moſs, &c. and, as this decayed ſtone moulders into earth, it will be more abundant in vegetable productions; this may, perhaps, have been the original ſtate of thoſe mountains, which are now covered with verdure.'

In the 30th article, Mr. Hudſon gives a catalogue of the fifty plants from Chelſea garden, preſented to the Royal Society, by the company of apothecaries, for the year 1765, purſuant to the direction of Sir Hans Sloane.—And in the 35th or laſt article under this claſs, we have a deſcription of the *coluber ceraſtes*, or horned viper of Egypt.

ELECTRICITY.

There are only two articles under this claſs.—One of theſe contains ſome new, entertaining, and ingenious experiments, by Joannes Baptiſta Beccaria.—In the other, we have a curious electrical hiſtory of the tourmalin-ſtone, by Torbern. Bergman.

Concluſion of the Account of Dr. Prieſtley's Hiſtory of Electricity.

See the Review for October.

WE cannot with propriety conclude our account of the hiſtorical part of this work, without taking ſome particular notice of a ſection, in which our Author gives us a ſummary of what has been done with regard to the application of electricity to medicine. The reſult, we think, is ſuch as might be expected from the union of ſo *capricious a couple*. We mean not, by this expreſſion, to ſhew any ill opinion of electricity, employed in this uſeful view, but rather to encourage a more extenſive proſecution of it. Many of the anomalies and caprices of the electric fluid, when acting only on inanimate matter, of which Dr. Deſaguliers and Monſ. du Faye complained, and which have perplexed many an electrician ſince their time, have ceaſed by dint of repeated experiments, and the conſequent diſcovery of certain principles, by which theſe apparent irregularities were produced; ſo that we can now with confidence anſwer for the event of many experiments, whoſe reſults were formerly dubious or unexpected. In like manner, we may hope, from the ſucceſs which has undoubtedly, in ſome caſes, attended the ſmall advances hitherto made in medical electricity, that nothing is wanting to reduce the practice of this more complicated branch, (which too has been cultivated by much fewer hands than the more ſimple, to ſome degree of conſiſtence) but perſeverance in the application of it, and a careful induction, formed on numerous trials. After all, electricity thus allied, muſt, we own, partake of the uncertainty attending the very complicated art with which it is combined, and in which, unfortunately for ſter: and whoſoever will be chief among you, let him be your ſervant; even as the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many."——Hence in fine, expiring on the croſs he interceded with his Father in behalf of thoſe who were barbarouſly putting him to death; adding for them an apology, which nothing but the higheſt pitch of humanity and mildneſs could ſuggeſt, "Father forgive them, for they know not what they do."

'To ſet this gentleneſs and goodneſs of the bleſſed Jeſus in its proper light, it ought to be obſerved; that by the conſtruction of the human nature, men are led to conſider wickedneſs and guilt, as the proper object of their hatred and anger, and as meriting a proper puniſhment. This part of the human frame we cannot but approve, and in our preſent ſituation it appears to be of great importance. There is nevertheleſs another light in which the milder diſpoſitions of humanity would lead us to conſider the wickedneſs of men; viz. as the ſource of their own unhappineſs and miſery; and on that account, the object of compaſſion to a virtuous and honeſt mind. If then, while one retains all that averſion and hatred to the vices of the world which is requiſite to diſcourage and oppoſe them, he, at the ſame time, from a meek and calm attention to the miſery, with which they are connected in the ſcheme of providence, is diſpoſed to pity, rather than to anger, and from this gentle principle employs the ſtrongeſt efforts in his power, to enlighten and reclaim the vicious; this undoubtedly diſcovers the moſt excellent and perfect ſtate of mind we can conceive.—In this ſtate of mind, Jeſus ſo invariably preſerved himſelf through the whole of his tranſactions with mankind, that in no one circumſtance of his life, do we find him expreſſing any ſentiment or affection towards them, but what proceeded from its influence. The wrathful and vindictive paſſions of the human heart ſeem to have had, in no inſtance, the direction of his conduct; though they often met with the ſevereſt provocation. We are indeed informed that he was once provoked to anger. But it was but once: and by attending to the circumſtances of the caſe, we ſhall be able to perceive, that this ſingle inſtance of his anger perfectly conſiſts with what has been juſt now obſerved, nay is a ſtrong confirmation of its truth. When the Phariſees were watching for an opportunity of accuſing him, "He looked round about on them," ſays the Evangeliſt, "with anger, being grieved for the hardneſs of their hearts." This hardneſs of their hearts, or the unfeeling and obſtinate oppoſition which they gave to the important inſtructions which he brought from God, the truth of which he had confirmed with ſuch convincing evidence; moved his anger. But this anger, we are told, proceeded from his grief; he looked upon them

with

tering effects of the operation for the firſt four or five days: after which there was no viſible amendment; and the patients afterwards relapſed. The Doctor ſuſpected that the ſhocks he gave were too great and too few.

We ſhall here ſtop to obſerve that one great ſource of uncertainty, among many others, in the medical adminiſtration of the electric ſhock, appears to us to ariſe from hence; that though we are able to tranſmit it, for inſtance, from one extremity of a paralytic limb to another, yet the electric fluid is by no means under our command in its courſe between theſe two points, which it ſhapes out for itſelf *through the beſt and moſt continuous conductors and ſhorteſt paſſage:* and as there is reaſon to ſuppoſe that it moves through bodies, in the form of a ball or cylinder, of no very great diameter; it may, or it may not, touch thoſe parts, in its paſſage, on which its action would be beneficial: nor can we imagine (we ſpeak for ourſelves only) any method by which this ſalutary direction of the electric fluid may be procured, otherwiſe than *en tatonnant*; that is, by varying from time to time the points of its entrance into and egreſs out of the affected part.

Certain wags have humourouſly enough compared a phyſician to a *blind man*, who comes to the aſſiſtance of the patient ſtruggling with his diſeaſe (which they perſonify on this occaſion) armed with a *cudgel*, which he lays about him moſt furiouſly, *a tort et à travers*, with a view of knocking down the diſtemper, which however he often miſſes, and what is worſe, not without ſometimes giving the poor patient a confounded rap, in its ſtead. Purſuing the idea furniſhed by this *Jeu d'eſprit*, without venturing to inquire too nearly into the juſtice of it, the medical electrician appears as blind, at leaſt, as any of his new brethren, and under equal uncertainty in the dealing of his blows. With his *diſcharging rod* in his hand, he aims a ſtroke at Dame *Paralyſis*, for inſtance, perched on the trunk of the *brachial nerve*. The old beldam ſits unmoved, while he hits the head of the *os humeri* a violent rap, or only ſkims perhaps the ſurface of the ſkin.

In the experiments above-mentioned the operators were conducted by a rational and pretty obvious analogy: but conſiderable ſucceſs appears to have attended likewiſe the ſeemingly promiſcuous and indiſcriminate application of electricity to diſeaſes not at all, or very diſtantly, related to thoſe above-mentioned, under the *exhibitions* of Mr. Lovet and the Rev. Mr Weſtley. We do not mean to reflect on the very laudable practice of thoſe gentlemen, or to condemn even random experiments made in the infancy of ſo promiſing a branch of the medical art; eſpecially as we have but one inſtance on record, that above-mentioned, related by Dr. Hart, of any bad conſequences attending its uſe. The firſt of theſe gentlemen, in conſequence of numerous trials, looks upon electricity as almoſt a ſpecific in all violent pains;

been in former times, and are at preſent, great multitudes, who draw from the doctrines of the goſpel, and the example of its founder, the higheſt improvement and comfort of their lives; and whoſe virtue, uſefulneſs, and happineſs, would be much impaired, were they to be deprived of the knowledge and faith of Jeſus Chriſt?—

'Granting that the arguments offered in defence of the goſpel hiſtory (ſince it has been made the ſubject of a critical debate) were as extenſive and intricate a thing, and as much beyond the underſtanding and capacity of the far greater part of mankind, as a certain ingenious [*] philoſopher contends; yet in this reſpect, they ſtand upon the ſame footing with the arguments offered in defence of the truths of natural religion, againſt the objections by which they have been oppoſed. 'Tis only a few retired and ſpeculative men, who have leiſure to examine, and capacity to underſtand them. The reſt of mankind ever did, and ever muſt, embrace religious truths, either by ſome immediate perception of their evidence and certainty, whenever they become the object of their thought; or as things which they have learned from education and example. In this way, the knowledge of religion, and the moſt intereſting concerns of human life, have hitherto proceeded; and the virtue, and happineſs of men have been preſerved; and upon the ſame footing they will probably proceed to the end of the world.'

In the remaining part of this ſection, our author conſiders ſome objections made by *Rouſſeau*, againſt the authority of the chriſtian religion, and in the appendix to his eſſay, he gives an account of the motives on which the Jewiſh council and the Roman governors in Judea proceeded in condemning Jeſus to be crucified. The obſervations contained in this part of the work, appear to us to be very pertinent and ſenſible, and throw an additional light upon our Saviour's character, and the deſign of his religion: we recommend them, together with the whole eſſay, to the ſerious reader's attentive peruſal.—With regard to the Doctor's language, we have only marked a few northern phraſes, for his notice, in a ſecond edition, if he thinks them worth his attention.

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[*] Rouſſeau.

Tables and Tracts, relative to ſeveral Arts and Sciences. By James Ferguſon, F. R. S. Octavo. 5 s. Millar.

THIS miſcellaneous volume, cannot fail of being uſeful to many readers, as the tables will ſave an infinite deal of labour in various calculations. The author remarks, that there are many tables and tracts, relative to uſeful arts and ſciences, which lie ſcattered in different volumes, ſome in print and ſome in manuſcript, to which many curious perſons cannot always

have ready acceſs. Such of theſe as t
be moſt acceptable to the public, he has
together with a few eaſy rules and exam
To theſe are added ſeveral of his own, a
the numbers ſhould be correct.

As this work conſiſts of a great var
naming them would extend the preſent
length, we ſhall only mention ſome o
particulars, and refer the reader to the w
culated for general uſe.

In page 63, Mr. Ferguſon has given
eaſy method for ſolving the phænomena
means of a common globe.

'Make chalk marks, ſays he, all round
tic, at 12⅙ degrees from each other (be
which is equal to the moon's mean moti
day to day, near enough for your purp
north pole of the globe to the latitude of
ſuppoſe London, of which the latitude is

'This done, turn the ball of the glob
the frame thereof; and you will ſee that
ecliptic make very different angles with
parts riſe in the eaſt: and therefore, tha
equal portions of the ecliptic will riſe. A
ſeven of the marks will riſe in about t
meaſured by the motion of the index on t
about the oppoſite ſigns, Leo and Virgo, t
eight hours in the time that ſeven marks w
mediate ſigns will, more or leſs, partake of
they are more or leſs remote from them.

'Hence it is plain, that when the moon i
the difference of her riſing will be no more
a half in ſeven days: but in Virgo and L
hours in ſeven days: and this happens in

'The moon is always oppoſite to the ſ
and the ſun is never in Virgo and Libra
months. And therefore the moon is nev
Aries but in theſe months: and conſequent
is about her full in harveſt, ſhe riſes wi
time, for a week, than when ſhe is full
the year.

'Here we conſider the moon as moving a
But as ſhe moves in an orbit inclined to t
when about the full in harveſt, will ſometi
an hour and forty minutes through the
and at other times it will differ three ho
according to the different poſitions of
the ecliptic, in different years.

well adapted to the illuſtration of a new theory, and at the ſame time furniſh no bad teſt of its merits.

The phial being ſuſpended on the prime conductor, and its outward coating connected with the inſulated rubber, it is ſuppoſed that, in the act of electrification, the mixed electric fluid on the inſide of the phial, for inſtance, is decompounded, and that the reſinous fluid, quitting its union with the vitreous, flows through the rubber to the outſide of the phial; where a ſimilar and ſimultaneous decompoſition takes place; an equal quantity of the vitreous fluid being expelled from thence, and conveyed to the inſide; where it occupies the ſpace formerly poſſeſſed by the ejected reſinous fluid: that when all the reſinous fluid of the inſide ſurface has been thus forced on the outſide of the phial; and all the vitreous of the outſide crouded into the inſide ſurface, the phial is completely charged: that, in this ſtate, no part (or at leaſt a very ſmall one) of the redundant fluid on either ſide, can be withdrawn, on the contact of a conductor communicating with the earth, nor conſequently any part of the deficient fluid reſtored on the ſame ſide, unleſs the other ſide is likewiſe connected with the earth, and thereby put in a condition of parting with its redundant, and receiving its deficient fluid, at the ſame time; the two fluids reſiſting ſtrongly a change of ſituation, under theſe circumſtances, in conſequence of their ſtrong mutual attraction, through the ſubſtance of the intervening glaſs, which they ſometimes even break, in the act of forcing a paſſage to each other: but that on forming an external communication between them, the ſuperabundant fluids on each ſide violently ruſh into their former union with the contrary fluids on the oppoſite ſides, and thus (if we may be allowed the term) completely *neutraliſing* each other, the phial is diſcharged, and theſe two active principles form, by their union, the inert *tertium quid* which ſubſiſted in it before the operation.

This theory, to which we fear we have not been able to do juſtice, in the contracted view in which we have endeavoured to preſent it, and which Dr. P. renders ſtill more plauſible by ſome very ingenious illuſtrations, ſeems to us formed on a model ſimilar to that adopted by the antient *Eclectics*: for it borrows the doctrine of two electricities from Monſ. Du Faye: it is indebted to the Abbé Nollet for its ſimultaneous affluences and effluences: not to omit its very great obligations to the theory of Dr. Franklyn, from which it appears, at firſt ſight, to differ ſo much. From thence it borrows thoſe very capital and leading principles, the impermeability of glaſs, *the different ſtates* of its two ſurfaces, when charged, and the poſition, that it always contains the ſame quantity of electric fire, whether charged or not; which laſt principle is indeed, in this theory,

extended

bible, Mr. Ferguſon will have to be erro
following, as more conformable to the H

" Seventy weeks are determined upon t
city to finiſh the tranſgreſſions and to ma
to make reconciliation for iniquity, and
righteouſneſs, and to ſeal up the viſions
anoint the moſt holy. Know therefore
from the going forth of the commandme
Jeruſalem, unto the Meſſiah the prince
and threeſcore and two weeks: The ſtre
and the wall, even in troublous times. A
two weeks ſhall Meſſiah be cut off, but
the people of the prince that ſhall come,
and ſanctuary, and the end thereof ſhall
to the end of the war deſolations are dete
week a covenant ſhall be made confirme
half part of the week HE ſhall aboliſh the
And for the overſpreading of abominatio
ſolate even to conſuming; and that which
poured upon the deſolate."

The firſt part of this prophecy, Mr. F
lates to the coming of Chriſt, and his bein
all other ſacrifices and offerings were to en
to the deſtruction of Jeruſalem.

It is well known that Artaxerxes Longi
the Julian period 4256, commiſſioned Ezr
lem in order to repair the city of Jeruſal
journey on the firſt day of the firſt month
the time of the vernal equinox. From th
are to count the above mentioned ſeventy
death of Chriſt.

The beginning being thus found to be in t
Julian period, their ending muſt have bee
Julian period 4746, in the 33d year after
birth: and conſequently in the 4764th year
viour was, according to this prophecy, cruc

It is ſufficiently evident from the four goſ
fixion was on a Friday, becauſe it was o
the Jewiſh Sabbath; and on the day the paſſ
And according to Joſephus they always kep
time of the full moon next after the vernal e

' And I find by calculation, adds Mr. Fer
paſſover full moon which fell on a Friday,
after our Saviour's birth, till the 40th, wa
Julian period, which was in the 33d year
ſaid paſſover full moon was on the 3d of Ap

'And thus we have an aſtronomical demonſtration of the truth of this ancient prophecy, ſeeing that the prophetic year of the Meſſiah's being cut off, was the very ſame with the aſtronomical.

'Beſides, we have the teſtimony of a heathen author, which agrees with the ſame year. For Phlegon informs us, that in the fourth year of the 202d Olympiad, (which was the 4746th year of the Julian period, and the 33d year after the year of Chriſt's birth) there was the greateſt eclipſe of the ſun that ever was known; for the darkneſs laſted three hours in the middle of the day: which could be no other than the darkneſs on the crucifixion-day; as the ſun never was totally hid above four minutes of time, from any part of the earth, by the interpoſition of the moon.

'If Phlegon had been an aſtronomer, he would have known that the ſaid darkneſs could not have been occaſioned by any regular eclipſe of the ſun; as the moon was then in the oppoſite ſide of the heavens, on account of her being full. And as there is no other body than the moon that ever comes between the ſun and the earth, it is evident, that the darkneſs at the crucifixion was miraculous, being quite out of the ordinary courſe of nature.'

Several other curious particulars are ſcattered in different parts of this miſcellaneous work; which, together with the many valuable tables it contains, render the whole at once both uſeful and entertaining.

The Arithmetic of Infinites, and the differential Method, illuſtrated by Examples. The Elements of the Conic Sections, demonſtrated in three Books. Book I. *Of the Ellipſis. Book* II. *Of the Hyperbola. Book* III. *Of the Parabola. The Nature and Properties of Curve Lines. Book* I. *Of the Conchoid, Ciſſoid, Cycloid, Quadratrix, Logarithmetic Curve; the Spiral of Archimedes, the Logarithmetic Spiral, the Hyperbolic Spiral. Book* II. *Of Curve Lines in general, and their Affections.* By W. Emerſon. 8vo. 7s. 6d. Nourſe. 1767.

THE work before us is a continuation of a courſe of mathematics, with which the ingenious Mr. Emerſon propoſes to oblige the public, and which every true lover of thoſe ſciences muſt ſincerely wiſh he may accompliſh. The neatneſs and elegance of the ſolutions and demonſtrations in this able mathematician's writings, are very remarkable; and the perſpicuity and conciſeneſs with which the whole is delivered, render his works a very valuable acquiſition to the republic of ſcience.

The firſt article of this work, viz. The arithmetic of infinites, is contained in nine pages; but the whole theory, and its application to practice, is delivered in ſo conſpicuous a man-tents of the ſections into which this part is divided; referring our philoſophical Readers to the work itſelf.

The 1ſt ſection contains experiments on excitation, particularly of tubes containing condenſed air. By many curious experiments contained in the 2d ſection, the Author proves that a *real current of air* flows from the points of bodies, whether electrified poſitively or negatively, and endeavours to ſhew how the phenomenon, in the laſt of theſe caſes, is reconcileable to the ſyſtem of Dr. Franklyn. In the 3d ſection he relates ſeveral experiments made on mephitic air and charcoal, with a view of throwing light on ſome of the fundamental principles of electricity, with regard to the conducting power of metals; which the Author ſuſpects to ariſe from the mephitic air: (on which, according to the modern chemiſts, their metallic ſtate depends) as, while they are in the ſtate of a calx, they are electrics, or non-conductors; but, on receiving mephitic air, by being fuſed with charcoal, they become at the ſame time metals and conductors. In the 4th ſection is contained the reſult of numerous experiments on the conducting power of various ſubſtances, and in the 5th ſeveral experiments on the diffuſion of electricity over the ſurface of *new* glaſs, which terminated in a diſcovery of a new method of giving the electric ſhock, which, to exerciſe the ſagacity of our electrical Readers, we ſhall, with a ſmall variation from our Author's *manœuvre*, propoſe under the form of a problem: ſ. c. *To prepare and electrify the Leyden phial in ſuch a manner, that it ſhall give a ſhock by means of the electricity of one of its ſides only.* In the 6th ſection we are preſented with ſeveral experiments made with a view of verifying part of Signior Beccaria's theory concerning thunder-ſtorms. The 7th ſection contains ſeveral new and very curious facts concerning the charging and diſcharging of glaſs jars, and large electrical batteries formed by them. It is difficult to account for that want of retention, as it may be called, in certain jars, in conſequence of which they diſcharge themſelves ſpontaneouſly, even when the interval between the inſide and outſide coatings is very conſiderable. With regard to the burſting of charged jars, our Author infers, from a great number of experiments, 'that while a jar continues charged, the electric matter is continually inſinuating itſelf farther and farther into the ſubſtance of the glaſs; ſo that the hazard of its burſting is the greateſt ſome time after the charging is over.'

In the 8th ſection are related ſeveral experiments of the Author's, relative to the tranſmiſſion of large ſhocks through the bodies of animals; on which we ſhall not dwell: as the utility of ſuch experiments appears to us very diſtant and problematical, and we cannot help *feeling* the injuſtice of them. We join therefore moſt cordially with the Author, in the declaration the doctrine of fluxions, and the principles upon which they are founded ſuppoſed to be the ſame. But this is a very great miſtake: for tho' the method of inveſtigation in each is the ſame, and they both produce the ſame reſults; yet the principles upon which they are founded, are very different. The differential method teaches us to conſider magnitudes, as compoſed of an infinite number of very ſmall conſtituent parts put together; whereas, the fluxionary method teaches us to conſider magnitudes as generated by motion. A line, for inſtance, is deſcribed, and in deſcribing, is generated; not by an appoſition of points or differentials, but by the motion, or flux, of a point; and that velocity with which the generating point moves, is called its fluxion; ſo that to call a differential a fluxion, or a fluxion a differential, is an abuſe of terms; for a fluxion has no relation to a differential, nor a differential to a fluxion, becauſe they are of a different nature. The fluxion ſhews us the law and manner of flowing, by which we are taught how to determine the proportion of magnitudes, one to another, from the celerities of the motions by which they are generated; which is a pure and abſtract way of reaſoning, and agreeable to the method made uſe of by the ancient geometricians: whereas the differential being only an infinitely ſmall part of the magnitude itſelf, we are conſequently to conceive magnitudes as made up of an infinite number of theſe ſmall conſtituent parts, diſpoſed in ſuch a manner as to produce a magnitude of a given form; and that theſe ſmall conſtituent parts are to each other as the magnitudes of which they are differentials; and conſequently, that one infinitely ſmall part, or differential, muſt be infinitely great with reſpect to another infinitely ſmall part or differential: This muſt happen when we conſider magnitudes according to the differential method. Conſequently, the way of conſidering the different degrees of magnitude, as ariſing from an increaſing ſeries of mutations of velocity neceſſary to the generation of quantities to be formed, is much more ſimple and leſs perplexed than the other; and therefore, all the operations founded on the method of fluxions, muſt be much more clear, accurate, and convincing, than thoſe which are founded on the differential calculus. In the former, quantities are rejected, becauſe they really vaniſh; in the latter they are rejected, becauſe they are infinitely ſmall; which often occaſions ſome ambiguity or confuſion in the mind.

We would not be underſtood by the above remark to mean, that our author has confounded the differential with the fluxionary method. He has treated the ſubject in a very different manner, and drawn his concluſions from the genuine principles of the differential calculus; but we thought it neceſſary to make the electric exploſion through their *calces*. This we may ſuppoſe to have been effected by the *phlogiſton* thrown off from the metallic conductors of the electric ſhock; though we do not ſee how that could operate in the revivification of mercury from *cinnabar*, which he is likewiſe ſaid to have effected by the ſame means; unleſs this ingenious Italian gives that name to the *mercurius calcinatus per ſe*, which is a true calx, or, at leaſt, a ſubſtance capable of being revivified by the addition of any phlogiſtic matter.

The experiments in the 11th ſection are ſingular and pleaſing. In them we find the electric exploſion paſſing viſibly over the *ſurfaces* of good conductors, ſuch as fleſh and water; and the electrical battery, by theſe means, diſcharging at a diſtance about 20 times greater than it would uſually do. Thoſe who are inclined to attribute that great natural phenomenon, the earthquake, to the electrical fluid paſſing over the ſurface of the earth, and giving a peculiar concuſſion even to the waters of the ſea and to bodies ſwimming upon it, will here find ſome ingenious experiments in ſupport of that opinion; together with an artificial earthquake, performed indeed on a ſmall ſcale, by way of illuſtration.

In the peruſal of the three or four laſt-mentioned ſections, we have, not without ſome degree of terror, accompanied our Author, poſted at his batteries, melting metals, even under water, by the violence of his electrical exploſions; diſſipating others into ſmoke, in the air; and thus taking Dame Nature's ſecrets, as it were, *by ſtorm*. In the following ſection, what a contraſt! We ſee him laying down his diſcharging rod, and interrogating her with equal ſucceſs, in the ſofteſt and moſt ſoothing manner, with only the '*gentle and ſilent tourmalin*' in his hand. After the toils of the preceding ſections, he appears, in this, like *Hercules* after his labours, laying down his club; and wooing the fair *Omphale* with a diſtaff in his hand.—But we muſt refer the Reader to the work itſelf for his experiments on this delicate ſtone; as well as for ſome original experiments, communicated by Mr. Canton, the moſt ſucceſsful enquirer upon this ſubject, made with thin glaſs balls electrified and hermetically ſealed, which throw ſome light on its very ſingular properties. The 13th and laſt ſection contains a ſet of curious miſcellaneous experiments, which could not properly be brought under any of the preceding ſections.

We very early expreſſed our good opinion of this work, and upon a longer and better acquaintance, we find no reaſon to alter it. The deſign and plan, we think, are excellent; and the execution maſterly. We cannot ſufficiently commend the Author's care in collecting, and ſkill in arranging and digeſting, with perſpicuity, ſuch an immenſe variety of facts and obſer-

In the third part of this treatiſe, Mr. Emerſon has conſidered the nature and properties of curve lines. In the ſecond book, which treats of curve lines in general, and their affections, this able mathematician very properly obſerves, that ‘ curve lines may be conceived to be generated theſe three ways. Firſt, they may be made by the ſection of a ſolid and a plane. Secondly, they may be defined by an equation, expreſſing their nature, or ſome principal property thereof. Thirdly, they may be conceived to be deſcribed *in plano* by local motion.

‘ Firſt, thoſe who conſider curve lines as generated in the ſurface of a ſolid by a plane cutting it, find it proper and neceſſary to conſider the properties of that ſolid; and to demonſtrate from thence what muſt be the nature of a figure ariſing from ſuch a ſection. Accordingly, the ancient geometricians conſidered the conic ſections, as made by a plane cutting a cone.

‘ 2. In the ſecond caſe, equations, which expreſs the nature of curve lines, are not properly definitions of thoſe curves, but certain arithmetical computations, grounded on ſome property of theſe curves, and which (duly managed) may lead us to the knowledge of theſe properties. For theſe equations being analytical expreſſions, will (like the ſcience itſelf) lead us in a retrograde order from the equations themſelves, to the properties on which they are founded. For it is well known in analytics, that by conſidering the things ſought, as if they were known, at laſt, by equations expreſſing their conditions and relations, we arrive at the real knowledge of them. Juſt thus in geometry, by denoting the conditions of a curve by an equation expreſſing its nature, we at laſt arrive at ſome property of that curve, upon which that equation is founded. Therefore, it is plain, that equations are not true definitions of a curve, but only artificial expreſſions, by the help whereof, and the given conditions, we are able to trace the firſt, moſt ſimple and defining property of ſuch curve. An equation then is nothing elſe but a deſcription, by which a figure is rendered more eaſy to the conception. When the nature of a curve is expreſſed by an equation, we muſt find out by what motion of points, interſection of lines, or by what deſcription or conſtruction a curve is generated, which ſhall have the conditions expreſſed in that equation. An equation then preſuppoſes a curve deſcribed according to ſome law or rule, upon which that equation is founded.

‘ Thirdly, The deſcription of a curve in plano, is the moſt
e and natural definition of a curve, and the proper original
reof, and from which all other properties may be determined.
w this conſtruction may be effected various ways, as by the
ſection of lines, the motion of points, ſimple or compound,

after ſeveral manners, which will generat
Thus a circle is deſcribed by a line r
center; an ellipſis is deſcribed by a flexil
two fixed centers; a cycloid is deſcribed
cumference of a circle, whilſt it turns ro
and ſo of others.'

We ſhall conclude this article with
prop. xvii. to prove, that ' the properties
order, agree likewiſe with thoſe in inferio

' An equation of a curve of the third
$y^3 + \overline{ax+b} \times yy + \overline{cxx+dx+e} \times y + fx^3 +$
f, g, h, k be ſuppoſed $=0$, then the
$y^2 + \overline{ax+b} \times y + cxx + dx + e = 0$, wh
order. Now the properties of the curve
equation, muſt hold good of the curve be
equation, with all the quantities that rem
properties are included in the former. F
that ſome line or lines become 0 and vaniſ
infinite, ſome coincide, others become
points coincide, and others are removed t
yet, under theſe circumſtances, the gener
good with the remaining quantities: ſo tha
ſtrated generally of any order, holds true
And, on the contrary, there is hardly an
ferior orders, but there is ſome ſimilar
ones.

' For, as in the conic ſections, if two pa
terminating at the ſection; the right line t
biſſect all other parallels thereto; and is
diameter of the figure, and the biſſected li
terſection thereof with the curve, the *verte*
tion of all the diameters the *center*; and tha
which is perpendicular to the ordinates. S
curves, if two parallel lines are drawn, cu
proper number of points; the right line tha
ſo, that the ſum of the parts on one ſide
be equal to the ſum of the parts on the othe
other parallels in the ſame manner, which
many points; then theſe parts may be calle
line ſo cutting them the *diameter*; the interſe
and curve, the *vertex*; the interſection o
center; the diameter perpendicular to the o
any, the *axis*. And when all the diameters
that is the *general center*.

' Again, the conic hyperbola being a lin
der, has two aſſymptotes; ſo likewiſe tha

may have three; that of the fourth, four, and ſo on; and they can have no more. And as the parts of any right line, between the curve and its aſſymptotes are equal; ſo likewiſe in curves of the third ſort of lines, if any line be drawn cutting the curve and its aſſymptotes in three points: the ſum of the two parts of it, drawn the ſame way from the aſſymptotes to the curve; will be equal to the third part, drawn the contrary way from the third aſſymptote to the curve. And ſo of higher curves.

‘ Alſo, in the conic ſections which are not parabolical. As the ſquare of the ordinate or the rectangle of the parts of it on each ſide the diameter, to the rectangle of the parts of the diameter, terminating at the vertexes; ſo is the latus rectum, to the diſtance, of the vertexes, or tranſverſe diameter: ſo in non parabolic curves of the ſecond gender, the ſolid under the three ordinates, is to the ſolid under the three abſciſſæ, or the diſtances to the three vertexes; in a certain given ratio. In which ratio, if you take three lines proportional to the three diameters, each to each; then theſe three lines may be called each of them the *latus rectum*, and theſe diameters the *tranſverſe diameters*. And in the common parabola, which has but one vertex for one diameter, the rectangle of the ordinates is equal to the rectangle of the abſciſſæ and latus rectum. So in curves of the ſecond kind, which have but two vertexes for the ſame diameter. The ſolid under the three ordinates, is equal to the ſolid under the two abſciſſæ; and a given right line, which therefore may be called the latus rectum.

‘ Laſtly, ſince in the conic ſections, where two parallel lines terminating at the curve both ways, are cut by two other parallels likewiſe terminating at the curve; make the rectangle of the parts of one of the firſt, to the rectangle of the parts of one of the ſecond lines, paſſing thro' the ſame point of diviſion: as the rectangle of the parts of the ſecond of the former, to the rectangle of the parts of the ſecond of the latter two, paſſing alſo thro' the common point of their diviſion. So when four ſuch lines are drawn in a curve of the ſecond kind, and each meeting it in three points: the ſolid under the parts of the firſt line, will be to that under the parts of the third; as the ſolid under the parts of the ſecond line, to that under the parts of the fourth.

‘ The legs of curves of the ſecond and higher genders, juſt as thoſe of the firſt, running on infinitely; will be either of the *hyperbolic kind*, having ſome aſſymptote, or of the *parabolic kind*, having no aſſymptote. Theſe things appear plainly from the foregoing propoſitions; and therefore it is ſufficiently confirmed, that the properties of curves of a ſuperior order, include thoſe of an inferior order.’

The 56th Volume of the Philoſophical
See Review for laſt Mo

CHEMISTRY.

THE Hon. Henry Cavendiſh, in article
chemical hiſtory of FACTITIOUS AIR
only paper which can ſtrictly be ranked u
MISTRY.—' By factitious air, ſays our A
neral any kind of air which is contained
unelaſtic ſtate, and is produced from then
air is then divided into three claſſes; viz.
II. Fixed air, or that ſpecies of factitiou
duced from alcaline ſubſtances, by ſolutio
cination. III. Air produced by fermentat

Of Inflammable Air.

It appears, that there are only three met
iron, and tin, that generate inflammable
acids; and theſe only by ſolution in the dilu
ſpirit of ſalt:—that the air thus produced
loſe its elaſticity by keeping, or is at all ab
ter or by fixed or volatile alcalies:—that th
flammable ſubſtances, cannot burn witho
common air; and that three parts of infla
common air, make pretty nearly the prop
the moſt readily and gives the loudeſt exploſi
little difference as to denſity, ſpecific gravity
in the air obtained from different ſubſtance
from a medium of experiments, that inflam
eleven times lighter than common air.—T
of copper in the marine acid there is produc
which is not inflammable, and which even
as ſoon as it comes in contact with water.

Of Fixed Air.

From Exp. 1. it appears, that the air prod
marble in ſpirit of ſalt, is ſoon abſorbed by w
water thus impregnated, precipitates the ear
ter; a ſure ſign that it had abſorbed fixed a
this ſame fixed air is quickly abſorbed by ſoa
all by quickſilver; that its nature is not a
neither has it any diſpoſition to loſe its elaſtici
with water, or ſome other ſubſtance proper to
e other experiments on fixed air, it app
hen the thermometer is about 55°, will
an an equal bulk of the more ſoluble part
arble; that water abſorbs more fixed air in
eather; and that water heated to the boili

abſorb, but even parts with the fixed air it had already abſorbed; that water alſo parts with its fixed air by being expoſed to the open air. That ſpirit of wine, at the heat of 46°, abſorbs near $2\frac{1}{4}$ times its bulk of the more ſoluble part of this air. That olive-oil abſorbs very ſlowly an equal bulk of the air, the thermometer being between 40 and 50. That fixed air is $1\frac{57}{100}$ times heavier than common air. That fixed air has not the power of keeping fire alive, as common air has; that it even greatly diminiſhes this property in common air, when mixed with it only in a ſmall quantity. That marble contains $\frac{408}{1000}$ of its weight of fixed air; volatile ſal ammoniac $\frac{533}{1000}$; and pearl aſhes $\frac{287}{1000}$ of their weight.

Of Air produced by Fermentation and Putrefaction.

The experiments on this head, ſhow, that the fixed air ariſing from the fermentation of ſugar and water is near $\frac{57}{100}$ parts of the weight of the dry ſugar; that this air is abſorbed by ſoap leys; that the fixed air procured from ſugar and water, and probably that procured from all other ſweet juices of vegetables, is of the ſame kind with that produced from marble by ſolution in acids, or at leaſt does not differ more from it than the different parts of that air do from each other, and may therefore juſtly be called fixed air.—That the factitious air produced from the putrefaction of gravy broth, or of raw meat, is inflammable; and that this ſort of inflammable air is nearly of the ſame kind as that produced from metals.

For the particulars of theſe experiments on factitious air, and the ingenious manner in which they are executed, we muſt refer our Readers to the article itſelf, as publiſhed in the Tranſactions.

NATURAL PHILOSOPHY.

Mr. Baker, in the 11th article, makes his report concerning the microſcope-glaſſes, ſent as a preſent to the Royal Society, by Father di Torre of Naples.—They are very ſmall globules of glaſs, formed over a lamp, and placed in cells of braſs, adapted to Wilſon's microſcope. The ſmalleſt of theſe globules is only half a Paris point, or the 144th part of an inch in diameter, and is ſaid to magnify the diameter of an object 2560 times, and conſequently muſt magnify the object itſelf, or the ſquare of ſuch diameter, 6,553,600 times.—Mr. Baker employed much time and labour in the examination of theſe glaſſes, and the ſum of his report [illegible] they are matters of curioſity rather than of re[illegible] obvious difficulty with regard to the uſe [illegible] ry great proximity of the focus to t[illegible]

The 25th article [illegible] Roſs, on the had almoſt baniſhed true humour from the ſtage; and had rendered the entertainment even of our *comic* theatre as dull and inſipid as the converſation of a drawing-room. It is happy for the memory of that incomparable writer, that we can take a pleaſure in doing him more juſtice in the cloſet, than it is at preſent the faſhion to do the greateſt effort of pleaſantry at the playhouſe.

Bold is the man, and compos mentis ſcarce,
Who, in theſe nicer times, dares write a *farce*;
A vulgar, long-forgotten taſte renew:
All now, are *comedies*, five acts or two.

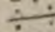
So ſays our Author in his prologue; and indeed, for our part, we cannot help looking upon our new-fangled two act comedies in the light of raw ſtriplings mounted upon ſtilts, to make themſelves appear as tall as grown men. The playfulneſs of boys is not only excuſeable, but agreeable; let them continue ſuch however till they come of a proper ſtanding. While we cenſure falſe taſte, nevertheleſs, on the one hand, we cannot help confeſſing, on the other, that many of our late farce writers have given ſufficient reaſon for lovers of decency to wiſh the genuine ebullitions of pure humour had been leſs polluted by their vicinity to the foul and muddy ſprings of vulgar merriment.—The performance before us is a proof that, however blended their ſtreams have hitherto generally been, they may be readily and advantageouſly kept widely aſunder. The actual *groſſierete* of moſt of our humouriſts does by no means prove that elegance and humour are incompatible. On the contrary, we think the true pleaſantry of farce would admit, if neceſſary, of as much delicacy of language, character and ſentiment, as the dulleſt of our modern comedies. There is a wide difference between groſſneſs of ſentiment and abſurdity of argument: the latter is in a manner eſſential to that genuine drollery with which the farce before us abounds, and without which it would be juſtly entitled to a higher appellation. It will be thought, perhaps, going a little out of our way, to take notice of the muſic of the burletta, rehearſed in the courſe of the performance; but we cannot help obſerving that we were greatly ſtruck with the particular manner in which the compoſer, inſtead of abſurdly ſtudying airs of difficult execution, has diſplayed through the whole that eaſy and agreeable cantabile, by which alone the performer can diſplay with any ſucceſs the power of *muſical expreſſion*.

NOVELS.

Art. 21. *The Perplexed Lovers: or, the Hiſtory of Sir Edward Balchen, Bart.* 12mo. 3 Vols. 9s. Noble.

Delicacy of mind, in love-matters eſpecially, is a very delicate affair, indeed; and often involves the ſentimental lover in ſuch perplexities as would ſometimes almoſt perſuade us that there are ſituations in which our greateſt delicacies may prove our worſt enemies. The preſent hiſtory affords ſeveral inſtances, very naturally imagined, and agreeably related, that may ſerve to corroborate this obſervation; but, (to the great ſatisfaction of the Reader, who, if he has any ſenſibility, muſt feel himſelf intereſted in the fates of the worthy and amiable characters here introduced) every thing ends well at laſt,—true Love reigns triumphant over all oppoſition, and Virtue is rewarded, as we could always wiſh her to be, not only in *imaginary* ſcenes, drawn for example and conveyed into the ſtomach and inteſtines with aliments or water.

Article 20. In the 54th volume of the Philoſophical Tranſactions, Dr. Wolfe had given an account of the Poliſh cochineal; to which we have here ſome additions, particularly an elegant engraving of the male fly, about which the Doctor was before uncertain.

Mr. Hommel, in the next article, gives ſome further intelligence relating to the Jaculator fiſh, together with the deſcription of another ſpecies, by Dr. Pallas.—'When the Jaculator fiſh, ſays Mr. Hommel, intends to catch a fly or any other inſect, which is ſeen at a diſtance, it approaches very ſlowly and cautiouſly, and comes as much as poſſible perpendicularly under the object: then the body being put in an oblique ſituation, more or leſs in this manner,  and the mouth and eyes being near the ſurface of the water, the Jaculator ſtays a moment quite immoveable, having its eyes directly fixed on the inſect, and then begins to ſhoot, without ever ſhewing its mouth above the ſurface of the water, out of which the ſingle drop, ſhot at the object, ſeems to riſe.

'With the cloſeſt attention I never could ſee any part of the mouth out of water, though I have very often ſeen the Jaculator fiſh ſhoot a great many drops one after another, without leaving its place and fixed ſituation.

'No more than two different ſpecies of this fiſh are found here.

'The firſt and rareſt kind is that which I ſent before; and to the deſcription publiſhed in the 54th volume of the Philoſophical Tranſactions, the foregoing account may be added. You now will receive from me, a ſpecimen of the ſecond ſpecies, which is the moſt common here.'

Art. 22. An account of an amphibious Bipes; by John Ellis, Eſq; 'Theſe two ſpecimens, ſays Mr. Ellis, of a remarkable kind of animal, which I have the honour to lay before this Royal Society, I received laſt ſummer from Dr. Alexander Garden, of Charles-Town South-Carolina, who ſays, it is evidently a new genus not yet taken notice of by na
that it appears to him, to come between the M
Lacerta.' Linnæus thus expreſſes himſelf with
animal. 'I received Dr. Garden's very rare tw
with gills and lungs. The animal is probably
kind of lacerta, which I very much deſire that
larly enquire into.

'If it does not undergo a change, it belo
Nantes, which have both lungs and gills;
a new and very diſtinct genus, and ſhould
the name of Siren.

and the tailor, muſt be paid: a duty upon ale muſt raiſe the price of ſhoes; becauſe from them all the taxes upon ale drank by the tanner, leather-dreſſer, and ſhoemaker, which is not a little, muſt be refunded. No tax is immediately laid upon corn, but the price of it muſt neceſſarily be advanced; becauſe, out of that, all the innumerable taxes paid by the farmer on windows, ſoap, candles, malt, hops, leather ſalt, and a thouſand others, muſt be repaid: ſo that corn is as effectually taxed, as if a duty by the buſhel had been primarily laid upon it: for taxes, like the various ſtreams which form a general inundation, by whatever channels they ſeparately find admiſſion, unite at laſt, and overwhelm the whole. The man, therefore, who ſold ſand upon an aſs, and raiſed the price of it during the late war, though abuſed for an impoſition, moſt certainly acted upon right reaſons; for, though there were no new taxes then impoſed either on ſand or aſſes, yet he found by experience, that, from the taxes laid on almoſt all other things, he could neither maintain himſelf, his wife, or his aſs, as cheap as formerly; he was therefore under a neceſſity of advancing the price of his ſand, out of which alone all the taxes which he paid muſt be refunded. Thus I think it is evident beyond all doubt, that the increaſe of taxes muſt increaſe the price of every thing, whether taxed or not; and that this is one principal cauſe of the preſent extraordinary advance of proviſions, and all the neceſſaries of life.

'The other great ſource, from whence this calamity ariſes, is certainly our vaſt increaſe of riches; the cauſes and conſequences of which, I will now briefly conſider. That our riches are in fact amazingly increaſed within a few years, no one, who is in the leaſt acquainted with this country, can entertain a doubt: whoever will caſt his eyes on our public works, our roads, our bridges, our pavements, and our hoſpitals, the prodigious extenſion of our capital, and in ſome proportion that of every conſiderable town in Great Britain; whoever will look into the poſſeſſions and expences of individuals, their houſes, furniture, tables, equipages, parks, gardens, cloaths, plate, and jewels, will find every where round him ſufficient marks to teſtify to the truth of this propoſition. This great increaſe of private opulence is undoubtedly owing to the very ſame cauſe which increaſed our national debt; that is, to the enormous expences and unparalleled ſucceſs of the late war; and indeed very much ariſes from that very debt itſelf. Every million funded is in fact a new creation of ſo much wealth to individuals, both of principal and intereſt; for the principal being eaſily transferable, operates exactly as ſo much caſh; and the intereſt, by enabling ſo many to conſume the commodities on which taxes are laid for the payment of it, in a great meaſure produces annually an income to diſcharge itſelf. Of all the enormous ſums then expended, little beſides the ſubſidies granted to German princes, was loſt to the individuals of this country, though the whole was irrecoverably alienated from the public; all the reſt annually returning into the pockets of the merchants, contractors, brokers, and ſtock-jobbers, enabled them to lend it again to the public on a new mortgage the following year. Every emiſſion of paper-credit by bank-notes, exchequer and navy bills, ſo long as they circulate, anſwers all the purpoſes of ſo much additional gold and ſilver, as their value amounts to: if we add to theſe the immenſe riches daily flowing in ſince that period from our commerce, extended over every quarter of the ſpecies.—With regard to the firſt claſs, it is obſerved; that they are obliged to repair to the land, becauſe they have lungs, and the circulation cannot be kept up, but for a limited time, without reſpiration; their fleſh likewiſe becomes flabby and relaxed by long maceration in water.—The Phocæ, which are of this tribe, are real Quadrupeds; they go out to ſea to hunt their prey, and to great diſtances from ſhore; and can remain for an hour or two under water. The dam of the Phoca frequently plunges her cub into the water, and by this practice keeps the foramen ovale ſtill open: and Dr. Parſons is of opinion, that if a whelp of a true water-ſpaniel was, immediately after its birth, in the ſame manner immerſed in water, to ſtop reſpiration for a little time every day, the hole and canal would be kept open, and the dog thus made able to remain as long under water as the Phoca.

Otters, beavers, and ſome kinds of rats, go into the waters for their prey, but cannot remain long under water. I have ſeen, ſays our Author, an otter go ſoftly from a bank into the river, and dive down, and in about two minutes riſe, at ten or fifteen yards from the place he went in, with a middling ſalmon in his mouth, which he brought on ſhore; I ſhot him and ſaved the fiſh whole.—Frogs cannot avoid living on land. The lacertæ aquaticæ are obliged to come to land to depoſite their eggs, to reſt, and to ſleep. The crocodiles dwell much in rivers, and, from the ſcaly texture of their covering, can remain in the water longer by far than any ſpecies of the phocæ; and yet they ſleep and lay their eggs on ſhore. The ſame is to be obſerved of the teſtudo, or ſea-tortoiſe. The hippopotamus, a quadruped, can remain under the water for a conſiderable time, but his chief reſidence is upon land. All theſe, it is evident, enjoy their chief functions on the land.

The ſecond claſs of amphibious animals mentioned by Dr. Parſons, conſiſts of thoſe who chiefly inhabit the waters; but occaſionally go on ſhore. Theſe are but of two kinds; the eels and water-ſerpents, or ſnakes of every kind.—The gills, or branchiæ of fiſh, are analogous to the lungs of land-animals: air is neceſſary to the proper action of the lungs; and water is in like manner neceſſary to keep the gills of fiſh in their proper ſtate; without this they ſoon grow criſp and dry, the blood is obſtructed in its motion, and they die. Further, as the bodies of land-animals would be deſtroyed by too much maceration in water, ſo the bodies of fiſh would be ruined by too much exſicca[illegible] Now eels and water-ſerpents have their gills well cove[illegible] ſupplied with mucus; their whole bodies like[illegible] conſiderable quantity of mucus, which preven[illegible] dry, though expoſed to the air for a conſidera[illegible] though their proper reſidence be in the [illegible] *much longer in the air*, than the other kinds [illegible]

Art. 24, contains ſome accurate obſe author, concerning the ſtructure and arteriæ of ſeveral birds; viz. the wild crane, Indian cock, demoiſelle, &c. acquire a very ſlow reſpiration, and their heads a long time under water, w prey.

William Bowles Eſq; director-general o makes in the 27th article, ſome curious a on the country, and the mines, of Spain gives an account of the formation of th Bowles is of opinion, that the great eart the year 1755, has contributed to change parts of Spain.—The Upper Montana, he of a territory at the extremity of Old C land in Spain; the mountains riſe in th point of congelation. Some years ago ther ſnow, that the people were forced to dig go to church, in the winter; but there h ſince the earthquake at Liſbon, and ſome In other parts of Spain, a contrary effect for no man living ſaw, or heard his fathe fall in or about the city of Sevil, until the

The account which Mr. Bowles gives of emery-ſtone, and ſome other of his obſerva tory, we ſhall tranſcribe in his own words the eaſt of Reynoſa, and in the plain, are ſ emery-ſtone, of which I will ſay a word, nature is not truely known; at leaſt that which the looking-glaſs grinders of the kin defonſo ſay is the moſt biting emery, the never ſaw any other in its native matrix.

'That iron has been, and is now, in a lating through the earth, and that it ſubſid is precipitated, to form different bodies, is d black and red bloodſtone, by ſome beautifu are almoſt pure iron, by the eagle-ſtone, by native vitriol, and by native crocus.

'When this fluid iron penetrates a rock only ſtains the ſurface of each grain, of a br yellow colour, it becomes only ſand and cro is joined with the chryſtaline matter in a flui act of chryſtaliſation of each grain of ſand i it, its weight and hardneſs is increaſed, a emery.

'The earth of the mountains and hills is as that of the rock below. If it is lime-ſto any acid liquor will boil up with a violent efferveſcence, and the acid will diſſolve it.

‘ If the rock below be ſand-ſtone, or plaſter-ſtone, or emery, the earth of that hill or mountain will remain quiet in the acid, and there is no efferveſcence nor diſſolution.

‘ I have often obſerved, that, when the rocks below are mixed, calcary and noncalcary, the ſoil of the ſurface is alſo of a mixt nature; and I always found the action of the acid to be weak or ſtrong upon theſe earths, in proportion to the ſort of ſtone with which they abound.

‘ Thirty-one leagues ſouth-eaſt of Madrid, and five leagues ſouth of the ſource of the river Tagus, is ſituated the town of Molina Arragon, capital of a lordſhip of the crown, almoſt in the center of Spain; the high hills of this little territory are covered with pine-trees. Here I learned ſome truths, which prove, that the following opinions ought to be ranked amongſt vulgar errors.

‘ Firſt, that ſalt-ſprings are not found in the high primitive mountains, but in the low hills and plains only.

‘ The elevated town of Molina, and the rocky country about it, is formed of red and grey ſand-ſtone, lime-ſtone, white and grey granite. Theſe rocks contain either ſalt, or ſalt-petre; the houſes built of this ſtone are covered with the ſaline efflorеſcences, which are drawn out by the ſun after rain. The whole territory of Molina is full of ſalt ſprings; but there is a copious ſalt-ſpring, riſing out of a land yet higher than the ſource of the Tagus, and not far from it, which is one of the higheſt territories in all the inland parts of Spain, for it divides the waters of the Ocean and Mediterranean. This ſpring furniſhes ſalt to the juriſdiction and biſhoprick of Albarrazen. There is beſides another ſalt-ſpring, in another elevated ground, which ſupplies the eighty-two towns and villages of Molina-Aragon with ſalt: beſides which, there is a ſalt-ſpring iſſuing out of a ſpot in the Montano, which is higher than the fountain of the Ebro, and about a quarter of a mile diſtant from it.

‘ Secondly, that metallic vapours deſtroy vegetation; the following inſtances evince the contrary.

‘ There are many iron, copper, lead, and pure pyritous ores, in theſe mountains; and yet the ſame plants, and the ſame ſweet graſs grow there as in other parts, of which I will give a more particular account.

‘ About two hours walk northweſt of Molina, there is a little hill called Platilla; it extends about half a league over, from valley to valley; its body is a ſolid, rocky, white granite, through which run, in different directions, and without any order, an infinite number of blue, green, and yellow veins of rich copper ore, which holds a little ſilver, mineralized

great quantity of arſenick and ſulphur; the very ſurface

rock is in many places ſtained blue, and
ore are not above a foot deep. In the fi
rock, is contained lead ore, which is fo
the ſurface; and yet the following plant
which covers theſe arſenical ſulphurous
than a foot deep; true oak, flax, white
wild-roſe, uva urſi, phlomis, verbaſcum,
ſerpillum, roſemary, and many others,
too much time to mention. The earth
vered with the ſame ſweet ſmall graſ
country.

‘ I have alſo made the ſame obſervati
the three greateſt mines in Europe, viz.
in Alſatia; Clauſthal, in the Hartz-mo
and Frayberg, in Saxony.

‘ The mines of St. Mary are at the he
hills are ſome of them covered with oa
with apple, pear, plum and cherry, and o
downs. The tops of others are fields of
year 1759, as I found by my notes, gave
one. All theſe vegetables grow in a ſoil,
which covers a rock, full of the moſt ar
ſilver, copper, lead, and cobalt ores, in
the veins are near the ſurface.

‘ The mines of Frayberg are in low h
ſaw them all covered with barley in July.
not imagine that men were reaping corn ove
heads, who were blowing up veins of ore,
ſtone.

‘ The mines of Clauſthal are in a plain,
the ſummit of a mountain; the Dorothy a
ſilver, lead, and copper ore, ſtretch away
Wild-man mountain; the fineſt meadows a
upon theſe veins, and all their branches near
nine hundred cows, and two hundred horſe
in June, and a ſecond crop ſprings up,
Auguſt: a multitude of plants grow in th
over the mines.

‘ It is true, I ſaw mines in the barren na
hills: but it is certain that their barrenneſs
mineral vapours; but the air, moiſture, he
more power over the ſurfaces of ſome rocks,
moulder the ſtone into earth. Such is the
Ramelſberg, above Goſlar, whoſe inhabitan
mines found therein. I crept up this ſteep
I found it ſplit and cracked into millions of
foot to an inch wide; in other places, it wa

rotten ſtones, which became a receptacle for a few plants, graſs, moſs, &c. and, as this decayed ſtone moulders into earth, it will be more abundant in vegetable productions; this may, perhaps, have been the original ſtate of thoſe mountains, which are now covered with verdure.'

In the 30th article, Mr. Hudſon gives a catalogue of the fifty plants from Chelſea garden, preſented to the Royal Society, by the company of apothecaries, for the year 1765, purſuant to the direction of Sir Hans Sloane.—And in the 35th or laſt article under this claſs, we have a deſcription of the *coluber ceraſtes*, or horned viper of Egypt.

ELECTRICITY.

There are only two articles under this claſs.—One of theſe contains ſome new, entertaining, and ingenious experiments, by Joannes Baptiſta Beccaria.—In the other, we have a curious electrical hiſtory of the tourmalin-ſtone, by Torbern. Bergman.

Concluſion of the Account of Dr. Prieſtley's Hiſtory of Electricity. See the Review for October.

WE cannot with propriety conclude our account of the hiſtorical part of this work, without taking ſome particular notice of a ſection, in which our Author gives us a ſummary of what has been done with regard to the application of electricity to medicine. The reſult, we think, is ſuch as might be expected from the union of ſo *capricious a couple*. We mean not, by this expreſſion, to ſhew any ill opinion of electricity, employed in this uſeful view, but rather to encourage a more extenſive proſecution of it. Many of the anomalies and caprices of the electric fluid, when acting only on inanimate matter, of which Dr. Deſaguliers and Monſ. du Faye complained, and which have perplexed many an electrician ſince their time, have ceaſed by dint of repeated experiments, and the conſequent diſcovery of certain principles, by which theſe apparent irregularities were produced; ſo that we can now with confidence anſwer for the event of many experiments, whoſe reſults were formerly dubious or unexpected. In like manner, we may hope, from the ſucceſs which has undoubtedly, in ſome caſes, attended the ſmall advances hitherto made in medical electricity, that nothing is wanting to reduce the practice of this more complicated branch, (which too has been cultivated by much fewer hands than the more ſimple, to ſome degree of conſiſtence) but perſeverance in the application of it, and a careful in [illegible], formed on numerous trials. After all, electricity th [illegible] own, partake of the uncertainty attend [illegible] art with which it is combined, and in [illegible] theſe gentlemen pretend to derive this power. The Author of this pamphlet has undertaken, from them, to prove, that all the gifts of the Spirit of God conferred on the Apoſtles, and, by their hands, on the primitive Chriſtians, were miraculous manifeſtations of the will and power of the Almighty; that theſe gifts were communicated to all true believers, to Jews and Gentiles, to men and women indiſcriminately; that the power of communicating theſe gifts continued no longer than the times of the Apoſtles; that there is no promiſe in the bible of obtaining any gifts of the Holy Spirit any farther; and that Chriſtians in all ages afterwards are to be inſtructed and influenced, in all affairs relating to Chriſtianity, by the Holy Scriptures alone, which have been written by thoſe perſons who were then miraculouſly inſpired by the Holy Ghoſt.

This muſt certainly deſtroy the pretenſions of a ſet of men who claim to themſelves certain powers of the divine ſpirit, which, they allege, have been conferred upon them by their predeceſſors, who, they ſay, received theſe powers from thoſe who went before them, and they from others, up to the Apoſtles; and that they are to continue them down to their ſucceſſors, to the end of the world.

If the Author of this pamphlet hath proved his point, it muſt have another very great effect in overturning all the pretenſions of many ancient and modern ſects of Chriſtians, who aſſert that they are guided and influenced by the immediate operation of the ſpirit of God, as the Apoſtles and primitive Chriſtians were; and have the preſumption to ſanctify their wild enthuſiaſms and reveries by this high pretenſion: both theſe ſorts of people are fanatics, in the true ſenſe of the word.

The ſentiment of this author muſt likewiſe rouſe all good Chriſtians to be more *active* in performing the duties of their holy religion; and depend, ſomewhat more than they generally do, upon a proper tho' juſt regulation of their own tempers and practices.

The Author, in ſupport of his *opinion*, hath brought together all the texts of the Old and New Teſtament which ſpeak of the gifts of the ſpirit of God; and he illuſtrates his ſentiment by large quotations from Lord Barrington, Dr. Whitby, Dr. Taylor, Mr. Locke and Mr. Pile. He ſeems to comprize the whole of his deſign in this remarkable quotation from Whitby's commentary on 1 John, ii. 20, 27. 'It muſt be granted that in thoſe times of the effuſion of the ſpirit, and his miraculous gifts upon believers, this unction was promiſed to teach them all things neceſſary, who had no other rule of knowing what was ſo, but by the teaching the Apoſtles and Prophets then amongſt them, actuated by this ſpirit and teaching in their aſſemblies, and doing other public offices, by this afflatus, and by the ſpirit of wiſdom and inſtruction then imparted to them.—But theſe ſenſible indications and and extraordinary gifts having long ſince ceaſed, Chriſtians now are to be directed by thoſe writings, which were indited for their perpetual uſe, by men aſſiſted by that ſpirit, who led them into all truth. And ſurely if in thoſe times when the gifts of the ſpirit were ſo generally vouchſafed, they were yet taught by Apoſtles, Prophets, Evangeliſts, Paſtors and Doctors aſſiſted by the ſpirit for that work, it is reaſonable to believe that, *now theſe gifts* are ceaſed, believers ſhould be inſtructed *by Paſtors and Doctors,* aſſiſted by (*and according to*) the ſcriptures *indited by theſe ſpiritual men.*'

As

tering effects of the operation for the firſt four or five days: after which there was no viſible amendment; and the patients afterwards relapſed. The Doctor ſuſpected that the ſhocks he gave were too great and too few.

We ſhall here ſtop to obſerve that one great ſource of uncertainty, among many others, in the medical adminiſtration of the electric ſhock, appears to us to ariſe from hence; that though we are able to tranſmit it, for inſtance, from one extremity of a paralytic limb to another, yet the electric fluid is by no means under our command in its courſe between theſe two points, which it ſhapes out for itſelf *through the beſt and moſt continuous conductors and ſhorteſt paſſage:* and as there is reaſon to ſuppoſe that it moves through bodies, in the form of a ball or cylinder, of no very great diameter; it may, or it may not, touch thoſe parts, in its paſſage, on which its action would be beneficial: nor can we imagine (we ſpeak for ourſelves only) any method by which this ſalutary direction of the electric fluid may be procured, otherwiſe than *en tatonnant*; that is, by varying from time to time the points of its entrance into and egreſs out of the affected part.

Certain wags have humourouſly enough compared a phyſician to a *blind man*, who comes to the aſſiſtance of the patient ſtruggling with his diſeaſe (which they perſonify on this occaſion) armed with a *cudgel*, which he lays about him moſt furiouſly, *a tort et à travers*, with a view of knocking down the diſtemper, which however he often miſſes, and what is worſe, not without ſometimes giving the poor patient a confounded rap, in its ſtead. Purſuing the idea furniſhed by this *Jeu d'eſprit*, without venturing to inquire too nearly into the juſtice of it, the medical electrician appears as blind, at leaſt, as any of his new brethren, and under equal uncertainty in the dealing of his blows. With his *diſcharging rod* in his hand, he aims a ſtroke at Dame *Paralyſis*, for inſtance, perched on the trunk of the *brachial nerve*. The old beldam ſits unmoved, while he hits the head of the *os humeri* a violent rap, or only ſkims perhaps the ſurface of the ſkin.

In the experiments above-mentioned the operators were conducted by a rational and pretty obvious analogy: but conſiderable ſucceſs appears to have attended likewiſe the ſeemingly promiſcuous and indiſcriminate application of electricity to diſeaſes not at all, or very diſtantly, related to thoſe above-mentioned, under the *exhibitions* of Mr. Lovet and the Rev. Mr Weſtley. We do not mean to reflect on the very laudable practice of thoſe gentlemen, or to condem [illegible] experiments made in the infancy of ſo promiſin [illegible] medical art; eſpecially as we have but one in [illegible] above-mentioned, related by Dr. Hart, [illegible] extending its uſe. The firſt of theſe gen [illegible] numerous trials, *looks upon* electricit [illegible] ſolvent pains

as

a Chriſtian's ſalvation. However, the author is ſo ſenſible, as every thinking man muſt be, of the abſolute neceſſity of works of holineſs and righteouſneſs to recommend us to a holy and a righteous God, that he ſuppoſes ſuch works will neceſſarily proceed from his principles. And happy would it be for the world, if theſe rapturous notions, or the more manly principles of reaſon, and our Bleſſed Saviour's precepts and example, would excite and animate all Chriſtians to live ſoberly, righteouſly and godly in this world.

Art. 28. *A manual of religious Liberty, by an Author as yet unknown.* 12mo. 1 s. Printed for Rivington in New York, Flexney in London, &c. and ſold by all the Bookſellers in England and Corſica. Inſcribed to the Memory of Biſhop Hoadley, whoſe Apoſtolic Name will be always dear to the Friends of Liberty, &c.

This pamphlet is a ſermon preached on the fifth of Nov. from Galatians, v. 1. 'Stand faſt therefore in the liberty wherewith Chriſt hath made us free; and be not entangled again with the yoke of Bondage.'

From the title, inſcription and text, we may eaſily imagine the tendency of the diſcourſe. The preacher propoſes to conſider, the liberty wherewith Chriſt hath made us free; the duty of aſſerting and ſtrenuouſly maintaining this character of freedom; and the peculiar aggravated folly of being again entangled with the yoke of bondage.

He ſums up what he has ſaid upon the firſt head thus, 'That the church of Chriſt is a body united under him purely for religious or ſpiritual purpoſes, that by the rules of his government, no man is to be forced into this community: nor can any one become a member of it but in conſequence of his own convictions; that no man when admitted to fellowſhip or office hath any right to lord it over his fellow-ſubjects, to judge or ſet at nought his brother, to impoſe his own ſenſe of his maſters will, to alter or annul the laws of Chriſt, to ſuſpend or vacate his promiſes, or direct the thunder of his threatnings. NO MAN, OR BODY OF MEN can have a right to change the nature of his ſervice from pure ſpiritual and rational into pompous, carnal and ſuperſtitious, fit for little or nothing but to make its votaries temporally poor and ſpiritually proud; and that wherever we find a contradiction between the word of Chriſt, and thoſe who pretend to act in his name and ſtead, we are reduced to two oppoſite contending maſters, one of which muſt be given up; and if we decide the diſpute in favour of men, we are no longer the ſervants of Chriſt.'

Under the ſecond head are given many ſtrong reaſons why we ſhould ſtand faſt in Chriſtian liberty. And under the third are repreſented the inconveniencies of admitting impoſitions and innovations in things which may ſeem to be of an indifferent or innocent nature. He ſays, 'The conſequences of ſuch things however unforeſeen, have been always unfortunate. They have defaced the beauty, corrupted the ſimplicity, and enervated the power of a pure and ſpiritual worſhip: and whatever importance they might ſeem to give in the church, to thoſe who were ſuppoſed to have the right of their direction, they have reduced our *Jeruſalem, and her children,* to an ignominious bondage. Some of her *ſons have both ſeen* and lamented it: and, as far as they durſt, have

remon-

Election. By the Rev. James Wills, Chaplain to the Society, and Curate of Whitechurch. Dodſley, &c.

III. The clerical Character conſidered, with reſpect to Times of Improvement,—at the Archdeacon's Viſitation at Stow-market, in Suffolk, Oct. 7, 1767. By John Firebrace, A. B. of St. Peter's College, Cambridge, and Curate of Thornham. Cadell, &c.

IV. A Caution to the Liverymen of London, againſt the General Election: being a Sermon on Drunkenneſs; ſhewing it both a Sin and Folly. To which is prefixed an Addreſs to the Livery, and another to the Candidates. By James Penn, Vicar of Clavering cum Langley, Eſſex; and domeſtic Chaplain to Earl Gower. Wilkie.

V. On the much-lamented Death of the Rev. Mr. Sam. Wood,—at Norwich, Dec. 8, 1767. With the Oration delivered at the Interment, by the Rev. Mr. Tho. Howe. Dilly.

VI. On the Death of Mr. John How, who departed this Life Nov. 17, 1767, having buried his Wife but a Fortnight before, and left behind him Six Children, quite deſtitute, the eldeſt about 14 years old, and the youngeſt not 4 Months. By R. Elliot, A. B. Sold for the Benefit of the Orphans, at No. 69, Fleetſtreet, No. 63, in Cornhill, and other Places; where Donations will be alſo received.

VII. At the Ordination of the Rev. Charles Caſe, M. A. at Witham, in Eſſex, Oct. 15, 1767. By John Rogers. With an Introductory Diſcourſe, by Thomas Davidſon; Mr. Caſe's Confeſſion of Faith, and a Charge delivered to him by Thomas Gibbons, D. D. 1 s. *Buckland.*

VIII. A Charge and Sermon, together with an Introductory Diſcourſe and Confeſſion of Faith, delivered at the Ordination of the Rev. Mr. Caleb Evans, Aug. 18, 1767, in Broad-Mead, Briſtol. Publiſhed at the Requeſt of the Church, and Miniſters then preſent. The ſecond Edition, corrected; with an Appendix occaſioned by the Rev. Mr. Harwood's Letter. 12mo. 1 s. Buckland, &c.

⁂ See Art. 30. of this Month's Catalogue.

IX. Before the Governors of Adenbrooke's Hoſpital at Cambridge, July 2, 1767. By John Gordon, D. D. Archdeacon of Bucks, and Chaplain to the Biſhop of Lincoln. Cambridge, printed for the Benefit of the Hoſpital, and ſold in London by White, &c.

ERRATA in the REVIEW for September.

P. 165, l. 16 from the bottom, for '*at leaſt,*' read *at laſt*.
P. 171, l. 2, for '*expect,*' read *ſuſpect*.

ERRATUM in our laſt Month's REVIEW.

P. 383, l. 8 and 9 of Art. 12, for '*no views of any kind,*' read *no views* of advantage *of any* kind.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the THIRTY-SEVENTH.

FOREIGN LITERATURE.

L'Ordre naturel et eſſentiel des Sociétés politiques; that is, The natural and eſſential Order of political Societies. Paris. 2 Vols. 12mo. 1767.

THE ingenious Author of this work, which has been much talked of, and much admired abroad, gives, in his preliminary diſcourſe, a ſhort ſketch of his deſign, which is, to promote the intereſts of kings, by pointing out the means of raiſing their riches, their power, and their authority, the three principal objects of their ambition, to the higheſt poſſible degree; the intereſt of the Proprietors of lands, by ſhewing how the greateſt advantage may be gained from this ſpecies of property; that of manufacturers, by ſhewing how manufactures may be made to turn to the beſt account; that of the poor, whoſe dependence is on the ſucceſs of agriculture; that of the moſt valuable claſs of mankind, *viz.* the merchants of all countries, by ſhewing how commerce may be rendered the moſt extenſive and the moſt profitable; and that of mankind in general, by ſhewing how ſocieties may be eſtabliſhed on the firmeſt and moſt laſting baſis, and individuals enjoy the various bleſſings of life in the moſt perfect manner the preſent ſtate can poſſibly admit of.

'Wherever human knowledge can penetrate, ſays he, we diſcover an end, and means relative to this end: every thing we behold is governed by laws ſuited to its exiſtence, and is organized in ſuch a manner as to obey theſe laws, in order to obtain, by their means, whatever is agreeable to its nature and the mode of its exiſtence. Man, it was natural for me to think, was as kindly treated by the Author of Nature, as other beings;

the talents which are peculiar to him, and which give him the dominion over this lower world, ſhew plainly that, in the general plan of the creation, there is a certain portion of felicity deſigned for him, and a certain conſtitution or *order* which will ſecure to him the enjoyment of it.

‘ Full of this idea, and convinced that the portion of divine light which the ſupreme Being has beſtowed upon us, was not beſtowed without an object, I was naturally led to conclude that this object muſt neceſſarily be, to enable us to know that conſtitution or *order*, according to which we muſt regulate our mode of exiſtence in order to be happy. Proceeding, upon this principle, to an inquiry into, and an examination of this *order*, I plainly ſaw that our natural ſtate is to live in ſociety; that our moſt valuable enjoyments can only be found in ſociety; that mens uniting in ſociety, and the happineſs conſequent upon it, is in the views of our Creator; that, conſequently, ſociety muſt be conſidered as the work of God himſelf, and the conſtituent laws of ſocial order, as part of the general and immutable laws of the creation.

‘ The firſt difficulties which occurred to me in regard to this manner of conſidering man, aroſe from the evils which reſult from our uniting in ſociety. But then obſerving that the moſt uſeful things to man may become pernicious to him by the power he has of abuſing them, I thought it incumbent upon me to examine whether the natural laws of ſociety are the real cauſes of ſuch evils; or whether the evils we complain of are not rather the neceſſary conſequences of our ignorance in regard to the nature of theſe laws, and the proper application of them?

‘ My enquiries upon this ſubject have removed my doubts, and ſubſtituted evidence in the room of them. They have convinced me that there exiſts a natural *order* for the government of men united in ſociety; an *order* which muſt neceſſarily ſecure to us all the temporal felicity intended for us during our abode upon earth, all the enjoyments we can reaſonably deſire, and to which we can add nothing but to our own prejudice; an *order*, for the knowledge of which Nature has given us a ſufficient portion of light, and which needs only to be known in order to be obſerved; an *order*, where every thing is well, and *neceſſarily* ſo, where all intereſts are ſo perfectly combined, ſo inſeparably united, that from ſovereigns to the meaneſt of their ſubjects, the happineſs of one part can only ariſe from the happineſs of the reſt; an *order*, in a word, the ſacred nature and utility of which, by ſhewing us clearly the beneficence of the Deity, prepares and diſpoſes us, from a principle of gratitude, to love and adore him, and, from a regard to our own intereſt, to labour after that ſtate of perfection which is moſt agreeable to his will.

' The more I have endeavoured to combat this evidence, the more triumphant I have found it, the more I have been obliged to yield to the force of it; would to God I could ſhew it to others, as I perceive, as I feel it myſelf; would to God it were univerſally diffuſed! if it were, it muſt neceſſarily change our vices into virtues, and thus conſtitute the happineſs of humanity.'

The chief obſtacle, according to our Author, to the eſtabliſhing of the natural and eſſential *order* of ſocieties, ariſes from a kind of lethargy founded in our ignorance. Frightened at the immenſe diſtance between this *order*, and that multitude of diſorders, which in all ages have covered the face of the earth, and degraded humanity, we imagine, he ſays, that the reformation of ſuch diſorders is a work far above our ſtrength; we perſuade ourſelves that the *order* neceſſary to produce a reformation, is of a very complicated nature, that it requires extenſive knowledge and profound ſtudy, a ſuperiority of genius, continual and laborious efforts, painful ſtruggles with ourſelves, and a variety of difficulties which we have not courage to encounter.

It is thus, we are told, that an enormous maſs of imaginary difficulties impoſes upon us to ſuch a degree as to prevent our forming any ſcheme to ſurmount them. All this, however, our Author ſays, is a mere illuſion, a vain chimera, which operates upon our minds in the ſame manner as apparitions operate upon the minds of children. In order to diſſipate this phantom, and to make us emerge from that low and deſponding condition into which we are unhappily ſunk, it is ſufficient, he thinks, to ſhew, how plain, how ſimple, and how evident this *order* is, the knowledge of which men deſpair of ever being able to attain to; and to convince them that it is eaſy to be comprehended, eaſy to be eſtabliſhed, and ſtill more eaſy to be perpetuated.

In the proſecution of his deſign, he ſets out with proving the neceſſity of mens uniting in ſociety, by arguments drawn from our ſocial affections, from the improvements which our faculties receive in ſociety, from the helpleſs ſtate of infancy and old age, from the natural deſires we find in ourſelves of enjoyments which cannot be obtained in ſolitude, from the connection between our natural wants, and the natural order of the productions by which they are to be ſupplied, &c. &c.

He goes on to treat of right and wrong, of their connections with ſociety, of property, of the inequality among mankind, of particular ſocieties, of authority, and the neceſſity of it; of the connection between the duties of thoſe who govern and thoſe who are governed; of the natural and only foundation of the greatneſs of ſovereigns; of the firſt principles of that order which is neceſſary to ſociety; of its objects, and the conſequences of violating it. He ſhews, that the multiplication of mankind tends to encreaſe the general happineſs; that the proper regulation of ſociety conſiſts in its effectually ſecuring property; that the right of individuals to their property ſuppoſes liberty to maintain that right. He inquires into the nature of ſocial liberty, and ſhews the neceſſity of it towards obtaining the productions of the earth; points out, briefly, the abſurdity of thoſe ſyſtems which oppoſe liberty, and proves the neceſſity of it for the common intereſt of every ſociety. He oppoſes the opinion of there being a neceſſity for ſetting artificial bounds to the liberty of individuals, and ſhews, that the certain method for encouraging the induſtry of particulars, which naturally produces general proſperity, is to remove all reſtraints and diſcouragements. He endeavours to make it appear, that the natural and eſſential *order* of ſocieties is a part of the courſe of nature; that its chief characters are, to have nothing arbitrary, nothing but what is founded in reaſon; to be ſimple, evident, unchangeable, and ſupremely advantageous to mankind, forming the beſt condition, upon the whole, in which ſuch beings can be placed; ſecuring equally the perſonal happineſs of the ſovereign, and the general felicity of the ſubjects, putting the prince, for the ſake of the general good, in poſſeſſion of the collective powers of all the individuals; the power of the ſovereign, in governments which are otherwiſe conſtituted, being only borrowed, and foreign to the ſtate.

He affirms, that the true *order* of ſociety is ſufficient for itſelf, and ſufficient to perpetuate itſelf, which ſhews it to be a part of the univerſal courſe of nature; that there is nothing myſterious in the right regulation of ſtates; that men of the loweſt capacities are capable of forming juſt ideas of property, right, duty, authority, &c. and that the conſequences neceſſarily flowing from the ſuppoſition of property, right, &c. are very eaſily traced out. He goes on to treat of the means neceſſary for eſtabliſhing and perpetuating good order in ſtates, and alleges, that as ſoon as mankind are ſatisfied concerning what is the beſt order in ſtates, they muſt of neceſſity proceed to eſtabliſh it, and that when once eſtabliſhed, it muſt of courſe be perpetual. Our natural appetite for pleaſures of all kinds leads us, he ſays, to purſue all the moſt probable methods of increaſing the number of our enjoyments; and this muſt prejudice all perſons in favour of the true and natural conſtitution of ſtates, as being the fitteſt for obtaining the moſt ample gratification of their deſires; ſo that in order to the eſtabliſhment of the beſt conſtitution, it is not neceſſary to transform human nature, or to eradicate its paſſions; as the paſſions will incline every perſon to promote the beſt eſtabliſhment.

After this, he proceeds to ſhew the neceſſity of every man's being well inſtructed in the particulars, which form a complete conſtitution, that all may be diſpoſed to love it, and act, upon every occaſion, ſuitably to it. But here it may very reaſonably be queſtioned, whether the bulk of a people can by any poſſible means be brought to reaſon ſoundly on ſubjects abſtracted from the common buſineſs of life, or to connect any conſiderable number of particulars in ſuch a manner as to draw juſt concluſions from them, without which they can never come to be convinced that one conſtitution is preferable to another. But let us attend our Author, and ſee whither he will lead us.

He writes very ſenſibly on the impropriety of applying authority for the ſupport of truth, which can never reſt firmly but on itſelf, and ſhews, that it may always be left to ſhift for itſelf, without fear of its being injured by the conflict of contradictory opinions, which, inſtead of hindering, is found to advance true knowledge. He then digreſſes a little on the ſubjects of evidence, conviction, &c. and ſhews that it is of great conſequence to plant right opinions in the minds of a people.—' A ſingle unarmed man, ſays he, commands a hundred thouſand armed men, the weakeſt of whom has more bodily ſtrength than he. What gives him this ſuperiority? Opinion. They obey their commander by acting in conſequence of an opinion, which prevails univerſally among them, *viz.* that they muſt or ought to obey him.'

He now proceeds to the practical part, and tells us, that three things are eſſential to ſociety, *viz.* laws, which ſuppoſe magiſtrates; a tutelary authority; and, thirdly, whatever is neceſſary for ſpreading and perpetuating in ſociety the evident knowledge of its natural and eſſential order. He goes on to treat of laws factitious or poſitive, as diſtinguiſhed from general and natural, of the ſpirit and the letter of laws; of the clearneſs, juſtice, and propriety of laws, which, he ſays, will always produce ſubmiſſion to them. Poſitive laws, we are told, muſt never break in upon thoſe of nature, and the propriety of them muſt be clearly known to all the people. This ſeems, however, ſcarce poſſible; nor is it certain that a people will obſerve a body of laws merely becauſe they know them to be good. The ſubmiſſion of a people to good government depends upon *police* and manners.

In treating of tutelar authority, he endeavours to ſhew, that it conſiſts in the power, which the magiſtracy has to procure, or, properly ſpeaking, to force obedience. But here his conſiſtency is not ſo clear as one could wiſh; for in the preceding parts of his work, he ſeems to argue, that the univerſally evident juſtice of the laws muſt of itſelf ſecure the ſubmiſſion of the ſubjects, which would ſuperſede the neceſſity of force. He may be underſtood to mean, however, that the approbation of the main body of the people may be expected to follow the clearly perceived juſtice of the laws, and yet force may be uſeful for reſtraining and puniſhing unruly individuals.

He now proceeds to ſhew, that the legiſlative power (a ſtrange doctrine!) is properly in the ſovereign; that the notion of the people's having a right to make laws for themſelves is a ridiculous pretence; that the people, ſo far from being, as is often alleged, one body, are rather a multiplicity of bodies of jarring and inconſiſtent intereſts. He argues againſt the very poſſibility of a people's aſſembling to make laws which ſhall prove effectual; ſince either the majority muſt carry it againſt the minority, or a few, or even one, have a negative againſt the many. This laſt he gives up as evidently abſurd; and if the majority are to carry every point, the minority, he ſays, go off diſſatisfied, and determined not to ſubmit to laws which are made in ſpite of them.

The ſupreme authority, he ſays, muſt neceſſarily center in one, *viz.* the prince; for otherwiſe the power of the ſtate may ſplit into two, which may battle it againſt one another, till one or the other is cruſhed.—He declares himſelf an enemy to voting. What requires being put to the vote, he ſays, is not ſelf-evident. But in government every thing ought to be ſelf-evident. Adminiſtration committed to ſeveral perſons muſt produce miſchief, he tells us, becauſe their intereſts being different, ſome of them may claſh with thoſe of the ſubjects.—May not a ſovereign then have, or think he has, an intereſt in tyrannizing over his ſubjects? Does not hiſtory ſhew the falſehood of ſuch reaſoning and of all its conſequences?——The following paſſage is a very curious one.

'Let us ſum up what has been ſaid on this head:—The placing of the national authority in the hands of ſeveral adminiſtrators is contrary to the eſſential order of ſociety for three reaſons: 1. It divides the authority, the eſſential nature of which is indiviſible. 2. It expoſes the public intereſt to the whole fury of private intereſts; and ſets duty and motives in oppoſition. 3. It annexes to the majority of voices a deſpotic authority, which neither can nor ought to belong to any thing but evidence; by which means it comes to paſs that evidence does not govern, but opinion, or, if you pleaſe, the will of a certain number of men attached to a particular opinion.' Vol. i. p. 230.

It is ſomewhat ſtrange that our Author, when he wrote the above paſſage, did not conſider, that his notion of the indiviſibility of authority is contrary to experience; that the ſuppoſed intereſt of *one* may claſh with the general intereſt, as much as that of more than one; that evidence is not a perſon capable of

acting,

ſhould not chooſe to receive again,
ſign of a charge; even two days af
papers, books, his hat and many
them the greateſt part of the time.
reſiduum of a reſiduum to remain i
'I cannot boaſt, (he afterwards
being twice ſtruck ſenſeleſs by the
inadvertently, received the full cha
taining three ſquare feet of coated
be called painful; but, though it p
breaſt only, it ſeemed to affect e
The only inconvenience I felt fro
went off in about two hours.'

Not content with the great pow
ſcribing, the Author wiſhes to ſee a
thirty globes, and charging electrical
'I make no doubt, ſays he, but tha
ſquare feet of coated glaſs would giv
common flaſh of lightning. The
adds, who will ſay that nothing c
diſcoveries made by ſuch a power.'

He need be a well-ſeaſoned ele
preparatory campaign or two at D
undertake to wield the diſcharging
we beg the proper officer's pardon—
caſion. For our parts, we ſhould
within the ſame walls with this for
midſt of ſome of thoſe ſublime *reve*
lative electrician is apt to indulge, i
we ſhould run our head againſt for
unwittingly, and, it might be th
Profeſſor Boze, by ruſhing, ourſelv
which we pointed out to him in a f

The 6th and 7th parts of the w
of young electricians; tho' ſeveral
tained in the firſt of them may p
ones; particularly thoſe relating to th
In the 7th we have a deſcription of
ments made in electricity, collected

The 8th and laſt part contains t
ments, made, if we conſider the
ſpace of time; the earlieſt of them
of the year 1766. Before that tim
been only an *amateur*; but after th
gaged moſt heartily in the work to
periments. We ſhall give a ſhort

The cauſe, he tells us, of the various diſorders which have prevailed in ſtates, is, that neither legiſlators nor philoſophers have underſtood the natural and eſſential order of ſociety. Now, it is inconceivable, that what he himſelf declares to be as obvious and ſelf-evident as the multiplication-table, ſhould never, in a courſe of five thouſand years, be traced out. If, in ſhort, it is ſomewhat myſterious, how is it likely to be generally known; if it is obvious, how has it continued ſo long unknown? He labours indefatigably to ſhew, that opinions againſt opinions, in a government, where the ſupreme authority is divided, muſt neceſſarily produce diſorder; but he nowhere ſhews how indiſputable certainty can be introduced into legiſlation, or adminiſtration, except in generals, which ſeems to be mere trifling, and uſeleſs ſpeculation. But even ſuppoſing our Author could demonſtrate, with the preciſion of Euclid, that, (for inſtance) the French method of raiſing the revenues, *viz.* by *Fermier's Generaux*, is oppreſſive to the people, and not proportionally advantageous to the king, but, on the contrary, hurtful and dangerous to him, as throwing great power into the hands of a ſet of overgrown grandees; would the clear knowledge of this produce, of itſelf, an alteration of this branch of the internal government of France? In a word, were this Writer's doctrine of the power of evidence true, there would be nothing neceſſary, in order to procure the redreſs of every grievance in every ſtate, but to ſhew that they were grievances.

‘ Who does not ſee, ſays he, Vol. 1. p. 280. who does not feel, that mankind are made to be governed by deſpotic authority? Who is there, that has not found by experience, that whenever evidence appears, its intuitive and determining force puts an end to all heſitation. This irreſiſtible force of evidence, therefore, is a deſpotic authority, *which, in order to command our actions in a deſpotic manner, deſpotically commands our wills.*’

If the Reader underſtands this paſſage, ſo much the better for him; we own ourſelves at a loſs to comprehend how this Writer connects the convincing of the underſtanding (which undoubtedly may be done in particular caſes in ſpite of perverſeneſs) and influencing the will in ſuch a manner, that the latter muſt infallibly follow the former.

‘ The natural deſpotiſm of evidence, continues he, draws after it ſocial deſpotiſm; the eſſential order of every ſociety is an evident order, and as evidence has always the ſame authority, the evidence of this order cannot be public and manifeſt, without governing deſpotically.

‘ For this reaſon, the eſſential order of ſtates admits only of one authority, and conſequently of one ſingle ſovereign, it being impoſſible that evidence ſhould ever contradict itſelf, its autho-

rity

vations made by others; as well as th
genious methods of carrying them in
the numerous and large experiments r
whole, we think we may juſtly char
joint product of labour and genius.

Before we take our leave of it, we
rary intelligencers, and well-wiſhers
far as we are able, a kind of literary
thor's; in which he declares his int
ſionally printing *additions* to the work
made, which will be ſold to the purc
the bulk be inconſiderable, given *gr*
vites thoſe who may make ſuch diſc
hope, will continue to contribute hi
them to the public, through this cl
executed, muſt be advantageous to the
grateful to thoſe who cultivate it; an
nected, and, to uſe a term of art, *i*
country, who will rejoice in receiving
ligence from ſo excellent a *prime condu*

MONTHLY CAT

For DECEMB

MISCELLAN

Art. 8. *Naval Tactics, or a Treatiſe o*
with Cuts, lately publiſhed in France,
or Guard-Marines of the Academy at
as a complete Syſtem of the Marine
By M. de Morogues, Captain in th
by a Sea-Officer. 4to 10 s. 6 d.

WE are ſo generally ſuppoſed to ex
French in Naval Tactics, that litt
expected in that art from theſe our natural
far our own enemies, as to deſpiſe inſtructi
French. This book is evidently the wo
acquainted with his ſubject; and merits
officers, were it for no other reaſon than
ſtard of the French naval diſcipline, wit
them to be acquainted. It is, however,
we deem impoſſible for us to give a toler
and muſt therefore refer our naval readers
tains alſo, by way of ſupplement, many
periments, which will afford both inſtructi
as are capable of underſtanding them.

is ſo in its principle; your power, which is natural, abſolute, and independent, will then be only a factitious and uncertain power, dependent even upon thoſe whom it ought to govern. You are kings, but you are men; as men, you may *arbitrarily* make laws; as kings, you can only dictate thoſe laws which are already made by the Divinity, whoſe organs you are: as men, you have the freedom of choice between good and evil, and human ignorance may lead you aſtray; as kings, evil and error can have no place in you, becauſe they can have no place in the Deity, who, after having eſtabliſhed you the miniſters of his pleaſure, manifeſts his will to you by evidence: the *perſonal and legal* deſpotiſm which this ſecures to you for ever, is the ſame with that of the King of kings; like him you are *deſpots*; like him you ſhall always continue to be ſuch, becauſe it is not in the nature of evidence that it and you ſhould ever ceaſe to be; and your deſpotiſm ſhall crown you with glory and proſperity of every kind, becauſe it is not in the nature of that order, the evidence of which enlightens you, that the beſt poſſible ſtate of nations ſhould not likewiſe be the beſt poſſible ſtate of ſovereigns.'

In the beginning of his ſecond volume, our Author beſtows a great deal of pains in proving what few will think of denying, *viz.* that the intereſts of the ſovereign, and thoſe of the ſubjects, are inſeparably connected. But the cleareſt demonſtration of this truth will never be found ſufficient alone to ſecure a people from the dreadful effects of abſolute power in the hands of an ill diſpoſed prince; which, in our opinion, ſhews the abſurdity of our Author's propoſal of deſpotiſm as the beſt form of government.

He tells us, that the prince's whole revenue ought to ariſe from land, becauſe duties laid on trade are diſcouragements to it. The land-proprietor pays, in purchaſing, only for the value of the neat income, which will remain after paying the land-tax. But there ſeems to be no more in this than the neceſſity of taking care, that, in laying duties on trade, we do not over-burden it in ſuch a manner, as to diſtreſs the ſubjects, or give our rivals in trade an advantage over us at foreign markets. Whilſt this care is taken, it ſeems to be immaterial, whether the revenues be raiſed from land, or from trade, or both.

He thinks the prince's revenue ought not to be ſo much in the pound, *communibus annis*, but to vary according to the plenty or ſcarcity of different years; and to raiſe the land-tax he conſiders as certain ruin to a nation. But we know by experience, that though the land in England is ſometimes taxed three ſhillings in the pound, ſometimes four, the nation is not ruined; it is not certain that raiſing the land-tax to five ſhillings would overſet the ſtate.

The

ſimoniacal either in giving or taking *general*
of *reſignation*; having ſhewn that H. may
oath and his own conſcience, *purely* and *abſo*
perſon might, according to the laws both of
bought the living;—he proceeds to animadv
which, with reſpect to K. Mr. M. hath acte
after having very ſenſibly and ſhrewdly anima
account of the affair, he thus concludes his ex

'Let us ſuppoſe, that you and H— did rea
the living out and out, as you have repreſente
ciple of conſcience he preferred H— as a goſp
ing his youth, to all other men. I aſk you,
conduct, this noble ſacrifice for conſcience ſake,
A—, deſerve ſome notice from you and the rector
you well knew how great was his poverty, ho
at the very time he made a ſacrifice of all hi
what was your conduct? why, you acted tov
SIMONY to approach him ever afterwards. Y
in February 1764; you ſay, p. 11. "for my
hear any thing of K— till the 25th of Nove
preached a charity-ſermon at Shadwell." So
ſaw him, becauſe he ſought you out, and force
the veſtry, otherwiſe it is probable you never w
like manner the goſpel rector, if he ſaw his pa
might be enquired after, but not his circumſtanc
quiry into his ſituation with his creditors, or in
whether God had not amply rewarded him for
in this affair, and for ſending his pure goſpel an
A—; no offer of aſſiſtance, no tender of relief
from either of you, though both well able to do
unaſked, unſolicited, have fled to his ſuccour? d
not humanity require it? ſhould not the *rector*
much by K—'s conſcienciouſneſs, ſhould not the
and from year to year, hath taſted its fruits alſo
round the pariſh and parts adjacent, breathing th
ing on beds of eaſe at the parſonage houſe; ſhe
membered the donor, and rejoiced in that provide
to ſerve one another? but the poor man was utt
wonderful work for you, buried in oblivion; th
ficed his ALL from a principle of conſcience, as
lieved he did, and for many months you had ne
wiſe; the man was all this while you ſay unnoti
and left to linger on in his wretchedneſs. Can y
granting all you have ſaid is fact? is not this
which the lawyers call *felo de ſe*? what! have
bountifully, and ſee our brother, our friend,
tron and his family have need, and brought into
regard to conſcience, to the goſpel of Chriſt, an
yet ſhut up the bowels of compaſſion from him
of God in us? how can we know we are of th
our hearts before the God of love that
we declare his ſtatutes, and take his

brings a nation to ruin, is not ſo much falſe policy, abſolutely ſpeaking, as comparatively with that which is purſued in neighbouring, and eſpecially in rival ſtates.

'The ſcience of politics, ſays our Author, vol. 2. p. 228. the obſcurity of which is its depth, and the contradictions of which dare not ſhew themſelves, has invented, in our continent, the ſyſtem of the *balance* of Europe, an enigmatical term, the true ſenſe of which ſeems to me impoſſible to be defined. But without attempting to fathom this myſtery, we may ſay, that the effects of the ſyſtem evidently demonſtrate its inconſiſtencies. It is certainly very improper for preventing wars among the powers of Europe; it ſeems rather to furniſh occaſion, or at leaſt pretexts for quarrels. The princes of Europe are every day making war on one another for preſerving the balance; and the people cut one another's throats, armed againſt one another by a ſyſtem invented to prevent their cutting one another's throats.'

He gives us, however, in the very next paragraph a diſtinct account of the enigmatical ſyſtem of the balance of Europe, in which there is nothing enigmatical, and ſays, the deſign of preſerving the peace of Europe by putting a ſtop to the arbitrary projects of thoſe potentates, who may propoſe to oppreſs and ſpoil ſuch of their neighbours as are in no condition to reſiſt them, is commendable, wiſe and juſt. But he thinks the means made uſe of for the purpoſe are not promiſing, nor in experience found ſucceſsful. Our theory and practice, however, are both much the ſame, *mutatis mutandis*, with thoſe of the ancient free ſtates of Greece, who, it is univerſally known, founded the greateſt part of their policy on the maxim, of the neceſſity of preſerving an equality of power reſpectively among them as nearly as poſſible. Our Author, inſtead of the uſual way (of fighting) to preſerve the general peace, propoſes, that as kings are uſed to call one another brethren, they would conſtantly act as ſuch. It remains to be ſeen, whether our Author's rhetorical powers are ſufficient to perſuade them to embrace this plan of general pacification, or if they will hereafter, as heretofore, have frequent recourſe to the *ratio ultima regum*.

In regard to commerce, our Author affirms, that the only gain obtained by a nation, is that of more or leſs uſeful articles. It is impoſſible, he ſays, for two or more nations to carry on a mutual commerce, and be all gainers. For whatever any one gains, muſt be drained from the others; which loſs continuing for a long courſe of years, muſt bring ruin at length on the loſing nation or nations.—'As the myſtery of all gainers and loſers, ſays he very archly, is not an article of faith, we may venture to affirm, that the manifeſt contradiction it implies, onſtrates its abſurdity.'

But

book and number it has in Euclid himſelf; f
tome before us would have been more conſpic
clid, and the Reader might, at any time, hav
with the greateſt eaſe and diſpatch.

Art. 15. *The Additional Lives and Plates t*
of Anecdotes of Painting in Englan
Manuſcripts of Mr. George Vertue. By
4to. 3 s. ſew'd. Printed at Strawb
Bathoe in the Strand.

Theſe additions were duly noticed in our la
CATALOGUE, Art. 14.

POETICAL.

Art. 16. *Miſcellanies. The Lion, Cock,*
And an Eſſay on the ever-glorious Peace
1763. By the Author. 4to. 2 s. 6

This poor political poetry is out of time, an
bookſeller muſt be out of pocket, and the poor
of his wits.

Art. 17. *The Gift of Tongues, a Poem.*
M. A. 4to. 1 s. John

This noble ſubject is treated as ill, or worſe,
have hitherto been propoſed for the Kiſlingbury
language, confuſed and bloated metaphors, wit
mena of bad writing, are to be found in every

Art. 18. *An Eſſay on the Character of Man*
Juvenis, in which is attempted a Deſcrip
the Miſer, and the Liberal, with other E
jects, in Blank Verſe. By William Wy
Richardſon and Urquhart.

We have met with many poets that could
have one who cannot read; for it is impoſſible
ſtand the accentuation of his own language, w
ſuch blank verſes together as the following:

> With more vigilance to protect her po
> Againſt th' attacks of all promiſſory.

Art. 19. *An Elegiac Ode, ſacred to the Me*
Highneſs, Edward Auguſtus, Duke of York.
Author of *Cambia, Eliza, Almena,* &c. 4

This is one of thoſe *manœuvres* of authoriſ
practiſed on public events; but it is ſomewhat ext
To work up an elegiac ode on the death of the
Rolt has induſtriouſly collected ſeveral of his ow
ſtringing them together without either order, pert
has publiſhed the ſtrangeſt farrago that ever diſ

THEATRIC

Art. 20. *A Peep behind the Curtain; o*
it is now performed at the Theatre
1 s. Becket.

It was obſerved, by the late Mr. Fiel

with propriety, have been called *Radieriana.* It is, like all publications of this kind, filled with extracts and anecdotes, ſome of which are well, and others ill choſen; many might have been omitted without any injury to the performance, and ſome with advantage to it. But among a great number of puerile reflections, ill founded opinions, obſolete ſtories, and other trifling articles, it contains many curious anecdotes, entertaining paſſages, ſome judicious criticiſms, and uſeful, hiſtorical and philological remarks. As the latter cannot fail of being entertaining to the Reader, we ſhall ſelect a few inſtances, as a ſpecimen of what may be expected from the work itſelf.

The celebrated ſonnet of Deſbarreaux, *Grand Dieu tes jugemens ſont remplis d'equité, &c.* is an imitation of a ſonnet of Deſportes, printed among his religious poems annexed to his tranſlation of the Pſalms, in the fine edition publiſhed in 1603. The ſonnet of Deſportes is as follows:

> *Helas! ſi tu prends garde aux erreurs que j'ai faites,*
> *Je l'avoue ô Seigneur ce martyre eſt bien doux!*
> *Mais ſi le ſang de Chriſt a ſatisfait pour nous,*
> *Tu decoches ſur moi trop d'ardentes ſagettes.*
> *Que me demandes tu? Mes œuvres imparfaites,*
> *Au lieu de t'adoucir, aigriront ton courroux;*
> *Sois moi donc pitoyable, ô! Dieu Père de tous,*
> *Car où pourrai-je aller, ſi plus tu me rejettes!*
> *D'eſprit triſte & confus, de miſere accablé,*
> *En horreur à moi même, angoiſſeux & troublé,*
> *Je me jette à tes pieds, ſois moi doux & propice.*
> *Ne tourne point les yeux ſur mes actes pervers.*
> *Ou ſi tu les vieux voir, vois les teints & couverts,*
> *Du beau ſang de ton fils, ma grace et ma juſtice.*

The three laſt lines evidently produced the following of Deſbarreaux.

> *J'adore en periſſant la raiſon qui t'aigrit,*
> *Mais deſſus quel endroit tombera ton tonnerre,*
> *Qui ne ſoit tout couvert du ſang de Jeſus Chriſt!*

We owe the diſcovery of this imitation to M. du Radier. He mentioned it in a letter containing ſeveral anecdotes relating to the Abbe Deſportes, and his poems; and which appeared in a periodical collection, entitled the *Conſervateur.* But it ſhould be remembered, that if the bad ſonnet of Deſportes furniſhed Deſbarreaux with the thought, the imitation infinitely ſurpaſſed the original, both in the turn and expreſſion.

M. du Radier, though a Catholic, takes great liberties with ſeveral tenets and ſuperſtitious cuſtoms obſerved in the Roman Church. He remarks that ſome Zealots would have condemned as heretical, the writings of three perſons to whom the lovers of eccleſiaſtical learning are under the greateſt obligations, *Sirmond, Launoy* and *Baluze.* 'Sirmond's ſincerity, ſays our author, diſpleaſed his brethren; nor was their diſpleaſure removed

imitation, but in every *real* ſcene in which ſhe
great drama of human life.

Art. 22. *The Adventures of a Kidnapped*
Thruſh.

Relates the ſtory of a young fellow who is
and forcibly ſent, as a ſoldier, to the Eaſt-In
and piteouſly related. Whether or not there
tive, we cannot with certainty diſcover; but
book of adventures more dull, leſs intereſting.

POLITICAL.

Art. 23. *Thoughts on the Cauſes and Conſeq*
Price of Proviſions. 8vo. 6 d.

The nation abounds in politicians, who like
ſtead of ſearching out the primary cauſes of na
lie remote from ſuperficial obſervation, conten
poſing remedies directed immediately to the
with abuſing miniſters who do not adopt them,
diſtreſſes.

The Writer of this ſmall but ſenſible pamphl
ſubject of the high price of proviſions rather nea
than thoſe who arraign the bounty on corn, w
foreſtal and monopolize the proviſions of a w
than the writer who diſcovered it to be owing t
lating the ſmall pox*. He obſerves, 'that th
proviſions ariſes principally from two ſources;
tional debts, and the increaſe of our riches; tha
of the public, and the wealth of private individu
theſe have been increaſed, and what have bee
creaſe, ſhall be the ſubject of the few following p

'It will ſurely be unneceſſary to inquire into th
menſe increaſe of our national debt; whoever re
lions annually borrowed, funded, and expended
can be under no difficulty to account for its inc
for theſe new funds, new taxes were every year i
burthens laid on every comfort, and almoſt ever
former taxes, occaſioned by former wars, bef
Theſe muſt unavoidably increaſe the prices of the
greater proportion than is uſually underſtood:
commodity does not only add the value of that
commodity, but the dealer in it muſt advance the
times that ſum; for he muſt not only repay hi
but muſt have compenſation for his loſſes in t
loſs of intereſt by his increaſed capital. Beſid
does not only affect the price of the commodity
that of all others, whether taxed or not, and wi
it ſeems to have no manner of connection. Th
on candles muſt raiſe the price of a coat, or a pair
out of theſe, all the taxes on the candles of the

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* See Review for June laſt, p. 488.

and the tailor, muſt be paid: a duty upon ale muſt raiſe the price of ſhoes; becauſe from them all the taxes upon ale drank by the tanner, leather-dreſſer, and ſhoemaker, which is not a little, muſt be refunded. No tax is immediately laid upon corn, but the price of it muſt neceſſarily be advanced; becauſe, out of that, all the innumerable taxes paid by the farmer on windows, ſoap, candles, malt, hops, leather ſalt, and a thouſand others, muſt be repaid: ſo that corn is as effectually taxed, as if a duty by the buſhel had been primarily laid upon it; for taxes, like the various ſtreams which form a general inundation, by whatever channels they ſeparately find admiſſion, unite at laſt, and overwhelm the whole. The man, therefore, who ſold ſand upon an aſs, and raiſed the price of it during the late war, though abuſed for an impoſition, moſt certainly acted upon right reaſons; for, though there were no new taxes then impoſed either on ſand or aſſes, yet he found by experience, that, from the taxes laid on almoſt all other things, he could neither maintain himſelf, his wife, or his aſs, as cheap as formerly; he was therefore under a neceſſity of advancing the price of his ſand, out of which alone all the taxes which he paid muſt be refunded. Thus I think it is evident beyond all doubt, that the increaſe of taxes muſt increaſe the price of every thing, whether taxed or not; and that this is one principal cauſe of the preſent extraordinary advance of proviſions, and all the neceſſaries of life.

'The other great ſource, from whence this calamity ariſes, is certainly our vaſt increaſe of riches; the cauſes and conſequences of which, I will now briefly conſider. That our riches are in fact amazingly increaſed within a few years, no one, who is in the leaſt acquainted with this country, can entertain a doubt: whoever will caſt his eyes on our public works, our roads, our bridges, our pavements, and our hoſpitals, the prodigious extenſion of our capital, and in ſome proportion that of every conſiderable town in Great Britain; whoever will look into the poſſeſſions and expences of individuals, their houſes, furniture, tables, equipages, parks, gardens, cloaths, plate, and jewels, will find every where round him ſufficient marks to teſtify to the truth of this propoſition. This great increaſe of private opulence is undoubtedly owing to the very ſame cauſe which increaſed our national debt; that is, to the enormous expences and unparalleled ſucceſs of the late war; and indeed very much ariſes from that very debt itſelf. Every million funded is in fact a new creation of ſo much wealth to individuals, both of principal and intereſt; for the principal being eaſily transferable, operates exactly as ſo much caſh; and the intereſt, by enabling ſo many to conſume the commodities on which taxes are laid for the payment of it, in a great meaſure produces annually an income to diſcharge itſelf. Of all the enormous ſums then expended, little beſides the ſubſidies granted to German princes, was loſt to the individuals of this country, though
the whole was irrecoverably alienated from the pub [redacted] all the reſt an-
nually returning into the pockets of the merchants, ſters, brokers,
and ſtock-jobbers, enabled them to lend it ag new
mortgage the following year. Every emiſſio
notes, exchequer and navy bills, ſo long as
the purpoſes of ſo much additional gold a
amounts to: if we add to theſe the immen
ſince that period from our commerce, exte

Our author has found in Bayle's *Nouvelles de la Republique des Lettres*, an anecdote of father Cheminais, which has been omitted in the lives that have been publiſhed of that father. This celebrated preacher was, it ſeems, a poet, and his verſes not leſs gallant than thoſe of Boiſrobert or Benſerade. "I have, ſays Bayle, ſpeaking of this father, ſeen ſome free verſes, written by him for the Marquis de la Vrilliere, repreſented as a ſhepherd in a ballet called the Temple of Peace. They are at once very pretty and very gallant, intimating to the ſhepherdeſſes their danger, at the viſit paid them by the Marquis. They conclude with the following couplet:

Qu'il eſt aiſe, quand on a tant de charmes,
De trouver l'heure du Berger.

The following is another anecdote given by our Author.

'Le Sage's *Gil Blas*, far excels his *Diable boiteux*, though the latter has had more regard paid it than the former. The firſt edition had amazing ſucceſs, and the ſecond ſold with ſtill greater rapidity. Two noblemen coming to the Bookſellers, found only one ſingle copy remaining, which each was for purchaſing; and the diſpute grew ſo warm, that they were going to decide it by the ſword, had not the bookſeller interpoſed. But the author, by whom the bookſeller made a fortune, died poor.'

M. du Radier has made the hiſtory of France his particular ſtudy, as is ſufficiently evident from ſeveral pieces he has already publiſhed, as well as from the work before us. He often oppoſes the preſident *Henault*, and ſome of his criticiſms appear to be well founded; but they are accompanied with an acrimony which gives pain to an ingenuous reader. It is eaſily perceived that he ſearches for faults, and never fails to expoſe every ſlip in the harſheſt manner: ſometimes he even cavils without paying the leaſt regard to the acknowledged merit of that illuſtrious writer.

Before we conclude, we muſt mention the Hiſtory of the Fools *ex officio*, prefixed to this work. Our Author confines himſelf particularly to thoſe who have filled that office at the French Court. This appointment is very ancient, as appears from the game of cheſs, which is known to have been very common in the reign of Charlemaigne. Every body knows that what the French call fools, are two pieces poſted near the king.

In the records of Troyes in Champagne is preſerved a letter from Charles V. ſignifying to the magiſtrates the death of his fool, and an order for them to ſend him another according to *ancient cuſtom*. It was therefore eſtabliſhed long before that time, and Champagne probably enjoyed the excluſive honour of ſupplying the kings of France with fools in the reign of Charles V. A [illegible]able circumſtance is, that this monarch, who was ſurnam[illegible], and who deſerved that epithet, increaſes her debts, notwithſtanding her acquiſitions by conqueſt or commerce bring in double or treble the ſums which ſhe is obliged to borrow; and this by a chain of cauſes and conſequences, which the efforts of no human power or wiſdom are able to diſunite. New debts require new taxes; and new taxes muſt increaſe the price of proviſions: new acquiſitions of wealth, by decreaſing the value of money, ſtill aggravate this evil, and render them ſtill dearer; this dearneſs of proviſions muſt augment the price of labour; this muſt advance the price of all manufactures; and this muſt deſtroy trade; the deſtruction of trade muſt ſtarve the poor, expel the manufactures, and introduce univerſal bankruptcy, riot, and confuſion. Artificers of all kinds will, by degrees, migrate into cheaper countries: the number of clergy, whoſe education muſt grow more expenſive, and incomes leſs valuable, will be inſufficient for parochial duty: the pay of navies and armies muſt be augmented, or they will no longer defend a country which cannot maintain them; but rather themſelves become her internal and moſt dangerous enemies.'

This is truly a melancholly proſpect, but if there is reaſon to apprehend the reality of it, certainly it ought to be conſidered in time. As to the cure for this deep-laid diſorder, our Author declares, 'No acquiſition of foreign wealth can be effectual for this purpoſe: was our whole national debt to be at once paid off, by the introduction of all the treaſures of the Eaſt, it would but accelerate our deſtruction; for ſuch a vaſt and ſudden influx of riches would ſo enhance our expences, and decreaſe the value of money, that we ſhould at once be overwhelmed with luxury and want. The moſt conciſe method of cure would be to take ſuperabundant wealth from individuals, and with it diſcharge the debts of the public; but here juſtice, liberty, and law, would obſtruct our progreſs with inſurmountable difficulties. Whoever therefore would attempt this ſalutary, but arduous undertaking, muſt not begin by extirpating engroſſers and regraters, nor by deſtroying rats and ſparrows, thoſe great foreſtallers of the public markets; but by gradually paying off that debt, not only by œconomy, but by the moſt avaricious parſimony, and as far as poſſible, by narrowing thoſe channels, through which riches have flowed in ſuch torrents into the pockets of private men: he muſt be deaf to all mercantile application for opening new inlets of commerce at the public expence: he muſt boldly reſiſt all propoſitions for ſettling new colonies upon parliamentary eſtimates; and moſt carefully avoid entering into new wars: in ſhort, he muſt obſtinately refuſe to add one hundred thouſand pounds to the national debt, though by that means millions could be introduced through the hands of individuals. How far theſe meaſures are practicable, or conſiſtent with the honour, dignity, or even advantage of this country in other reſpects, I cannot determine; but this I will venture to affirm, that by no others this calamity, ſo loudly and ſo juſtly at this time complained of, can ever be redreſſed.'

Upon the whole, the Writer of this pamphlet appears to have conſidered his ſubject cloſely; and it were to be wiſhed that a radical cure might be adminiſtered to our grievances, of gentle operation: ſince it appears to be no eaſy taſk to unravel ſo very complicated a ſyſtem as ours appears to be at preſent, without doing violence to ſome parts of it.

Art. 24.

ſcrupulous conſciences of England. He wrote his ſentiments of it, with his uſual moderation, to Mr. S——, and received the following anſwer:

'Sir,

'IT is a ſtrange enterprize, and a very ſcandalous one in a Prieſt, to endeavour to deſtroy the moſt ancient of all opinions, and the moſt uſeful to mankind. This ſame Warburton would have been better employed in commenting upon the *Beggar's Opera*, after having written a wretched comment upon Shakeſpear, than in making uſe of his ill-digeſted erudition in order to deſtroy religion; for our holy religion is founded upon that of the Jews. If God left the people of the Old Teſtament in ignorance of the immortality of the ſoul, and a ſtate of rewards and puniſhments after death, he deceived his favourite people; the Jewiſh religion is conſequently falſe, and the Chriſtian, which is founded upon it, is built upon a rotten foundation. What does this audacious man propoſe? I really cannot tell. He flatters the Government;—if he gets a biſhoprick, he will be a Chriſtian; if he does not, I know not what he will be. He has already written two large volumes upon the Legation of Moſes, in which there is not one word upon his ſubject. This is like Montaigne's chapter upon boots, where he ſpeaks of every thing but boots; it is a chaos of citations, without a ſingle ſpark of light. He was ſenſible of the danger of his audaciouſneſs, and wanted to wrap himſelf up in the obſcurity of his ſtile. He ſhews himſelf ſomewhat more clearly, at laſt, in his third volume, where he brings together all the paſſages of ſcripture, which he thinks favourable to his impiety, and ſets aſide all thoſe which ſupport the common opinion. He raiſes contributions upon Job, Ezekiah, Jeremiah, &c. and this rage of propagating the pernicious doctrine of the mortality of the ſoul has made all the Clergy riſe up in arms againſt him. He trembled leſt his Patron, who is of the ſame opinion with him, ſhould not have intereſt enough to get him a biſhopric. What courſe did he then take? That of abuſing all the Philoſophers. *Quis tulerit Gracchos de ſeditione querentes?* He raiſed the ſtandard of fanaticiſm with one hand, whilſt with the other he diſplayed that of irreligion. Thus he blinded the eyes of the court, and by teaching, in reality, the mortality of the ſoul, and afterwards pretending to admit it, he will probably have what he aims at, *viz.* a Biſhopric.—With you every road leads to Rome; and with us every road leads to a Biſhopric.'

'This is what Mr. S— wrote to me in 1758, and all that he foretold is actually come to paſs. Warburton now enjoys a good Biſhopric, and inſults the Philoſophers. It is to no purpoſe that the Biſhop of Oxford, has ſhewn the abſurdity of his Book, he is only the more audacious, and even wants to perſetheſe gentlemen pretend to derive this power. The Author of this pamphlet has undertaken, from them, to prove, that all the gifts of the Spirit of God conferred on the Apoſtles, and, by their hands, on the primitive Chriſtians, were miraculous manifeſtations of the will and power of the Almighty; that theſe gifts were communicated to all true believers, to Jews and Gentiles, to men and women indiſcriminately; that the power of communicating theſe gifts continued no longer than the times of the Apoſtles; that there is no promiſe in the bible of obtaining any gifts of the Holy Spirit any farther; and that Chriſtians in all ages afterwards are to be inſtructed and influenced, in all affairs relating to Chriſtianity, by the Holy Scriptures alone, which have been written by thoſe perſons who were then miraculouſly inſpired by the Holy Ghoſt.

This muſt certainly deſtroy the pretenſions of a ſet of men who claim to themſelves certain powers of the divine ſpirit, which, they allege, have been conferred upon them by their predeceſſors, who, they ſay, received theſe powers from thoſe who went before them, and they from others, up to the Apoſtles; and that they are to continue them down to their ſucceſſors, to the end of the world.

If the Author of this pamphlet hath proved his point, it muſt have another very great effect in overturning all the pretenſions of many ancient and modern ſects of Chriſtians, who aſſert that they are guided and influenced by the immediate operation of the ſpirit of God, as the Apoſtles and primitive Chriſtians were; and have the preſumption to ſanctify their wild enthuſiaſms and reveries by this high pretenſion: both theſe ſorts of people are fanatics, in the true ſenſe of the word.

The ſentiment of this author muſt likewiſe rouſe all good Chriſtians to be more *active* in performing the duties of their holy religion; and depend, ſomewhat more than they generally do, upon a proper tho' juſt regulation of their own tempers and practices.

The Author, in ſupport of his *opinion*, hath brought together all the texts of the Old and New Teſtament which ſpeak of the gifts of the ſpirit of God; and he illuſtrates his ſentiment by large quotations from Lord Barrington, Dr. Whitby, Dr. Taylor, Mr. Locke and Mr. Pile. He ſeems to comprize the whole of his deſign in this remarkable quotation from Whitby's commentary on 1 John, ii. 20, 27. 'It muſt be granted that in thoſe times of the effuſion of the ſpirit, and his miraculous gifts upon believers, this unction was promiſed to teach them all things neceſſary, who had no other rule of knowing what was ſo, but by the teaching the Apoſtles and Prophets then amongſt them, actuated by this ſpirit and teaching in their aſſemblies, and doing other public offices, by this afflatus, and by the ſpirit of wiſdom and inſtruction then imparted to them.—But theſe ſenſible indications and and extraordinary gifts having long ſince ceaſed, Chriſtians now are to be directed by thoſe writings, which were indited for their perpetual uſe, by men aſſiſted by that ſpirit, who led them into all truth. And ſurely if in thoſe times when the gifts of the ſpirit were ſo generally vouchſafed, they were yet taught by Apoſtles, Prophets, Evangeliſts, Paſtors and Doctors aſſiſted by the ſpirit for th reaſonable to believe that, now theſe gifts are ceaſed, b inſtructed by Paſtors and Doctors, aſſiſted by (*and ac* ares in*dited by theſe ſpiritual* men.'

i. 27.

Art. 27. *A Dialogue between the Pulpit a*
Member of the Church of England.

The oddneſs of this title may induce ſome
they muſt not expect to find here any of
Lutrin. It is wrote upon a very ſerious ſub
reading-deſk, where nothing but the liturgy
of England is read, finding great fault with
turgy is ſuppoſed to be very little known, and
are many ſevere ſtrictures upon the clergy in it.
pulpit to ſay, 'My reaſons for engaging in fact
you may ſuppoſe. They are ſatisfactory to the
few, if any, of the learned and honourable
Firſt, they are the ſame as my neigbours: we al
I do not chuſe to be ſingular. The way the m
hope is right. Secondly, cuſtom prevailed wi
like others, I acted like others. Thirdly, I had
things, nor hardly read them. Fourthly, We
called *ex officio*, not from *principle*; and we are
to believe. Fifthly, I ſigned [my aſſent and co
own, not as the words *implied*; and as article
trine: therefore I never preach them. Sixth
connected with *ſubſcribing*, and I could not ha
the other, if I were to have ſtrove till dooms-
reading deſk is made to ſay, 'I would have none
believe the Scripture; or who *ſubſcribe* what the
Let the learned, blind, and *authorized pulpits*
they can do. They do go forth, and can do n
example and that of many other *pulpits* in atteſ
believe, is an inſtance of the error and abſurdity
tion to human articles. By this the conſcientious
licentious are let in.' And much to the ſame purpo
the whole performance, the deſign of which is t
preaching up the neceſſity of morality and good
commend us to the favour of Almighty God.
extremely zealous for the articles, the homilies, a
as they were compoſed by our firſt reformers; ar
jot in any of them; and often quotes the famous

In the 35th page, he ſays, 'Whatever faith c
neither men nor books can teach you: nor can y
any abilities of your own. It is the gift of God:
God,' &c. and in the next page he ſays, 'the f
perfect and ſufficient attonement for the ſins of the
thoſe he gave his life a ranſom for, *will* not be
deemed from iniquity, ſo far will his death be from
that it will riſe up in greater judgment againſt the
after he ſays, 'The deſign of Chriſt throughout
deſtroy ſin, exalt righteouſneſs, and reſtore us to
of God. The preparative is repentance, the *term*
that faith which has been already deſcribed.' [*In*
though no book can deſcribe it.]

The doctrines of a myſtical unintelligible faith
and unintelligible grace, are repreſented as the ch

a Chriſtian's ſalvation. However, the author is ſo ſenſible, as every thinking man muſt be, of the abſolute neceſſity of works of holineſs and righteouſneſs to recommend us to a holy and a righteous God, that he ſuppoſes ſuch works will neceſſarily proceed from his principles. And happy would it be for the world, if theſe rapturous notions, or the more manly principles of reaſon, and our Bleſſed Saviour's precepts and example, would excite and animate all Chriſtians to live ſoberly, righteouſly and godly in this world.

Art. 28. *A manual of religious Liberty, by an Author as yet unknown.* 12mo. 1 s. Printed for Rivington in New York, Flexney in London, &c. and ſold by all the Bookſellers in England and Corſica. Inſcribed to the Memory of Biſhop Hoadley, whoſe Apoſtolic Name will be always dear to the Friends of Liberty, &c.

This pamphlet is a ſermon preached on the fifth of Nov. from Galatians, v. 1. 'Stand faſt therefore in the liberty wherewith Chriſt hath made us free; and be not entangled again with the yoke of Bondage.'

From the title, inſcription and text, we may eaſily imagine the tendency of the diſcourſe. The preacher propoſes to conſider, the liberty wherewith Chriſt hath made us free; the duty of aſſerting and ſtrenuouſly maintaining this character of freedom; and the peculiar aggravated folly of being again entangled with the yoke of bondage.

He ſums up what he has ſaid upon the firſt head thus, 'That the church of Chriſt is a body united under him purely for religious or ſpiritual purpoſes, that by the rules of his government, no man is to be forced into this community; nor can any one become a member of it but in conſequence of his own convictions; that no man when admitted to fellowſhip or office hath any right to lord it over his fellow-ſubjects, to judge or ſet at nought his brother, to impoſe his own ſenſe of his maſters will, to alter or annul the laws of Chriſt, to ſuſpend or vacate his promiſes, or direct the thunder of his threatnings. NO MAN, OR BODY OF MEN can have a right to change the nature of his ſervice from pure ſpiritual and rational into pompous, carnal and ſuperſtitious, fit for little or nothing but to make its votaries temporally poor and ſpiritually proud; and that wherever we find a contradiction between the word of Chriſt, and thoſe who pretend to act in his name and ſtead, we are reduced to two oppoſite contending maſters, one of which muſt be given up; and if we decide the diſpute in favour of men, we are no longer the ſervants of Chriſt.'

Under the ſecond head are given many ſtrong reaſons why we ſhould ſtand faſt in Chriſtian liberty. And under the third are repreſented the inconveniencies of admitting impoſitions and innovations in things which may ſeem to be of an indifferent or innocent nature. He ſays, 'The conſequences of ſuch things however unforeſeen, have been always unfortunate. They have defaced the beauty, corrupted the ſimplicity, and enervated the power of a pure and ſpiritual worſhip: and whatever importance they might ſeem to give in the church, to
-
poſed to have the right of their direction.
Jeruſalem, and her children, to an ignomini
ſons have both ſeen and lamented it; and

remonſtrated againſt it. But with what effect ?
told, theſe trappings are now become ſo nece
be removed, leſt the rent become fatal. Thus
ſeems, is beholden to falſhood for its own p
thought which, one would imagine, ſhould e
every real friend to its intereſts, and induce him
of duty and privilege, while he may.'

In the application of his diſcourſe to the eve
thor ſets forth the wonderful deliverances we
diſcovery of the gunpowder-plot, and the arriv
great patron of liberty civil and religious: an
ſurprize that any Briton ſhould be ſo degenerate
ſubjected to that yoke of bondage which neit
were able to bear. And he ſays, ' It is very
paſs over former cruelties and outrages with a ſ
and ſcarecrows fit only to frighten children. B
whole world (as Biſhop Fleetwood well obſer
example wherein popery, now repreſented by ſo
nocent an inſtitution, could deſtroy ſuch as woul
did not deſtroy them. Doth it not, every where,
its inquiſitors and dragoons? and ſupport its p
fire and ſword, and every cruel inſtrument of de
to return to the diſcipline of theſe wholeſome cor

Art. 29. *Two Diſcourſes, and a Prayer, pub*
17th and 19th of May, 1767, *at the Qua*
at Briſtol. The whole taken down in Char
ber of the Church of England. 4to.
tol, Newbery in London.

Theſe diſcourſes are more rational and better co
of the extemporary ſermons of the Quakers; fro
correctneſs of precompoſed compoſitions is not
firſt diſcourſe is upon a text extremely well ſuit
their yearly meeting; viz. ' Art thou in health, n
xx. 19. The friendly interrogation, as our reade
poſe, is not a little ſpiritualized in this diſcourſe.—
from the words ' How much oweſt thou unto my
The Chriſtian principles of the Quakers are oc
and many pious exhortations are given, which ma
advantage, by Chriſtians of every denomination
joined is free from enthuſiaſm, and well adapted
thoſe who (to uſe a frequent phraſe of the preache
audience of his voice.'

Art. 30. *A Letter to the Rev. Mr. Caleb Eva*
curious Confeſſion of Faith, at his late Ordin
dependent Baptiſts in Briſtol: in which his
conſidered, and his abuſive Cenſures of other
are expoſed. By E. Harwood. 8vo.

This letter is publiſhed by Mr. Harwood a
an uncharitable Baptiſt;'—a zealous Athanaſi
ſonal election and predeſtination, with other

ſometimes ſunk down again, often changed the colour of the water. For ſome hours it appeared green, then yellow or reddiſh, according to the different minerals which came from the bottom of this abyſs. Sulphur was the moſt prevalent: and for 20 miles round, the waters were tinged with it. The boiling of the waves about this new iſland was very extraordinary; and an exceſſive heat was felt as one came near it. All the ſides were covered with dead fiſh, which were driven aſhore by the daſhing of the waves, and the air was tainted with an abominable ſtench which reached as far as Santorin.

‘The whole month of June and half July, things remained nearly in the ſame ſtate: but on July 16 there was a new phenomenon more terrible than any of the former. Towards ſunſet was ſeen, ſixty paces from the White Iſland, a column conſiſting of eighteen black rocks, which roſe out of a part of the gulph, which was ſo deep that it could never yet be fathomed. Theſe eighteen rocks, which at firſt appeared at a little diſtance from each other, being united formed a ſecond iſland, which is called the *Black Iſland*, and which ſoon after was joined to the White Iſle.

‘Hitherto neither fire nor ſmoke had been ſeen. But upon the appearance of theſe eighteen rocks, clouds of ſmoke mixed with fire begun to riſe, which however were only ſeen by night: but at the ſame time horrible noiſes were heard, accompanied with ſubterraneous thunders, which ſeemed to come from the center of the iſland. It was obſerved that from the White Iſland proceeded neither fire nor ſmoke; but the Black Iſle continued to throw them out with ſo much violence, that they were ſeen as far off as Candia, which is thirty-two leagues from Santorin. The fire increaſed as the Black Iſland roſe higher, and as the breaches in it gave it more vent. The ſea became more agitated, the boiling of the waters more violent; and the air, which every day grew more noiſome, joined with the ſmoke which the iſland threw out, almoſt took away their breath at Santorin, and abſolutely deſtroyed all their vineyards.

‘In the night from the 1ſt to the 2d of Auguſt a noiſe was heard like the diſcharge of cannon, and at the ſame time two ſheets of flame burſt out from one of the mouths of the Black Iſland, which were extinguiſhed in the air. The following days the noiſe increaſed and reſembled the moſt dreadful claps of thunder, ſo that the doors and windows in Santorin were for the moſt part either broke or very much ſhaken. Red hot ſtones of an enormous ſize were then ſeen flying in the air. From the largeſt mouth of the volcano iſſued mountains of ſmoke mixed with aſhes, which, being driven by the wind, covered all the neighbouring parts. Some of the aſhes were carried as far as the iſle of Aniſi, eight leagues from Santorin; and a ſhower of ſmaller ſtones all on fire, falling upon the leſſer

Cammeni,

Cameni, formed a ſcene, which on a leſs dreadful occaſion would have been very pleaſing. Every day preſented ſomething new. After the uſual uproar, there was one while the appearance of rockets iſſuing from the large opening, and at other times ſheaves of fire, which, after mounting to a great height, fell down again in ſtars upon the White Iſland, which was quite illuminated with them.

'Till Jan. 1708, the volcano continued its eruptions ſeveral times in a day. Feb. 10. the fire, the ſmoke, the ſubterraneous noiſes, the boiling of the ſea, and the whirling of hot ſtones became ſtill more dreadful than ever, and increaſed by the 15th of April to ſuch a degree, that it was imagined the new iſland muſt have been quite blown up. But after that, the claps of thunder became leſs terrible, the waters more calm, and the ſtench was ſcarce perceived: tho' the ſmoke ſtill grew thicker, the ſhower of aſhes ſtill continued to fall, and the iſland ſtill increaſed towards the ſouth.

'On the 15th of July we are told ſome eccleſiaſtics ventured near a part of the iſland where there was no fire or ſmoke, with an intention of landing. But when they came within 200 paces, they obſerved the water grew hotter as they advanced. They ſounded, but could find no bottom, tho' their line was 95 fathom. While they were deliberating what they ſhould do, they diſcovered that the caulking of their bark melted, upon which they immediately haſtened away to Santorin. They were no ſooner returned, than the large mouth of the volcano began its uſual eruptions, and threw out a quantity of large fiery ſtones, which fell on the place they had juſt left. Meaſuring this new iſland, which they did from the larger Cameni, they found it 200 feet high, 100 broad, and 5000 round.

'In 1710 it burnt again, and torrents of fire and ſmoke iſſued out from it, and the ſea boiled up all round.—In 1712 the iſland was near three leagues round. But neither any motion nor increaſe was obſerved. The fury of the larger mouth was ſo much abated, that no ſubterraneous noiſes were heard: there only iſſued ſome ſmoke ſtill, and a liquid matter, ſometimes yellow, ſometimes red, but moſt frequently green, which tinged the ſea for more than a league.—Pliny aſſures us, that the iſland of Santorin itſelf roſe out of the ſea, and many other iſles in the Archipelago are ſaid to have been produced in the ſame manner.'

In the third volume we have ſome particulars relating to Conſtantinople, Aleppo, Bagdat, Scanderoon, &c. with ſome diſquiſitions concerning the ſituation of Babylon, and the reaſon why the Caſpian ſea, though it receives ſo many large rivers, and has no apparent communication with the ocean, yet does not overflow its banks. Some we are told account for this phenomenon,

APPENDIX

TO THE

ONTHLY REVIEW,

VOLUME the THIRTY-SEVENTH.

FOREIGN LITERATURE.

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rdre naturel et eſſentiel des Sociétés politiques; that is, The
atural and eſſential Order of political Societies. Paris.
Vols. 12mo. 1767.

HE ingenious Author of this work, which has been much
talked of, and much admired abroad, gives, in his preli-
ary diſcourſe, a ſhort ſketch of his deſign, which is, to pro-
e the intereſts of kings, by pointing out the means of raiſing
r riches, their power, and their authority, the three principal
cts of their ambition, to the higheſt poſſible degree; the
reſt of the Proprietors of lands, by ſhewing how the greateſt
antage may be gained from this ſpecies of property; that of
ufacturers, by ſhewing how manufactures may be made to
to the beſt account; that of the poor, whoſe dependence is
the ſucceſs of agriculture; that of the moſt valuable claſs of
kind, *viz.* the merchants of all countries, by ſhewing how
merce may be rendered the moſt extenſive and the moſt pro-
le; and that of mankind in general, by ſhewing how
eties may be eſtabliſhed on the firmeſt and moſt laſting baſis,
individuals enjoy the various bleſſings of life in the moſt
ect manner the preſent ſtate can poſſibly admit of.

Wherever human knowledge can penetrate, ſays he, we
over an end, and means relative to this end: every thing we
ld is governed by laws ſuited to its exiſtence, and is
nized in ſuch a manner as to obey theſe laws, in order to
in, by their means, whatever is agreeable to its nature and
node of its exiſtence. Man, it was natural for me to think,
as kindly treated by the Author of Nature, as other beings;

Les premiers traits de l'Erudition univerſelle, &c. i. e. Outlines of univerſal Learning, or a conciſe Analyſis of all the Sciences, the Fine Arts and Belles Lettres. By M. le Baron de Bielfeld. 8vo. 3 vols. Leyden, 1767.

THE intention with which the Baron Bielfeld, who is already well known to the literary world, compoſed theſe volumes, is explained in a dedication to the ſtudious youth, in the following manner: ‘ Do not accuſe me of preſumption, do not ſuppoſe that I conſider this work as one of the capital productions of human abilities, and therefore intitled to immortality. No, my ambition is only to preſent you with a book that may be uſeful. If you will cauſe it to be interleaved, if you will read it often, if you will write on the blank leaves all the obſervations that may occur to you in the courſe of your attention to each article, it is impoſſible for you not to become knowing. I recommend even to you who are farther advanced into life, and are already learned, now and then to look into this ſmall tract to aſſiſt your recollection. You have my leave, nay I intreat you, to correct my faults, to rectify my inadvertencies, and to ſupply what I may have been unacquainted with, or have forgot.’

After objecting to ſeveral arrangements of the different kinds of knowledge which have been made by former Authors, he has divided his work into three parts. In the firſt, he has treated of thoſe kinds which depend chiefly on reaſon: In the ſecond, of thoſe that ſpring from genius: In the third, of ſuch as are objects of memory. One chapter is ſet apart for each particular ſcience, &c. and to each principal point in the ſcience, one paragraph is allotted. Forty-nine chapters are contained in the firſt book, the titles of ſome of which are not eaſily to be tranſlated. 1. Theology. 2. The doctrinal part of that ſcience. 3. Of underſtanding and explaining the ſcriptures. 4. Sacred criticiſm. 5. Moral theology or theologic morality. 6. Polemical theology or controverſy. 7. Paſtoral theology. 8. Catechiſtical theology. 9. Caſuiſtical. 10. Eccleſiaſtical polity. 11. Paſtoral prudence. 12. Juriſprudence. 13. Legiſlative juriſprudence. 14. Publick or political law. 15. The Lorrain law. 16. The German and Saxon law. 17. The feudal law. 18. The eccleſiaſtical law both of catholics and proteſtants. 19. Mercantile law, naval law, and the law of exchange. 20. Military law. 21. Foreſt law. 22. The law of mines and metals. 23. Criminal law. 24. Of ſome parts of general Juriſprudence. (1.) The particular civil laws of the chief States of Europe. (2.) The law of colonies. (3.) The cuſtomary and municipal law of towns. (4.) The forms of proceeding. (5.) The manner of proceeding in the courts

‘ The more I have endeavoured to combat this evidence, the more triumphant I have found it, the more I have been obliged to yield to the force of it; would to God I could ſhew it to others, as I perceive, as I feel it myſelf; would to God it were univerſally diffuſed! if it were, it muſt neceſſarily change our vices into virtues, and thus conſtitute the happineſs of humanity.’

The chief obſtacle, according to our Author, to the eſtabliſhing of the natural and eſſential *order* of ſocieties, ariſes from a kind of lethargy founded in our ignorance. Frightened at the immenſe diſtance between this *order*, and that multitude of diſorders, which in all ages have covered the face of the earth, and degraded humanity, we imagine, he ſays, that the reformation of ſuch diſorders is a work far above our ſtrength; we perſuade ourſelves that the *order* neceſſary to produce a reformation, is of a very complicated nature, that it requires extenſive knowledge and profound ſtudy, a ſuperiority of genius, continual and laborious efforts, painful ſtruggles with ourſelves, and a variety of difficulties which we have not courage to encounter.

It is thus, we are told, that an enormous maſs of imaginary difficulties impoſes upon us to ſuch a degree as to prevent our forming any ſcheme to ſurmount them. All this, however, our Author ſays, is a mere illuſion, a vain chimera, which operates upon our minds in the ſame manner as apparitions operate upon the minds of children. In order to diſſipate this phantom, and to make us emerge from that low and deſponding condition into which we are unhappily ſunk, it is ſufficient, he thinks, to ſhew, how plain, how ſimple, and how evident this *order* is, the knowledge of which men deſpair of ever being able to attain to; and to convince them that it is eaſy to be comprehended, eaſy to be eſtabliſhed, and ſtill more eaſy to be perpetuated.

In the proſecution of his deſign, he ſets out with proving the neceſſity of mens uniting in ſociety, by arguments drawn from our ſocial affections, from the improvements which our faculties receive in ſociety, from the helpleſs ſtate of infancy and old age, from the natural deſires we find in ourſelves of enjoyments which cannot be obtained in ſolitude, from the connection between our natural wants, and the natural order of the productions by which they are to be ſupplied, &c. &c.

He goes on to treat of right and wrong, of their connections with ſociety, of property, of the inequality among mankind, of rticular ſocieties, of authority, and the neceſſity of it; of the ction between the duties of thoſe who govern and thoſe ned; of the natural and only foundation of the ions; of the firſt principles of that order which furniſhing a great number of true opinions both of human knowledge, and of human affairs. M. de Bielfeld appears to have read fewer of the Engliſh than of other modern books, and conſequently recommends fewer, but a reader of this nation will find characters of many foreign ones about which it is not very eaſy to procure information in this part of the world.

His chapter of metaphyſics, which is neither the beſt nor the worſt part of his performance, will enable the Reader to judge whether he is likely to receive pleaſure from a further acquaintance with theſe outlines or not.

'Accident gave the name *Metaphyſics* to that part of philoſophy, which treats of ſpirits and other immaterial beings. Ariſtotle, after having finiſhed his book of natural philoſophy, begins another, in which he propoſes to raiſe the mind above corporeal exiſtencies, to attach it to the contemplation of the Supreme Being, of angels and ſpiritual things, and to enable it to judge of the principles of knowledge in the abſtract, by detaching them from material objects. He begins this book with the Greek words μετα τα φυσικα: the literal tranſlation of which is *after natural philoſophy*. His ſcholars, and all ſucceeding philoſophers, have formed one word from theſe two; for by combining the prepoſition μετα with the noun φυσικα, they have compoſed the ſubſtantive *Metaphyſic*, to denote the ſcience we are going to define. Indeed there are ſeveral authors who affirm, that the prepoſition μετα ſignifies *above*, or *beyond*; but this is not only contrary to its conſtant ſignification in Greek authors, but alſo to good ſenſe; and would ſeem both arrogant and ridiculous.

'If any perſon, from the preſumption of the human mind, and from the raſh aſſertions of abundance of philoſophy both antient and modern, ſhould fancy that metaphyſics is a ſcience which can produce evidence, which ſets out upon inconteſtable maxims, lays down clear principles, and draws irrefragable conſequences, he will find himſelf much miſtaken. In thoſe matters about which it is converſant, we may ſay with Montaigne, that "truth is at the bottom of a well," and no mortal, no limited mind, hath hitherto been able to draw her up. We may add, that the weakneſs of the human underſtanding with regard to objects which are not cognizable by the ſenſes, and which conſequently are not directly within the juriſdiction of the mind, is ſo great, that metaphyſics may be compared to a romance, in which the author never departs from the appearance of truth; but in which, notwithſtanding, nothing is true.

'The foundation often appears to be true, clear and undoubted, and yet all that ſeems to be naturally derived from it is manifeſtly falſe. He who approaches neareſt to truth, he who conjectures with moſt probability, he who explains his notions moſt intelligibly, is the beſt metaphyſician. This opinion may, to abundance of people, ſeem blaſphemous; and therefore I think proper to ſupport it by the authority of one of the greateſt geniuſes of the age.' [The quotation is too long to be inſerted: He then goes on.] 'This reaſoning is inſerted merely to ſhew the vaſt obſtacles which metaphyſics have now, and in all probability ever will have to ſurmount. The efforts of Leibnitz, Locke, Wolfius, and of all our modern philoſophers have been happy, it is agreed; but the *reſult* has not been infallible, and to this moment no

mortal

After this, he proceeds to ſhew the neceſſity of every man's being well inſtructed in the particulars, which form a complete conſtitution, that all may be diſpoſed to love it, and act, upon every occaſion, ſuitably to it. But here it may very reaſonably be queſtioned, whether the bulk of a people can by any poſſible means be brought to reaſon ſoundly on ſubjects abſtracted from the common buſineſs of life, or to connect any conſiderable number of particulars in ſuch a manner as to draw juſt concluſions from them, without which they can never come to be convinced that one conſtitution is preferable to another. But let us attend our Author, and ſee whither he will lead us.

He writes very ſenſibly on the impropriety of applying authority for the ſupport of truth, which can never reſt firmly but on itſelf, and ſhews, that it may always be left to ſhift for itſelf, without fear of its being injured by the conflict of contradictory opinions, which, inſtead of hindering, is found to advance true knowledge. He then digreſſes a little on the ſubjects of evidence, conviction, &c. and ſhews that it is of great conſequence to plant right opinions in the minds of a people.—' A ſingle unarmed man, ſays he, commands a hundred thouſand armed men, the weakeſt of whom has more bodily ſtrength than he. What gives him this ſuperiority? Opinion. They obey their commander by acting in conſequence of an opinion, which prevails univerſally among them, *viz.* that they muſt or ought to obey him.'

He now proceeds to the practical part, and tells us, that three things are eſſential to ſociety, *viz.* laws, which ſuppoſe magiſtrates; a tutelary authority; and, thirdly, whatever is neceſſary for ſpreading and perpetuating in ſociety the evident knowledge of its natural and eſſential order. He goes on to treat of laws factitious or poſitive, as diſtinguiſhed from general and natural, of the ſpirit and the letter of laws; of the clearneſs, juſtice, and propriety of laws, which, he ſays, will always produce ſubmiſſion to them. Poſitive laws, we are told, muſt never break in upon thoſe of nature, and the propriety of them muſt be clearly known to all the people. This ſeems, however, ſcarce poſſible; nor is it certain that a people will obſerve a body of laws merely becauſe they know them to be good. The ſubmiſſion of a people to good government depends upon *police* and manners.

In treating of tutelar authority, he endeavours to ſhew, that it conſiſts in the power, which the magiſtracy has to procure,
erly ſpeaking, to force obedience. But here his con-
ſo clear as one could wiſh; for in the preceding
he ſeems to argue, that the univerſally
laws muſt of itſelf ſecure the ſubmiſſion of
ould ſuperſede the neceſſity of force. He

may be underſtood to mean, however, that
the main body of the people may be exp
clearly perceived juſtice of the laws, and yet
for reſtraining and puniſhing unruly individ

He now proceeds to ſhew, that the legiſlati
doctrine!) is properly in the ſovereign; th
people's having a right to make laws for them
pretence; that the people, ſo far from being,
one body, are rather a multiplicity of bodies
ſiſtent intereſts. He argues againſt the
people's aſſembling to make laws which ſh
ſince either the majority muſt carry it againſt
few, or even one, have a negative againſt th
he gives up as evidently abſurd; and if the m
every point, the minority, he ſays, go
determined not to ſubmit to laws which ar
them.

The ſupreme authority, he ſays, muſt n
one, *viz.* the prince; for otherwiſe the pow
ſplit into two, which may battle it againſt on
or the other is cruſhed.—He declares himſelf
What requires being put to the vote, he ſays,
But in government every thing ought to be ſel
niſtration committed to ſeveral perſons muſt
he tells us, becauſe their intereſts being differ
may claſh with thoſe of the ſubjects.—May n
have, or think he has, an intereſt in tyranni
jects? Does not hiſtory ſhew the falſehood
and of all its conſequences?——The followin
curious one.

'Let us ſum up what has been ſaid on
placing of the national authority in the hands
niſtrators is contrary to the eſſential order of
reaſons: 1. It divides the authority, the e
which is indiviſible. 2. It expoſes the publi
whole fury of private intereſts; and ſets dut
oppoſition. 3. It annexes to the majority of
authority, which neither can nor ought to be
but evidence; by which means it comes to
does not govern, but opinion, or, if you ple
certain number of men attached to a particular
p. 230.

It is ſomewhat ſtrange that our Author, wh
above paſſage, did not conſider, that his notio
bility of authority is contrary to experience;
intereſt of *one* may claſh with the general inte
that of more than one; that evidence is not

acting, but merely a conſideration influencing mankind to act, and influencing them only in proportion to the greater or leſs degree of its clearneſs; that there is no way for men to ſhew their conviction of the clearneſs or propriety of a political point, but by voting; that few points in politics are evident to all; and that all being intereſted in matters of legiſlation, all ought, by repreſentation, to have a ſhare in it. We Britons juſtly complain, that, in this country, property has not that weight in legiſlation which it ought to have. But to proceed.

Our Author goes on to point out the evils naturally reſulting from pure Ariſtocracy and Democracy, which it is needleſs to mention, as being generally known. But his concluſion from thence will not perhaps be ſo readily granted, *viz.* that as a government wholly in the hands of the grandees, or wholly carried on by the people, muſt be found ſubject to great inconveniencies, ſo every mixed government muſt of courſe be ſubject to diſorder, as being compoſed of heterogeneous and inconſiſtent parts. It is remarkable that an author ſhould think of drawing ſo much merely from his own imagination, in treating on a ſubject, where experience alone can give any degree of certainty. He does not once attempt to take into his conſideration any particular form of government which has exiſted, nor to found any of his opinions upon hiſtory.

He proceeds to ſhew that the beſt form of government is that, in which an hereditary prince governs, whoſe intereſt it is (whether he will always ſee it to be ſo, is another point) to govern well, and who cannot be a gainer by tyranniſing over his ſubjects. He acknowledges, indeed, that objections may, with an appearance of plauſibility, be made to deſpotic government, from the inconveniencies which have been found to ariſe from it. But he inſiſts upon it, that theſe inconveniencies have ariſen not from the form of government he pleads for, but are common to all forms of government.—But will he ſay, that the Romans were as great and as happy under Tiberius, Nero, Caligula, &c. as they were in the times of the commonwealth?—This point he touches upon, and obſerves, that the reaſon why the tyranny, which has oppreſſed mankind in regal government, makes ſo tremendous a figure in hiſtory, is, that kings have had a wider ſphere of action than commonwealths. He likewiſe owns, that in a ſtate, where his neceſſary knowledge of the beſt ſtate of things is wanting, autl [illegible] re dangerous in one hand, than in ſeveral. B[illegible] ſurpriſing to every conſiderate reader, tha[illegible] ſhould think the mere knowledge, however [illegible] beſt ſtate of things, a ſufficient check to [illegible] intoxicated with power.

theſe connexions. Pneumatology itſelf is not more captious and chimerical, than metaphyſical theology is capable of ſound reaſoning, nay of evidence; to the great comfort of the human race, whoſe whole felicity reſts on the certainty of this knowledge. If the effects of other ſpirits and their operations on the univerſe could be traced as clearly as thoſe of God can; if we could as clearly, *a priori*, prove the neceſſity of the exiſtence of ſuch beings, as we can prove the neceſſity of the exiſtence of God, pneumatology would be a doctrine as ſuſceptible of certainty and evidence as Theodicé is. But ſince neither the one nor the other can be demonſtrated with regard to theſe ſpirits in general, whilſt God is manifeſt in every part of nature, we have only to deſcend from the moſt ſimple principles and the moſt abſtracted ideas, to ideas the moſt complex; and again to aſcend, by a chain of reaſoning, from created things to the Author of them and of all nature; and we ſhall perceive that the reſult of all theſe operations of the mind will conſtantly be the neceſſity of the exiſtence of one God; and we ſhall be able to judge, tho' moſt imperfectly, becauſe of the weakneſs of our underſtanding, what God muſt be, by judging very certainly what he cannot poſſibly be. All that can be collected to furniſh new arguments on this ſubject, or to clear up and confirm thoſe which are already known is of ineſtimable value to mankind; and if metaphyſics had no other than this one object, it would always deſerve to employ the moſt penetrating and ſuperior underſtandings.—Give me leave to conclude this article by acknowledging that this is all I know of the ſubject; that I believe the wiſe and the intelligent know very little more; but that weak men imagine they know a vaſt deal.'

Such of our Readers as are deſirous of farther information concerning the literary abilities of Baron Bielfeld, are referred to the 22d volume of our Review, p. 537, where they will find an account of a former work of his, entitled *Inſtitutions Politiques*, &c. for the uſe of Prince Ferdinand, brother to the preſent King of Pruſſia.

Voyage en Siberie, &c.

Travels in Siberia; containing a Deſcription of the Manners and Cuſtoms of the People, the principal Rivers, Mountains, Foreſts, and Mines; together with the ſeveral Circumſtances of natural Hiſtory peculiar to that Country. Performed at the Expence of the Government of Ruſſia. By M. Gmelin, Profeſſor of Chymiſtry and Botany. 12mo. 2 Vols. Paris, 1767.

THIS work was undertaken with all the advantages that learning derives from public munificence. M. Gmelin was liberally ſupported by the government of Ruſſia, in the proſecution of his enquiries, during the ſpace of ten years: But his book, which was written in the German language, had all the tedious minuteneſs and prolixity peculiar to the writers of rity is *neceſſarily* deſpotic, becauſe it is neceſſarily *one*; and the ſovereign, who commands in the name of this evidence, is neceſſarily deſpotic, becauſe he makes this deſpotic authority perſonal.'

Our Author goes on to ſhew how precarious the ſtate of tyrants is, and obſerves that the tyrannical Roman emperors were moſt of them maſſacred by the ſoldiery, who ſet them up. But has this terrible example, it may be aſked, made the Aſiatic deſpots at all the milder? It is manifeſt, that mankind do not in general, and leaſt of all the great, act according to the natural order of things. From whence it ſeems a neceſſary conſequence, that, not deſpotiſm in the hands of one, but well-balanced power in the hands of many, regulated according to property, is the only ſtate of ſafety for a people. Our Author himſelf draws a very frightful picture of lawleſs deſpotiſm, at the ſame time that he pronounces deſpotiſm exerted according to the order of things, the beſt form of government; he gives us no ſecurity againſt the poſſible degeneracy of his legal deſpotiſm into tyranny, but that of the evidence or certainty of the natural order of things, which, he imagines, muſt prevail wherever it is ſeen. Yet, *video meliora proboque; deteriora ſequor*, is a confeſſion, which moſt men, and eſpecially thoſe of high rank, have often occaſion to make. He ſays, if the deluded princes, who have tyrannized over mankind, had known better, they would have behaved better. It remains to be ſeen, whether tyranny will ceaſe on the peruſal of his book.

Euclid, he tells us, is a perfect deſpot; accordingly nobody dares to contradict him. But if Euclid had as clearly demonſtrated, that virtue is the perfection of wiſdom, and vice the very madneſs of folly, as he has, that the ſum of all the angles of a plain triangle amounts to 180 degrees; would it have certainly followed, that every reader of Euclid would have invariably attached himſelf to virtue, and fled from every appearance of vice? Experience decides this in the negative. For there is no demonſtration in Euclid ſo ſtriking as this moral truth: Yet we ſee how directly contrary mens practice is to their knowledge.

Our Author concludes his firſt volume as follows:—'Happy, happy nations! who enjoy the deſpotiſm of evidence! Peace, juſtice, plenty, and the pureſt felicity dwell conſtantly in the midſt of them. Happier ſtill the ſovereigns, to whom, without danger of offending them, we may addreſs ourſelves in the following manner:—Powerful maſters of the world, *your power* comes from God; it is from him that you have your abſolute authority, becauſe it is that of evidence, of which God is the Author; be careful not to change this ſacred authority, for a power, which cannot be *arbitrary* in you, otherwiſe than as it

is ſo in its principle; your power, which
and independent, will then be only a fa
power, dependent even upon thoſe whom
You are kings, but you are men; as men
make laws; as kings, you can only dict
are already made by the Divinity, whoſe
men, you have the freedom of choice bet
and human ignorance may lead you aſtray
error can have no place in you, becauſe th
in the Deity, who, after having eſtabliſhe
his pleaſure, manifeſts his will to you by e
and legal deſpotiſm which this ſecures to
ſame with that of the King of kings; like
like him you ſhall always continue to be ſ
in the nature of evidence that it and you
be; and your deſpotiſm ſhall crown you
perity of every kind, becauſe it is not in
order, the evidence of which enlightens
poſſible ſtate of nations ſhould not likewi
ſtate of ſovereigns.'

In the beginning of his ſecond volume,
a great deal of pains in proving what few w
viz. that the intereſts of the ſovereign, and
are inſeparably connected. But the clear
this truth will never be found ſufficient alo
from the dreadful effects of abſolute powe
ill diſpoſed prince; which, in our opinion,
of our Author's propoſal of deſpotiſm as the
ment.

He tells us, that the prince's whole re
from land, becauſe duties laid on trade are d
The land-proprietor pays, in purchaſing,
the neat income, which will remain after
But there ſeems to be no more in this than t
care, that, in laying duties on trade, we d
in ſuch a manner, as to diſtreſs the ſubjects
in trade an advantage over us at foreign m
care is taken, it ſeems to be immaterial, w
be raiſed from land, or from trade, or both.

He thinks the prince's revenue ought no
the pound, *communibus annis*, but to vary
plenty or ſcarcity of different years; and to
he conſiders as certain ruin to a nation.
experience, that though the land in England
three ſhillings in the pound, ſometimes four
ruined; it is not certain that raiſing the land-
would overſet the ſtate.

The prince's revenue, our Author thinks, ſhould be the real roducts of the earth, as our clergy's tythes; and he concludes hat the ſubject muſt be the leaſt in danger of oppreſſion in this ray of raiſing the revenue; becauſe whenever the king's part omes to be diſproportionate, the effects will appear by a viſible ecay in agriculture, which will ſhew the neceſſity of lowering he rate, in order to the king's having a ſufficient revenue, which he could not have if the country was oppreſſed.

He pronounces it impoſſible to lay a poll-tax, or a duty on rade, that ſhall be clearly equitable. But we know that it is good policy to tax the articles of luxury, and that there can be no injuſtice done by ſuch taxes, becauſe thoſe perſons only pay he tax, who are able and willing. In all this he ſeems to give no attention to the riches which may flow into a nation from oreign countries in conſequence of an advantageous commerce: or he labours to ſhew, that what pays the king's revenue, the ents of houſes, and other annual diſburſements, can only be he returning annual products of the ground. In Holland, the annual products of land are a very ſmall proportion of the general income. He is undoubtedly right, however, in affirming, that in the common way of laying taxes on articles of conſumption, the ſubjects are taxed repeatedly, and do, in fact, pay much more than they ſeem to do, while the revenue receives leſs than it ſeems to do. But how to remedy this inconveniency is the queſtion. If, in the Britiſh government, the whole expence of a year, in time of peace, amounts to five millions, to raiſe this on land only, it would be neceſſary to tax lands at the rate of ten or twelve ſhillings in the pound, inſtead of the uſual rate of three or four. And, if the charges of living ſhould, in conſequence of this abatement of the taxes on all other articles, come to fall proportionally, ſo that five hundred a year, ſhould go as far as a thouſand does now, the national commerce and manufactures might be found to receive great advantage from the alteration, and the land-proprietors to ſuffer no material loſs. Perhaps our legiſlators may not chuſe to try the experiment: be this however as it may, our Author, like many other theoriſts, ſeems to have magnified beyond truth the evil of what he calls indirect taxing, that is, taxing perſons, commerce, or any thing but land. He ſays, for every hundred pounds raiſed in this way, a reproduction of the value of eight hundred is loſt. Were this true, the Britiſh empire muſt have been ruined long ago. If it be ſaid, the Britiſh empire is, in this reſpect, on a footing with other neighbouring ſtates, and therefore is not ruined by this impolitic plan of taxation, which takes place in other nations, as well as here; this very obſervation ſhews the falſehood of this, and a multitude of other ſpeculations; and teaches a very uſeful leſſon, viz. that what

brings a nation to ruin, is not ſo muc
ſpeaking, as comparatively with tha
neighbouring, and eſpecially in rival ſt

'The ſcience of politics, ſays our
the obſcurity of which is its depth, a
which dare not ſhew themſelves, has
nent, the ſyſtem of the *balance* of Euro
the true ſenſe of which ſeems to me
But without attempting to fathom th
that the effects of the ſyſtem evidently
encies. It is certainly very imprope
among the powers of Europe; it ſeems
ſion, or at leaſt pretexts for quarrels.
are every day making war on one an
balance; and the people cut one a
againſt one another by a ſyſtem invented
one another's throats.'

He gives us, however, in the very
account of the enigmatical ſyſtem of the
which there is nothing enigmatical, and
ſerving the peace of Europe by putting
projects of thoſe potentates, who may
ſpoil ſuch of their neighbours as are in
them, is commendable, wiſe and juſt.
made uſe of for the purpoſe are not pr
ence found ſucceſsful. Our theory and
both much the ſame, *mutatis mutandis*,
cient free ſtates of Greece, who, it
founded the greateſt part of their policy
neceſſity of preſerving an equality of pov
them as nearly as poſſible. Our Author
way (of fighting) to preſerve the general p
kings are uſed to call one another brethren,
act as ſuch. It remains to be ſeen, whet
torical powers are ſufficient to perſuade
plan of general pacification, or if they w
tofore, have frequent recourſe to the *ratio*

In regard to commerce, our Author a
gain obtained by a nation, is that of more
It is impoſſible, he ſays, for two or more
mutual commerce, and be all gainers.
gains, muſt be drained from the others;
for a long courſe of years, muſt bring ru
loſing nation or nations.—'As the myſte
loſers, ſays he very archly, is not an artic
venture to affirm, that the manifeſt con
demonſtrates its abſurdity.'

But may not two traders, worth fifty thouſand pounds each money, carry on a mutual trade, by which the one may gain e other's whole ſtock? Then indeed the latter is ruined as to e ſtock in trade; but he may have a land eſtate behind. hus, England may for her manufactures draw to herſelf the old of Mexico, as faſt as it is dug out by the Spaniards; by hich means ſhe may procure to herſelf part of thoſe gains, hich Spain might have made by employing this gold. England ay thus be a continual gainer by Spain, and yet Spain not be ined, but only be leſs rich by the difference of what England ains from her, which ſhe would ſave by being more induſtrious, d producing at home the manufactures ſhe now purchaſes of ngland. May not Holland, by carrying the merchandize of all urope, gain by all Europe, as the porter does by the traders who nploy him? Did thoſe traders carry their goods themſelves, they ould ſave what they now pay to their porter. But what they pay their porter does not ruin them. To ſum up the whole, that ation will certainly gain upon her neighbours, which is more induſtrious than her neighbours. And the collective body of nations ill be rich (that is, will poſſeſs valuable effects) in proporon as induſtry is cultivated; for by induſtry nature is made to ield more than ſhe will do ſpontaneouſly.

A nation's having occaſion for commerce, our Author thinks, always an evil. He ſeems never to have conſidered the Dutch, as a flouriſhing nation, and a conſiderable maritime power, ut which, without commerce, would be nothing. Is Britain's aining by the exportation of her manufactures many millions nnually, at beſt but a *pis-aller*, or making the beſt of a bad argain?—

Our Author goes on to make a multitude of remarks on various ſubjects, ſuch as exportation, importation, conſumption, nduſtry, manufactures, money, &c. ſome of which are generally known, and others are very controvertible.—Upon the whole, we cannot fairly ſay, that we have met with any thing ery inſtructive or uſeful in this work. Thoſe who are better leaſed with refinement, and paradoxical ſpeculations, than with what tends to real improvement and edification, will, no doubt, read it with pleaſure. The Author is certainly a man f genius, and writes in an eaſy, agreeable manner.

Recreations hiſtoriques, critiques, morales & d'erudition; avec l'Hiſtoire des Fous en titre d'Office; par M. D. D. A. *Auteur des* Anecdotes des Rois, Reines, & Regentes de France. i. e. Recreations, Hiſtorical, Critical, Moral, and Literary, &c. 12mo. 2 Vols. Paris, 1767.

THE work before us, of which M. Dreux du Radier is the *Author, is written in the manner of the Ana*;

with propriety, have been called *Rad*
publications of this kind, filled with
ſome of which are well, and others ill c
been omitted without any injury to the
with advantage to it. But among a gre
flections, ill founded opinions, obſolete
articles, it contains many curious anec
ſages, ſome judicious criticiſms, and u
lological remarks. As the latter cann
taining to the Reader, we ſhall ſelect a
cimen of what may be expected from th

The celebrated ſonnet of Deſbarreau
mens ſont remplis d'equité, &c. is an in
Deſportes, printed among his religious
tranſlation of the Pſalms, in the fine edi
The ſonnet of Deſportes is as follows:

Helas! ſi tu prends garde aux erreurs que
Je l'avoue ô Seigneur ce martyre eſt bien
Mais ſi le ſang de Chriſt a ſatisfait pour
Tu decoches ſur moi trop d'ardentes ſagettes
Que me demandes tu? Mes œuvres imparf
Au lieu de t'adoucir, aigriront ton courrou
Sois moi donc pitoyable, ô! Dieu Père de
Car où pourrai-je aller, ſi plus tu me rejett
D'eſprit triſte & confus, de miſere accabl
En horreur à moi même, angoiſſeux & trou
Je me jette à tes pieds, ſois moi doux & p
Ne tourne point les yeux ſur mes actes perve
Ou ſi tu les vieux voir, vois les teints &
Du beau ſang de ton fils, ma grace et ma j

The three laſt lines evidently produced
barreaux.

J'adore en periſſant la raiſon qui t'aigrit,
Mais deſſus quel endroit tombera ton tonnerr
Qui ne ſoit tout couvert du ſang de Jeſus C

We owe the diſcovery of this imitatio
He mentioned it in a letter containing ſeve
to the Abbe Deſportes, and his poems; a
a periodical collection, entitled the *Conſer*
be remembered, that if the bad ſonnet o
Deſbarreaux with the thought, the imitati
the original, both in the turn and expreſſi

M. du Radier, though a Catholic, take
ſeveral tenets and ſuperſtitious cuſtoms ob
Church. He remarks that ſome Zealots w
as heretical, the writings of three perſons
eccleſiaſtical learning are under the gre
mond, Launoy and Baluze. 'Sirmond's
thor, diſpleaſed his brethren; nor was th

by the publication of his *Facundus*, in which is the famous paſſage relating to the Euchariſt: and which, notwithſtanding all his explanations, will ever furniſh the Proteſtants with an unanſwerable argument *. *But what could I do*, ſaid Sirmond. *Should I have corrupted the manuſcript?* In a word, this paſſage in the *Facundus*, the letter *ad Cæzarium* of St. Chryſoſtom diſcovered by the learned Emeric Bigot, and the *Ratramne*, are the ſources from whence the Proteſtants may draw arguments ſufficient to baffle all the Catholics *that can read.*—It is idle to pretend, with Dr. Boileau, that the *Ratramne* proved irrefragably the real preſence in the Euchariſt; whereas the author appears from this work to have been a greater Calviniſt, than even Calvin himſelf: I am fully perſuaded, and experience has ſufficiently confirmed it, ſays our Author in another place, that what we call the *leſſer devotions*, are real impediments to the eſſential parts of religion; and that to lay any ſtreſs on ſuch pious trifles, is doing a real injury to the morality of the goſpel, and thoſe exalted tenets which diſplay the grandeur and dignity of its author. I could therefore never approve of thoſe enthuſiaſtic notions, which, under the appearance of fanatical and ſuperſtitious piety, have reduced many well-meaning chriſtians to a ſpecies of paganiſm.—Thoſe who have peruſed the famous letter of St. Bernard to the canons of Lyons, on the feſtival of the immaculate conception, well know what that learned writer, who was ſtiled the Devout, thought of ſuch devotions, which are founded on zeal without knowledge. All theſe cuſtoms tend only to expoſe the catholic religion to the ridicule of its enemies, and prevent the happy effects that would otherwiſe flow from a ſpirit of charity and reconciliation, which is the ſoul of chriſtianity.'

In the work before us is a curious article relating to the change that has been made at Paris, with regard to the times of eating, and retiring to reſt. 'So lately as the reign of Francis I. it was a common proverb,

Lever à cinq, diner à neuf,
Souper à cinq, coucher à neuf,
Fait vivre d'ans nonante & neuf.

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* The paſſage is this: Adoptionem quoque filiorum ſuſcepiſſe Chriſtum, ſi antiqui Doctores Eccleſiæ dixiſſe monſtrantur, nec ipſi nec omnis Eccleſia, quæ tales Doctores habuit, judicari deberent heretici. Nam ſacramentum adoptionis ſuſcipere dignatus eſt Chriſtus; & quandò circumciſus eſt, & quando baptiſatus eſt, & poteſt Sacramentum adoptionis, *Adoptio nuncupari, ſicut ſacramentum Corporis & Sanguinis ejus*, quod eſt in pane, & in poculo conſecrato, Corpus ejus & Sanguinem dicimus, *non quod proprie Corpus ejus ſit panis, & poculum Sanguis*; ſed quod in ſe myſterium Corporis ejus, Sanguiniſque contineant. Hinc et ipſe Dominus benedictum panem & calicem quem diſcipulis tradidit, Corpus & Sanguinem ſuum vocavit. Facundus Sirmondi, p. 144.

That is,

To riſe at five, to dine at nin
To ſup at five, to ſleep at nin
Lengthens life to ninety-nine.

'Hiſtorians obſerve of Lewis XII. th
cauſes of his laſt ſickneſs, was the total
living. "The good-natured monarch,
plaiſance to his queen, entirely changed
eight o'clock inſtead of noon, and after
himſelf to go to bed at ſix in the evenin
tired before midnight."

The cuſtom of dining at nine in the m
during the reign of Francis I. and his
part of the nobility however ſeldom exc
was always ſerved up between five and ſi
evident from the preface to the *Heptamero*
of Navarre. And this very well agree
mentioned above. Charles V. however
at ſeven, and by nine his whole court we
curfew was tolled at ſix in the winter,
nine in the ſummer; a cuſtom ſtill obſe
ligious houſes. In the reign of Henry
dined at eleven, never later than twel
continued for ſome time after Lewis XIV
In the provinces, at any conſiderable diſt
Limoſin for inſtance, it is ſtill very com
the morning, and ſup at five.'

Theſe obſervations of M. du Radier,
made by the Marquis de Mirabeau (in
tom. i. p. 261.) on the ſame ſubject. H
ſeveral old Pariſians, that in their youth
not conſtantly work, in the longeſt days,
light, either in the morning or evening,
idle perſon, and met with no ſort of enc
on the 12th of May 1588, adds the Ma
of Henry III. took poſt in ſeveral part
habitants, according to Davila, at the noi
to ſhut up their houſes and ſhops, which
work before day-light, had for ſome tin
ſame paſſage Davila poſitively ſays, that
was over before day-light, and in the mor
light by three o'clock. In the year 1750
quis, I paſſed through Paris the ſame day
in my way to the Sorbonne; that is, I c
treux to the end of St. Martin's ſuburbs,
populous part of the city; and all was cl
where they ſold ſpirituous liquors."

loaden with game, and found the good Prior and his ſiſter taking the morning air in their garden. He preſented them with the products of his gun, and at the ſame time took from his boſom a ſmall taliſman, which he had always wore there. This, ſaid he, is the moſt precious thing I have in the world. I have been aſſured that I ſhould always be happy ſo long as I bore this about with me, and I preſent it to you that it may produce the ſame effect.

The Prior and his ſiſter ſmiled in a tender manner at the ſimplicity of the man of nature. This preſent conſiſted of two miniature pictures, ill executed, and coarſly bound together.

Mad. de Kerkabon aſked him if there were any painters amongſt the Hurons.—No, anſwered he, this curioſity was given me by my nurſe. Her huſband had got it by conqueſt from the ſpoil of ſome Canadian French, with whom our nation was at war. This is all I know concerning it.

The Prior looked upon the miniatures with great attention. His colour changed; his hands trembled. By our lady of the mountain, ſaid he, I believe that theſe are the pictures of my brother the captain, who fell in the Indian wars, and his wife. In ſhort, upon examining the pictures very minutely, and comparing them with the phyſiognomy of the honeſt Huron, theſe good people not only recognize their loſt friends, but conclude upon the ſtrength of the reſemblance, that the ſtranger muſt be the captain's ſon, and their own dear nephew.

This opinion was confirmed by the reſt of the company, and particularly by Mad. de St. Ives, who, tho' ſhe had never ſeen either the captain or his wife, had her reaſons for concluding that the miniature reſembled them prodigiouſly. The Huron, for his part, ſaid nothing more than that he would as willingly be the nephew of the Prior as of any other perſon.

After *Te Deum* had been duly chanted on this happy diſcovery, the next object was to baptize the man of nature. But your large tall Huron of two and twenty is not to be regenerated in a moment like an infant. Inſtructions were neceſſary on this occaſion, and conſequently ſome trouble and application. The Abbé de St. Ives in particular thought it a difficult affair; for he had no idea that any one, who was not born in France, ſhould have common ſenſe.

They aſked, in the firſt place, if he had ever read any books. He anſwered that he had read Rabelais and ſome pieces of Shakeſpear, which were part of the library of the captain, who brought him from America to Plymouth. But when they enquired whether he had read the Bible, he anſwered that he had not found that book in the captain's library. Ah, thoſe wicked Engliſh! cried the Prior's good ſiſter; give them but Shakeſpear, a bottle of rum, and a plumb-pudding, and they would not give a fig for the Pentateuch. Not one ſinful ſoul have they converted in America. The Devil ſure will pay them home in a ſhort time, and we ſhall ſoon be maſters both of Virginia and Jamaica.

The very beſt taylor in St. Malo is now ſent for to equip our honeſt Huron from top to toe. The company diſperſes, and Mad. St. Ives makes a lower courteſy at her departure than ſhe had ever done before.

As the firſt means of his nephew's inſtructions the Prior put into his hands the New Teſtament, which he read with great earneſtneſs, but being entirely ignorant both of its Geography and chronology, he concluded that the ſcene muſt needs lie in Brittainy; and he ſwore that if ever he met with thoſe rogues Caiphas and Pilate, he would certainly ſcalp them.

His uncle, delighted with his good diſpoſitions, praiſed his zeal, but ſet him right in his error.—He was often puzzled, however, with the hard queſtions his pupil put to him, as well as the Abbé de St. Ives, and they were obliged to ſend for a Jeſuit to compleat his converſion.

After this great work was effected, the new convert, following the examples he had obſerved in the New Teſtament, concluded that he ought to be circumciſed, and accordingly ſent for a ſurgeon to perform the operation. It is not eaſy to conceive the uneaſineſs that this reſolution occaſioned to Mad. de Kerkabon and Mad. de St. Ives. The former, apprehending every thing from the precipitate temper of her nephew, trembled leſt he ſhould perform this ceremony upon himſelf, and commit ſome error in the operation. At length, however, he was diſſwaded from his purpoſe, and convinced that baptiſm was a ſufficient ſubſtitute for circumciſion. Every thing was now prepared for the ceremony. Mad. de St. Ives had a new head-dreſs from the milliner, and the biſhop of St. Malo came on the morning appointed in a pompous equipage to baptize the Huron.—But here a new diſtreſs ariſes—The convert is fled and gone—Perhaps to England, where they do not trouble their heads about baptizing people; or, perhaps, to Hurony or the Lord knows where. Various are the conjectures, and great is the confuſion. The biſhop of St. Malo is mortified; the Prior and the Abbé de St. Ives are in deſpair. Their good ſiſters vent their grief in ſighs and tears, and walking melancholy along the banks of the little river Rence, they are ſurpriſed by the figure of a man ſtanding naked in the middle of the water. At firſt they ſhrieked and turned back, but curioſity prevailing, they determined to conceal themſelves amongſt the reeds and obſerve what he was about.

The Prior and the Abbé De St. Ives walking ſoon afterwards the ſame way, diſcover the ſame object, and find it to be the pulous conſciences of England. He wrote his ſentiments it, with his uſual moderation, to Mr. S——, and received following anſwer:

'Sir,

IT is a ſtrange enterprize, and a very ſcandalous one in a eſt, to endeavour to deſtroy the moſt ancient of all opinions, d the moſt uſeful to mankind. This ſame Warburton would ve been better employed in commenting upon the *Beggar's pera*, after having written a wretched comment upon Shakeear, than in making uſe of his ill-digeſted erudition in order deſtroy religion; for our holy religion is founded upon that of e Jews. If God left the people of the Old Teſtament in ignorance of the immortality of the ſoul, and a ſtate of rewards nd puniſhments after death, he deceived his favourite people; he Jewiſh religion is conſequently falſe, and the Chriſtian, hich is founded upon it, is built upon a rotten foundation. What does this audacious man propoſe? I really cannot tell. He flatters the Government;—if he gets a biſhoprick, he will be a Chriſtian; if he does not, I know not what he will be. He has already written two large volumes upon the Legation of Moſes, in which there is not one word upon his ſubject. This is like Montaigne's chapter upon boots, where he ſpeaks of every thing but boots; it is a chaos of citations, without a ſingle ſpark of light. He was ſenſible of the danger of his audaciouſneſs, and wanted to wrap himſelf up in the obſcurity of his ſtile. He ſhews himſelf ſomewhat more clearly, at laſt, in his third volume, where he brings together all the paſſages of ſcripture, which he thinks favourable to his impiety, and ſets aſide all thoſe which ſupport the common opinion. He raiſes contributions upon Job, Ezekiah, Jeremiah, &c. and this rage of propagating the pernicious doctrine of the mortality of the ſoul has made all the Clergy riſe up in arms againſt him. He trembled leſt his Patron, who is of the ſame opinion with him, ſhould not have intereſt enough to get him a biſhopric. What courſe did he then take? That of abuſing all the Philoſophers. *Quis tulerit Gracchos de ſeditione querentes?* He raiſed the ſtandard of fanaticiſm with one hand, whilſt with the other he diſplayed that of irreligion. Thus he blinded the eyes of the court, and by teaching, in reality, the mortality of the ſoul, and afterwards pretending to admit it, he will probably have what he aims at, *viz.* a Biſhopric.—With you every road leads to Rome; and with us every road leads to a Biſhopric.'

'This is what Mr. S— wrote to me in 1758, and all that he foretold is actually come to paſs. Warburton now enjoys a good Biſhopric, and inſults the Philoſophers. It is to no purpoſe that the Biſhop of Oxford, has ſhewn the abſurdity of his Book, he is only the more audacious, and even wants to perſe-

cute. If he could, he would be like Pe
Opera, who takes pleaſure in bringing
gallows. Hypocrites in general, have the
and conceal their claws: but this ſame
with a bold and up-lifted front; he has
and now he wants to be a perſecutor.

‘ The philoſophers of England charge
cerity and pride; the church of England
dangerous perſon; the men of letters as
or method, who can only heap quotatio
and politicians as a mad-brained fellow,
power, would even revive the Star-Chamb
all this; he “ *writes about it, Goddeſs, and*

‘ Warburton will perhaps reply, that he
ſentiments with my uncle, and many other
knowledge that the immortality of the ſoul
tioned in the Jewiſh Law. This is true, an
blockheads who doubt of it, and perſons vo
affect to doubt of it; but the pious Bazin ſ
without which there is no religion, not be
Old Teſtament, muſt be underſtood, muſt
that if it is not there *totidem verbis*, it is
and that if it is not there at all, it is not for

‘ But my uncle always maintained that G
has given underſtanding to his favourites, a
fects ariſing from their ignorance. My unc
of learning; he never wanted to perſecute a
contrary, he has written the moſt judicious
the moſt chriſtian book againſt intolerance, a
with piety, that has been written ſince T
My uncle, tho' ſomewhat inclined to raillery
indulgence itſelf. He compoſed ſeveral dran
younger years, whilſt Biſhop Warburton cou
ments upon comedies. My uncle, when his
hiſſed as others did. If Warburton has p
Shakeſpear with notes, Abbè Bazin has pub
neille with notes. If Warburton governs
Bazin has built one, inferior, indeed, in poin
to Monſ. le Franc de Pompignan's, but ſtill,
neat one. In a word, I ſhall always take
uncle.’

What egregious abuſe, miſrepreſentation
this! Strange, that men of ſuperior genius,
eminence in the republic of letters, ſhou
both themſelves and their profeſſion! If th
letters produces ſuch effects upon the temper an
would not wiſh to be illiterate!

Memoires Geographiques, Phyſiques & Hiſtoriques ſur l'Aſie, l'Afrique & l'Amerique, &c. i. e. Memoirs relating to the Geography, natural and civil Hiſtory of Aſia, Africa and America: collected from *Les Lettres édifiantes*, and the Travels of Miſſionaries of the Jeſuits Order. By the Author of *Les Mélanges intéreſſans & curieux.* 12mo. 4 Vols. Paris, 1767.

THIS collection contains, as the Reader may eaſily imagine, a number of curious and entertaining particulars, which hoſe who cannot have acceſs to the originals, or do not chuſe o be at the pains of ſearching for a ſmall quantity of gold midſt a large heap of droſs, will peruſe with pleaſure. The Author appears to be very ſenſible that the accounts theſe reverend Fathers have given us of the ſucceſs of their miſſions, and the miacles that have been wrought in their favour, are to be read with ome degree of allowance; and he does not ſcruple to ſpeak with ſufficient freedom of ſome of their pious frauds which he has occaſion to mention. Neverthele ſs he thinks that where their particular intereſt as eccleſiaſtics is not concerned, we may ſafely give them credit. Accordingly he has ſelected thoſe paſſages only from their journals, which were to his purpoſe, and has ranged them under the three general diviſions mentioned in the title page, including the manners, cuſtoms and religion of the ſeveral nations of which he treats. The names of the ſeveral perſons from whoſe letters or journals theſe materials were taken are carefully marked, and the extracts are ſometimes given in their own words, though more frequently the Author has contented himſelf with abridging and giving the ſubſtance of them.

The firſt volume is wholly taken up with the account of Indoſtan or the Mogul's empire. Amongſt a number of other particulars relating to the manners and cuſtoms of the ſeveral inhabitants of this country, he gives a very minute deſcription of their method of making and printing their calicoes, with which a curious Reader would be greatly entertained, though it is too long to be inſerted here. He has alſo dwelt pretty largely on the learning and religion of the Gentoos, giving a liſt of the diſtinguiſhing tenets of their ſchools of philoſophy, as well as their religious opinions. Under the latter of theſe heads, he has inſerted a long letter of Calmet to Huetius, in which the Father endeavours to trace an analogy between the traditions which are preſerved amongſt the Indians, and the moſt remarkable facts in the Moſaic hiſtory, *viz.* the account of paradiſe and the fall, the deluge, the ſtory of Abraham and Moſes, &c. to which he adds, that he was informed by one of their Bramas, who was a convert to chriſtianity, that they have a ſolemn feſtival, called *Ekiam*, on which they offer a ſheep; and repeat a

kind of prayer with a loud voice, in w
When will the Saviour ariſe? when will
This ſacrifice he ſuppoſes to have been t
lamb amongſt the Jews; and the rather
prohibition, which the Bramas are at o
reſpect to animal food, is taken off, and t
of the ſacrifice, and divide it amongſt th
he concludes that the Indians were for
the principles of the chriſtian religion,
from St. Thomas and the firſt followers o
account of the Indian religion is nearly
with that lately given the Public more at l
But conſidering with how much ſecreſy t
ſacred books, and that thoſe who have ha
ties of gaining that kind of intelligence
found it impoſſible by all their intereſt to
tion as to the contents of ſuch books, i
whether we can altogether depend upon t
hitherto been tranſmitted to us.

The ſecond volume begins with an a
called Licou-Kieou, or Lequeas, which
China, and are ſubject to that empire. Fr
to take a view of the kingdom of Thibe
Sumatra, Java, &c. the Philippine Iſles,
New Philippine: The hiſtory of theſe laſt
covery and the manners of their inhabitant
After ſome ſhort details concerning the iſl
or Orleans, we are preſented with a lar
kingdoms of Tonquin and Cochinchina, b
tary to China: and the volume concludes
particulars relating to that empire. Amo
juſtly reckon the deſcription of one of th
gardens, which, for its prodigious exte
buildings contained in it, not fewer than tw
them equal in grandeur and magnificence t
lace in Europe; the vaſt lakes, canals and
with which it is diverſified, together with t
vance and variety diſcovered in the whole de
whatever is known in theſe parts of the wo
be tempted to look upon the whole ſcene a
gination, if the account were not ſufficientl
doubted teſtimony. The Reader will probab
deſcription with which Mr. Spence, under th
Sir Harry Beaumont * favoured the Public fo
deed the reſemblance, as we remember is ſo
be ſufficient to refer to the account of that
without entering into any farther [illegible]icula

* See Re[illegible]

oncludes with the hiſtory of a new iſland which roſe out f the ſea in 1707, near Iſle Santorin in the Archipelago, the ubſtance of which account we ſhall tranſlate for the entertainment of the curious Reader.—It is taken from the travels of a eſuit Miſſionary into Turkey, Perſia, &c. who had an opportunity of obſerving the whole progreſs of the phenomenon, and ave the account at the very time to M. de Seriol, the French mbaſſador at the Porte.

'The Iſland Santorin was known to the ancients by the ame of Thera or Theramena, and was famous for its gulph, in which there appeared, 200 years before Chriſt, an iſland, now alled the *great Cameni* or the *great burning iſland.* It is called *reat*, becauſe in the year 1573 another roſe out of the ſame gulph *leſs* than the former. It was in this gulph, and between theſe two burning iſlands, that in the year 1707, on the 23d of May, at day-break, the iſland in queſtion was ſeen to iſe out of the ſea, a league from Santorin. Its appearance was preceded by a ſlight earthquake, occaſioned no doubt by the motion of that enormous maſs of matter, which was beginning o break off from the bottom, and gradually to aſcend towards he ſurface of the water. Some mariners, perceiving from the ſhore ſomething which ſeemed to float upon the ſea, imagined it might be part of a wreck, and went towards it in their boats; but finding that it conſiſted of a large maſs of rock and earth, which were viſibly riſing higher, they were terrified, and returned to Santorin with all ſpeed, where they ſpread a general conſternation by their report.—At length ſome of the inhabitants, who had more courage and curioſity than the reſt, reſolved to examine into the affair themſelves. Accordingly they went up to the new iſland, and ſeeing no danger, they landed upon it. In going from one rock to another, they obſerved the ground every where covered with white ſtones, as eaſily to be broken as bread, and very much like it. They found likewiſe a large number of freſh oyſters ſticking to it, with which they were going to fill their veſſels; but perceiving the rocks move and riſe under their feet, they were alarmed, and immediately made off in their boats. This ſhaking was occaſioned by the riſing of the iſland, which in a few days had gained above 20 feet in height and 40 feet in breadth; ſo that by the beginning of June it ſtood upward of 30 feet above the ſurface of the ſea, and might be 500 paces round. But the five or ſix following days, its increaſe being almoſt imperceptible, it was imagined it would riſe no higher. The part that now appeared was round and conſiſted of a white earth, from whence they gave it the name of the *white Iſland.*

'The different motions of the iſland, and the rocks that were detached from it, which ſometimes roſe above the ſea and ſome-her honour. Matters are then changed; ſhe may ſurrender at diſcretion. The unhappy girl is diſtracted at the thought of her poor Huron's continuing in priſon; yet ſhe dies to think of the price of his liberty—She again ſolicits the cruel miniſter, and is again required to pay the ſacrifice—Her lover ſhall not periſh in a priſon; ſhe will redeem him, and die. In the midſt of tears and ſhame and anguiſh, the wretched forfeiture is ſnatched away—She receives the inſtrument of the Huron's freedom, flies to his priſon; ſtops, trembles at the gate, and delivers it to the keeper with mixt agitations of joy and agony.—The priſoner appears; ſhe forgets a moment that ſhe had loſt her virtue, and they adjourn to her lodgings, where their friends in Brittany were by that time aſſembled. The anguiſh of her ſoul returned, and became inſupportable. She withdrew on a pretence of wanting reſt. A violent fever ſoon ſeized her—She confeſſed her weakneſs to her lover, and expired. The Huron was bound, to prevent the effects of his deſpair—The friends ſtood weeping round him; the body was expoſed, as uſual, at the ſtreet door, to receive the prayers of thoſe that paſſed along. At this moment St. Pouange, not ſatisfied with the gratifications he had already received, came to repeat them. "Where is the fair St. Ives?" Her body is at the door. She died within this hour of a broken heart—The courtier felt a pang of remorſe—He diſtributed his favours to the friends of the deceaſed, but it was not in his power to atone for that life and that virtue he had taken away.

There are ſeveral droll and ſtriking incidents in the courſe of this narrative, which we have been obliged to omit, for the ſake of brevity; but from the abſtract we have given our Readers will eaſily perceive the ſatirical drift of the whole; which is quite in the uſual ſpirit of M. de Voltaire.

Eſſai ſur cette queſtion, Quand et comment l'Amerique a-t-elle été peuplée d'Hommes & d'Animaux? Par E. B. d'E. i. e. An Eſſay upon the Queſtion, When and how was America peopled with Men and Animals? By E. B. d'E. 12mo. 5 vols. Amſterdam, 1767.

WHILE the politician and the merchant are conſulting how to make the greateſt advantage of the new world, and forming plans for extending our trade and influence over that vaſt continent; the philoſopher, infinitely ſuperior to all ambitious or lucrative views, carries his thoughts much higher, and enquires into the remoteſt origin of thoſe various nations which inhabit this quarter of the globe. Not ſatisfied with being told that, upon the firſt diſcovery of America, two large

count for the firſt peop
relating to the deluge t

He begins with ſhe
earth, it is utterly inc
have paſſed over from t
and endeavours to prov
that have been formed
cludes, that it muſt hav
it is probable there were
nect America with the
been covered with the o
pothesis, he quotes the a
iſland called *Atlantides*,
pire, equal in extent to
Atlantic ocean, a little t
that from thence there is
and from them to a cont
to a ſea with which th

This deſcription, acc
to the ſituation of Ameri
it impoſſible that any one
ſuch deſcription, unleſs
records which had been
America was cut off.
the hands of

highly probable, from the imperfect diſcoveries that have been made of countries lying between Aſia and South America, that there was once a communication by land on that ſide, though that has likewiſe been ſince interrupted by the changes produced at the deluge. With reſpect to the northern parts, he is of opinion there might alſo have formerly been a tract of land continued from Kamſchatſka and Korea to North America: And that by theſe ſeveral routs colonies might eaſily be ſent out from very different parts to people this diſtant region. It is true indeed he only attempts to account for the migration of the *human ſpecies*. As to *animals*, it appears to him much more reaſonable to ſuppoſe, that they, as well as plants, were the original products of their reſpective countries; a ſuppoſition which he thinks is favoured by the Moſaic hiſtory of the creation. And it muſt be owned, that upon any other ſcheme it is extremely difficult, if not impoſſible, to account for that variety of animals, which is to be found in all parts of the globe, many of them ſuited to that particular climate where they live, and not capable of enduring any great alteration; not to ſpeak of others, whoſe motion is ſo ſlow, that they could not without a miracle have removed to any conſiderable diſtance.

It is evident from what has been already ſuggeſted, that, according to this Author, the deluge was not univerſal; a point which, as appears from the ſummary given above, he has laboured not a little. Accordingly he ſuppoſes that it did not reach the Antediluvian colonies, with which America was peopled.

Having laid down theſe general principles, he proceeds to enquire into the hiſtory of the natives of America, in order to diſcover what might favour his ſcheme. With this view he collects the imperfect accounts which the Spaniſh writers have tranſmitted to us of the original inhabitants of Mexico and Peru: from which it appears that the Mexicans, whom the Spaniards found ſo powerful and civilized a nation, had ſettled there but a few ages ago, having removed from that part of North America which is now called New-Mexico, and that the ancient inhabitants, whom they diſpoſſeſſed, and who were called Chichimechas, were quite rude and barbarous. The ſame account is given of the ancient Peruvians, before the family of the Yncas came thither. Mango-capac, the firſt Ynca found them ſunk into a very low, barbarous ſtate, without either religion or government. But from ſome remains of ancient buildings and ſtatues, which one of the Yncas diſcovered in a neighbouring country, where he was extending his dominion, our Author concludes that the ſtate of things in this nation muſt formerly have been very different, and that the arts were o carried to a great degree of perfection. Theſe monumen *antiquity we are told* are not inferior to the ruins of Pal empires were found, in which the inhabitants were civilized to a conſiderable degree, and many of the arts carried to great perfection, while other nations were in the moſt ſavage and barbarous ſtate; he immediately begins to ſpeculate on the cauſes to which this vaſt difference is to be aſcribed. In a word, inſtead of ſitting down quietly, and enjoying the productions which this new diſcovered country furniſhes, he cannot make himſelf eaſy unleſs he knows whether its inhabitants were deſcended from the ſame ſtock with thoſe in the other quarters of the world, whether this continent was covered by the deluge, and if it was, by what means it was afterwards filled with men and other animals. Theſe and a multitude of other queſtions connected with them, about which the generality of men give themſelves very little concern, become ſubjects of ſerious enquiry to ſpeculative minds; and indeed it muſt be owned that nothing can be a more natural object of curioſity, than the origin of ſo conſiderable a part of our own ſpecies, whether we are to conſider them as our brethren, deſcended from one common parent, or whether they are really of another family, derived from a different head. And as the queſtion has generally been ſuppoſed to be connected with the truth of ſome parts of the ſacred hiſtory, the determination of it becomes ſtill more intereſting and important. Accordingly it is well known it has often engaged the attention of learned and inquiſitive men. But the ſeveral ſolutions that have hitherto been given of this problem have proved ſo unſatisfactory, that it has been generally looked upon of late as one of thoſe ſubjects on which we muſt be content to remain ignorant, for want of ſufficient data to reaſon upon. The Author however of this elaborate work, not diſcouraged by the ill ſucceſs of thoſe who have gone before him, has made a new attempt, and has taken ſo much pains, and diſcovered ſo much learning and ingenuity, that it muſt be owned at leaſt that he deſerved to ſucceed. The reader will probably be ſurpriſed to ſee five volumes on a ſubject concerning which it has generally been thought that nothing but uncertain conjectures could be advanced. But the wonder will ceaſe, when he is told, that by far the greater part of theſe volumes is employed in a critical diſcuſſion of the different ſyſtems concerning the deluge, and an inquiry into the original of ſeveral ancient nations; to which are added diſquiſitions upon ſome other curious ſubjects, which are connected with his general ſcheme.—That the reader may judge of the nature and extent of this work, we ſhall tranſcribe the review which the author himſelf has taken of it in his concluſion, under the following diſtinct articles.

‘ 1. We began (ſays our author to his readers) with briefly ſtating and examining the opinions of Grotius, De Laet, Hor-

of the German empire. 25. Of the
relates to the office of judges and co
27. Anatomy. 28. The animal œc
diſeaſes. 30. Doctrine of ſigns. 31
32. Materia medica. 33. Botany.
macy. 36. Surgery and midwifry.
ſic and medical prudence, and the de
38. Philoſophy. 39. Logic. 40.
ral. 41. Natural theology. 42. Et
or common prudence. 44. Policy o
ture. 46. Law of nations. 47.
hiſtory and philoſophy. 49. Mathe

In the ſecond book he treats, 1.
2. Of grammar. 3. Of rhetoric.
eloquence of the pulpit. 6. Poe
Muſic. 9. Painting. 10. Engravi
delling. 12. Architecture. 13. D
15. A digreſſion concerning the exe
ſion concerning the arts and ſciences
connected with learning. 17. Dig
and ſciences. 18. Digreſſion on ſc
and academies.

The third book contains, 1. T
ſciences dependant on memory in g
Chronology. 4. Hiſtory in genera
tient hiſtory. 6. Hiſtory of the mi
tory. 8. Religious hiſtory of all th
tory of the chriſtian church, of
reformers. 10. Antiquaries. 11
Diplomatic or the knowledge of
ſtate of nations. 14. Travels and
16. Genealogy. 17. Heraldry.
tal languages 20. The learned c
antient methods of writing. 21.
The Hiſtory of the ſciences. 23.
thors and Biography. 24. Digreſſi
and on literary periodical publicati

From this liſt of contents we b
a more juſt idea of the extent of
any general account we might ha
perſon will imagine that a comple
particular article of learning or
moſt careful peruſal of three volun
is obvious, that no m
ſucceſs. Yet we
dvantage to the
preſ

niſhing a great number of true opinions both of human owledge, and of human affairs. M. de Bielfeld appears to ve read fewer of the Engliſh than of other modern books, d conſequently recommends fewer, but a reader of this na- n will find characters of many foreign ones about which it is t very eaſy to procure information in this part of the world.

His chapter of metaphyſics, which is neither the beſt nor the orſt part of his performance, will enable the Reader to judge hether he is likely to receive pleaſure from a further acquaint- ce with theſe outlines or not.

' Accident gave the name *Metaphyſics* to that part of philoſophy, ich treats of ſpirits and other immaterial beings. Ariſtotle, after ving finiſhed his book of natural philoſophy, begins another, in ich he propoſes to raiſe the mind above corporeal exiſtencies, to at- h it to the contemplation of the Supreme Being, of angels and ſpi- al things, and to enable it to judge of the principles of knowledge the abſtract, by detaching them from material objects. He begins book with the Greek words μετα τα φυσικα: the literal tranſlation of ch is *after natural philoſophy*. His ſcholars, and all ſucceeding phi- phers, have formed one word from theſe two; for by combining the oſition μετα with the noun φυσικα, they have compoſed the ſubſtan- *Metaphyſic*, to denote the ſcience we are going to define. Indeed e are ſeveral authors who affirm, that the prepoſition μετα ſignifies r, or *beyond*; but this is not only contrary to its conſtant ſignifica- in Greek authors, but alſo to good ſenſe; and would ſeem both gant and ridiculous.

If any perſon, from the preſumption of the human mind, and the raſh aſſertions of abundance of philoſophy both antient and ern, ſhould fancy that metaphyſics is a ſcience which can produce ence, which ſets out upon inconteſtable maxims, lays down clear ciples, and draws irrefragable conſequences, he will find himſelf h miſtaken. In thoſe matters about which it is converſant, we may with Montaigne, that "truth is at the bottom of a well," and no tal, no limited mind, hath hitherto been able to draw her up. We add, that the weakneſs of the human underſtanding with regard bjects which are not cognizable by the ſenſes, and which conſe- ntly are not directly within the juriſdiction of the mind, is ſo great, metaphyſics may be compared to a romance, in which the author er departs from the appearance of truth; but in which, notwith- ding, nothing is true.

The foundation often appears to be true, clear and undoubted, and all that ſeems to be naturally derived from it is manifeſtly falſe. He approaches neareſt to truth, he who conjectures with moſt proba- ty, he who explains his notions moſt intelligibly, is the beſt meta- ſician. This opinion may, to abundance of people, ſeem blaſphe- s; and therefore I think proper to ſupport it by the authority of of the greateſt geniuſes of the age.' [The quotation is too long e inſerted: He then goes on.] ' This reaſoning is inſerted merely hew the vaſt obſtacles which metaphyſics have now, and in all pro- ility ever will have to ſurmount. The efforts of Leibnitz, Locke, ſius, and of all our modern philoſophers have been happy, it is ced; *but the reſult* has not been infallible, and to this moment no

mortal

The Author of the PHILOSOPHY OF HISTORY tells us, that *the beds of foſſil ſhells, which are found in Tourraine and other places, could not have been otherwiſe formed, than by ſlow degrees by the tide, in a long ſeries of years.* Therefore he concludes, that no preſumption can be drawn from this phenomenon in favour of the ſcripture doctrine of a general deluge.

In anſwer to this, Father Viret ſays, in his firſt letter, that it is too haſty to pronounce poſitively, that theſe beds of ſhells have been formed by the tides merely, in a long courſe of years; ſince all that is poſitively known of this matter, is the fact, that there are ſuch beds of ſhells. Voltaire's account of the phenomenon in queſtion is incomparably more unſatisfactory, we are told, than that of their being the remains of the general deluge; for that upon his ſcheme, it is neceſſary to ſuppoſe the world to have exiſted, in its preſent ſtate, during an infinite or at leaſt an indefinite ſeries of years backwards; and likewiſe, that there is in the oceans a tendency to withdraw alternately from one coaſt and to overflow another.

Without taking part either with Voltaire or his anſwerer, we ſhall briefly obſerve that there can be no doubt, but that earthquakes may occaſionally ſink ſome parts of the dry land in ſuch a manner, that the ſea may overflow them, and raiſe parts of the bed of the ſea above the ſurface of the water, ſo as to form dry land, where once the ſea prevailed. But yet it does not ſeem eaſy to underſtand how beds of foſſil ſhells could have been formed at a conſiderable depth in the middle of continents, by tides from the oceans, which are at a great diſtance from them, while none of thoſe beds of ſhells are found in the maritime countries of the ſame continents. The oceans themſelves are, perhaps, the moſt manifeſt proof we now have from nature of a general deluge in former times. For, it may be ſaid, What great difficulty is there in conceiving of this world's having been once deluged; ſince we ſee three parts in five of it in a deluged ſtate to this day?

Father Viret, tho' a ſenſible and learned writer, in his firſt letter, ſhews his groſs ignorance of natural philoſophy and aſtronomy—'A line diſplaced in nature, ſays he, is ſufficient to change the whole face of it. The axis of the earth was, at a particular time, inclined towards the northern ſtars twenty-three degrees.'—But to proceed.

In his ſecond letter, he takes Voltaire to taſk for contradicting the ſcripture account of all mankind's proceedings from a firſt pair. 'Providence, ſays Voltaire, which has planted men in Norway, has likewiſe planted them in America, &c. as ſhe has planted trees, and made graſs to grow.'

To this the good Father anſwers, that if the earth produced of herſelf the firſt men and women, it is not eaſy to account

how

‘ By the way, it is perhaps one of the chief advantages we have over ther animals, to be able to aſcertain our ideas by ſigns of their claſſes, nd of ſpeech or writing, in ſuch a manner that we are enabled to refer ach particular perception to a general idea, and each general perception o a particular idea. Now to communicate theſe ideas to others, preiſe words and claſſes muſt be pitched upon for each being, and the quaities of each being; and ontology teaches theſe terms which are ſo neeſſary to fix our ideas, to give them the requiſite clearneſs and juſtneſs, and to prevent our diſputing merely about words when we are endeavouring to extend the bounds of our knowledge, when we are debating about the eſſence of any object, or attempting to explain it. This is likewiſe the reaſon why ontology has formerly been conſidered only as an unprofitable doctrine of hard words, as a mere explication of names, whereas now the beſt modern philoſophers count it a ſcience, and connect with the terms the aſcertainment of ideas, and alſo the examination of the objects denoted by theſe terms. But the misfortune is, that in truth it cannot be denied, that in this ontological accuracy there is ſtill abundance of uncertainty and quackery. For, in the firſt place, we are as yet acquainted with no ſyſtem of metaphyſics in which all the definitions are juſt. Secondly, the words employed in theſe definitions have perpetually ſome equivocal meaning, and conſequently ſtand in need of being defined themſelves; a taſk which would never end if recourſe were not had to the firſt impreſſions that ſimple words make on the mind, and to the ideas they originally excite. The words *man*, *love*, *coach*, &c. &c. convey more meaning, and ſtrike more, than all the definitions that could be given., Ontological preciſion would in general only veil them with clouds and darkneſs.

‘ A metaphyſician having eſtabliſhed and unfolded his principles ſo far, continues his inquiries, and proceeds to the ſecond part, called *Coſmology*; examines the eſſence of the univerſe and of its contents; its eternal laws; matter; motion; the nature of perceptible bodies; their eſſential attributes and qualities; and whatever can be known by abſtraction;—nay he ſometimes joins to theſe the lights that can be acquired on theſe heads from the aſſiſtance of the ſenſes. It belongs alſo to coſmology to conſider the queſtions of Leibnitz, whether God at the creation was obliged to form the beſt poſſible world? and whether this world is actually the beſt? In this affair, reaſon has been driven from conſequence to conſequence, into the very laſt retrenchments. All philoſophers, however, have not been equally wide of the mark. Each mind has its proportion of penetration. It is alſo neceſſary, in theſe long trains of reaſoning, to take great care leſt refinement ſhould be carried beyond the limits of the human underſtanding, and deſtroy either the clearneſs or the truth of ideas; eſpecially as error here borders upon truth, and the effect of every idea which cannot be made intelligible, is here the ſame with that of a falſe one.

‘ *Anthropology*, or the knowledge of man, forms the third part of metaphyſics. This is ſubdivided into two branches. The firſt, which regards the body, does not belong to metaphyſics. Anatomy, and the doctrine of the animal œconomy, treat of this, as we have ſhewn before. Here we attend only to the metaphyſic conſideration of man, his exiſtence, his eſſence, nature, eſſential qualities, neceſſary attributes; all *a priori*; and this conſideration leads to,

'*Pſychology*, the fourth part, is the know
ral, and of the human mind in particular, i
the moſt profound and the moſt abſtracted e
which human reaſon is capable, and abo
notwithſtanding every effort, it is ſtill exce
thing reaſonable, and yet more to ſay any th

'The fifth part of metaphyſics is called *P*
ſince this word was firſt invented, and ſinc
ſeparate branch. They mean by it *the knou*
&c. It is eaſily to be imagined a doctrine m
of things of which we have no abſolute kn
which from the very nature of the things th
ever poſſibly be had. Reſpectable perſons
ſpirits, angels, devils, &c. They are to be
faith. Metaphyſicians inſtantly ſtood forth t
idea that of a ſpirit is, that the exiſtence of
the qualities and properties of ſpirits are in g
ſoning ſpirits, and that theſe reaſoning ſpirits
founded on the moral qualities of God. For
is taught in pneumatology. Vanity and folly
aſſured me there are ghoſts, apparitions and ſ
many a tradition about one Hackelberg, a
probate alſo. He requeſted of God inſtead
felicity of being privileged to hunt in a foreſt
to the end of the world. This requeſt was gran
is accordingly to hunt every night in ſome fore
viſionaries aſſert they have heard himſelf, his
nion, and his horns; and that they have be
tinue without ſeeing either him or them. N
more extravagance in commencing a metaph
nature and eſſential qualities of this Hackelb
muſic, or about ſpectres and hobgoblins, tha
gravely and metaphyſically of the ſubſtance
of angels and devils. This much is certain,
be framed concerning every one of theſe chim
whit as concluſive as thoſe about ſpirits whic
of pneumatology. For it is to be conſider
ſpirits and angels is not from an abſolute ne
natures, or from the natures of other beings,
of the univerſe; whereas the exiſtence of th
one God, is abſolutely neceſſary, and might b
a perſon who had never heard it mentioned.

'*Metaphyſical Theology*, which Leibnitz an
Theodicé, is the ſixth and laſt branch. It teac
iſtence of God, to form the moſt probable c
eſſence, to conceive a juſt idea of his qualities
and to prove them abſtractedly and *a priori*.
tural theology, for this laſt borrows from th
demonſtrations to prove the exiſtence of a S
having firmly eſtabliſhed this great truth, d
from it, and teaches the relations and the co
tween this being and men, and the moral

theſe connexions. Pneumatology itſelf is not more captious and chimerical, than metaphyſical theology is capable of ſound reaſoning, nay of evidence; to the great comfort of the human race, whoſe whole felicity reſts on the certainty of this knowledge. If the effects of other ſpirits and their operations on the univerſe could be traced as clearly as thoſe of God can; if we could as clearly, *a priori*, prove the neceſſity of the exiſtence of ſuch beings, as we can prove the neceſſity of the exiſtence of God, pneumatology would be a doctrine as ſuſceptible of certainty and evidence as Theodicé is. But ſince neither the one nor the other can be demonſtrated with regard to theſe ſpirits in general, whilſt God is manifeſt in every part of nature, we have only to deſcend from the moſt ſimple principles and the moſt abſtracted ideas, to ideas the moſt complex; and again to aſcend, by a chain of reaſoning, from created things to the Author of them and of all nature; and we ſhall perceive that the reſult of all theſe operations of the mind will conſtantly be the neceſſity of the exiſtence of one God; and we ſhall be able to judge, tho' moſt imperfectly, becauſe of the weakneſs of our underſtanding, what God muſt be, by judging very certainly what he cannot poſſibly be. All that can be collected to furniſh new arguments on this ſubject, or to clear up and confirm thoſe which are already known is of ineſtimable value to mankind; and if metaphyſics had no other than this one object, it would always deſerve to employ the moſt penetrating and ſuperior underſtandings.—Give me leave to conclude this article by acknowledging that this is all I know of the ſubject; that I believe the wiſe and the intelligent know very little more; but that weak men imagine they know a vaſt deal.'

Such of our Readers as are deſirous of farther information concerning the literary abilities of Baron Bielfeld, are referred to the 22d volume of our Review, p. 537, where they will find an account of a former work of his, entitled *Inſtitutions Politiques*, &c. for the uſe of Prince Ferdinand, brother to the preſent King of Pruſſia.

Voyage en Siberie, &c.

Travels in Siberia; containing a Deſcription of the Manners and Cuſtoms of the People, the principal Rivers, Mountains, Foreſts, and Mines; together with the ſeveral Circumſtances of natural Hiſtory peculiar to that Country. Performed at the Expence of the Government of Ruſſia. By M. Gmelin, Profeſſor of Chymiſtry and Botany. 12mo. 2 Vols. Paris, 1767.

THIS work was undertaken with all the advantages that learning derives from public munificence. M. Gmelin was liberally ſupported by the government of Ruſſia, in the proſecution of his enquiries, during the ſpace of ten years: But his book, which was written in the German language, had all the tedious minuteneſs and prolixity peculiar to the writers of

that nation. The French tranſlator
abridged his large performance, and
which ſcrupulouſly inform us where
where he fed his horſe, he has giver
curious or uſeful, in a manner as cle
poſſible. We ſhall ſelect one ſhort cha
work.

"We left Kraſnoiarſk as ſoon as poſſil
five or ſix hundred paces from the villag
a wooden croſs, which they told me ha
the ſecurity of the traveller. I aſked t
was expoſed, and was informed that a
or dæmons, infeſted thoſe woods, and t
daika, who went to play there, were fr
not found for a fortnight. The croſs wa
the moſt dangerous place, in order to ke
dæmons. This wood, indeed, is very t
cult matter to loſe one's way in it; to
at proper diſtances, is very eſſential to
further we meet with the fort of K
Tatares, many of whom, notwithſtandi
two wives. Neither the men nor the won
except ſuch as have been baptized, an
They never waſh, and if you reproach t
they only reply, 'Their anceſtors live
When they go to ſleep or lounge in t
themſelves round the fire, which is in
and lie with their legs and arms twiſted t
ner, that, by turning alternately, they c
fire as a piece of roaſt meat. Inſtead of
the bulbous roots of the mountain lilly,
kind, and never work at all. Their pri
hunting fables, which they have various
When this animal is cloſe purſued, he gen
high tree, upon which the Tatares imm
and, in order to eſcape the ſmoke and th
down, and falls into a net.

"The dexterity and ſucceſs of the Tata
makes Kanſkoi a conſiderable mart, and t
to China generally make ſome ſtay there.

"Before we arrive at the fort of Oudinſk
large woods of firs, cedars, birches, larch
this fort are kept the tribute-ſkins of the T
cent parts are ſeveral Bouretes, which the
amongſt whom moſt of the men have their
of the head, and wear the Ruſſian dreſs.
ment of the women is the attire of their b

Father Viret very juſtly expoſes the falſity and miſchievous tendency of Voltaire's and Rouſſeau's endeavours to repreſent the human ſpecies as only the moſt ſagacious animals, but in no reſpect eſſentially or ſpecifically different from the brutes; but acted upon by inſtinct as they are. This degrading doctrine naturally leads mankind to act as the brutes do; it deſtroys all love of virtue and abhorrence of vice; it confounds all merit and demerit; it annihilates the whole theory of morals, and makes all religion, all proſpect of a future ſtate, all notion of retribution, remunerative or penal, mere dreams and chimeras.

'We are, ſays Voltaire, if I miſtake not, in the firſt rank of animals that live in troops, as bees, ants, beavers, fowls, and ſheep.'—Such, ſays Father Viret, are the reaſonings and ſuch the conſequences of the reaſonings of a man, who calls himſelf a philoſopher, and who pretends to write for the public inſtruction. Men of virtue, I imagine, will not think themſelves much obliged to him for ſuch leſſons.

Our Author, in his fourth letter, takes his philoſopher to taſk for his bold aſſertions concerning the original of government, the antiquity of the world, which he pretends to be immenſely above that eſtabliſhed by Moſes, &c. and for inſiſting that the world has been chiefly under what he calls Theocracy, that is, the government of prieſts. This laſt aſſertion we are very willing (with the good Father's leave, who defends the prieſthood as ſtrenuouſly as he can) to give up to Voltaire or any one elſe. For no perſon, we imagine, who is converſant in the hiſtory of times paſt (the modern have pretty well clipped the wings of prieſtcraft) can have much doubt concerning the univerſal and miſchievous influence which the pretended diſperſers of religion have had on the affairs of the world. The prieſts, ſays an able and elegant writer, have found what Archimedes wanted, a foundation in the other world, on which to place their machinery for moving this. Voltaire aſcribes to prieſts the helliſh invention of human ſacrifices. Prieſts, we know, have ſhewn themſelves capable of any thing bad. Voltaire, however, in order to be conſiſtent ought to give chriſtianity its due praiſe for having aboliſhed this infernal rite.

The good Father brings againſt his deiſtical Author the authority of the church and council of Trent. *Non tali auxilio, nec defenſoribus iſtis, tempus eget.* He, who queſtions the authority of Moſes and the prophets of Chriſt and the apoſtles, will he liſten with ſubmiſſion to the Pope and his councils? However he ſhews good learning in overthrowing Voltaire's arguments from Beroſus and Sanchoniatho for the enormous pretended antiquity of the Chaldean monarchy. One would wonder that a writer of Voltaire's abilities ſhould make ſo weak a remark as what Father Viret quotes from his *Philos. de l'hiſt.*—*No Aſiatic prince* *ever bore a name terminating in* US. *Therefore it cannot be that Ninus was founder of Niniveh.* ‘ Suppoſe, ſays Father Viret, a French author was to write the hiſtory of Spain, he would relate, that in the year 1766 the name of the king of Spain was Charles. Three thouſand years hence a deep critic ariſes, who tells his readers that there never could have been a Spaniſh monarch of the name of Charles; for that the Spaniſh does not admit names of ſuch a termination. This is true; for in Spain they call Charles, *Carlos*.’

It would be tedious to our Readers to follow Voltaire and his anſwerer in their rambles through diſtant and uncertain antiquity. When all is put together that can be collected, we have no prophane hiſtory prior to the Trojan war, on which any ſtreſs can be laid. So that Deiſts may write and Chriſtians anſwer them on the ſubject of ancient hiſtory, and both loſe their labour. And perhaps there is nothing more to be done than ſubmitting to the candour of every Reader, whether the accounts we have in the ſacred books of the origination of mankind, and the hiſtory of the moſt ancient ſtates and kingdoms do not bear a greater air of probability and originality than are to be found elſewhere.

Father Viret catches Voltaire in a falſe aſſertion, where he ſays, *No author, before Longinus, has quoted Moſes:* for Deodorus Siculus, who was two centuries before Longinus, quotes the Jewiſh Legiſlator, as does Artapanus a thouſand years earlier. But the Greeks not quoting Moſes has nothing deciſive againſt Moſes. Xenophon and Plato, cotemporary writers, and both ſcholars of Socrates, make no mention of one another in their writings. Burnet makes no mention of his two illuſtrious cotemporaries Locke and Newton.

It is a favourite art of the oppoſers of revelation to introduce compariſons between the true predictions and miracles of ſcripture, and the falſe of heatheniſm, popery, &c. in order to bring them all alike into diſcredit. With this view Voltaire introduces the pretended miraculous cures of the emperor Veſpaſian and of Apollonius Tyanæus, which ſubjects have been very thoroughly conſidered, and all that the Deiſts have built upon them effectually demoliſhed by the apologiſts for chriſtianity. Father Viret writes ſeriouſly upon this ſubject, and ſhews the weakneſs of Voltaire's reaſonings *a priori* againſt the poſſibility of miracles; but (ſee the effect of an irrational eſtabliſhment of religion) he loſes himſelf when he gets into his myſteries. ‘ There is, ſays he, ſo little proportion between God and man, that to help our weakneſs the Deity has ſhewn himſelf to us only in a myſterious and enigmatical manner. Religion has therefore its myſteries which it propoſes to be believed, &c.’

ir treaſures; to exchange theſe for the peculiar advantages id commodities of the inhabitants: by labours like theſe to iite mankind in the connections of liberal commerce, would e to fulfill the firſt and greateſt law of ſociety. But if we muſt irry into the countries we diſcover thoſe three ſcourges of the uman race, ignorance, error, and ſlavery, for their ſakes, for ur own ſakes, let us ſleep in our ports. Yet from which are ve to expect the greater ſervices? from the ſavage or the cultiated mind? How long ſhall we be ſo loſt to reaſon, ſo void of inderſtanding, as to ſeek our own happineſs in the miſery of others, in the miſery even of thoſe whoſe willing labours contribute to the enlargement of our fortunes?—Let us act with humanity to all men, if not from principle, at leaſt from ſelf-love. The world is our common country; the intereſts of its inhabitants are all connected.—The labours of the Japoneſe, their manners, their laws, their population, are of conſequence to the Europeans. The rival contentions, the diſputes, the enmities between different nations, are the odious quarrels of brethren, and ſubverſive of the general welfare.—'Tis ignorance, 'tis want of underſtanding, 'tis the characteriſtic of barbarous and ſavage life!"

Les Scythes, &c.

The Scythians; a Tragedy. By M. de Voltaire. 1767. 8vo. Paris.

THIS is not the firſt tragedy of M. de Voltaire which has been given to the public in an improved form, after having been many years publiſhed. About two years ago his Adelaide made its ſecond appearance, having been new-modelled, and raiſed upon the foundation of a former tragedy. Something, no doubt, is gained by experience in this caſe, and ſomething too, perhaps, is ſacrificed to a change of taſte, and to the prevailing mode in theatrical entertainments. The play before us is framed a good deal after the model of the Italian opera. It is true, there is great ſimplicity in ſome of the characters, but the buſineſs and ſcenery of the concluding events are quite in the opera ſtyle.—The ſtory is as follows: Sozames, a Perſian general, who ſerved with great reputation in the wars of Cyrus, and was diſtinguiſhed by the favour of that prince, being unable to bear the inſolence of his unworthy ſucceſſor, Cambyſes, left the court of Perſia for that of Ecbatana: But as Media was then under the government of his no leſs unworthy brother Smerdis, the change was not very fortunate for him. Athamares, the nephew of Smerdis, had diſhonourable deſigns on his daughter Obeide; and to avoid the attempts of a man of great power and ungoverned paſſions, he was reduced to the

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ceive from ſuch pious operations? The charity of the people will be more abundant, and the monaſtic enrolments more numerous, while the public good requires that the vaſt multitude of religious houſes ſhould be reduced, where whole generations are loſt and buried, and that we ſhould diminiſh thoſe ſwarms of drones, which devour the honey of the laborious bees. The virtuous and knowing heads of Monkiſh eſtabliſhments, gentlemen, will never agree to this way of proceeding; with them, the exiſtence, the intereſt and the advancement of their particular ſocieties, are the firſt and great object of attention. *L'Eſprit du Corps* is an active demon, a tyrant, to whoſe deſpotic ſway every thing muſt yield; and this ſpirit poſſeſſes every Monk and member of a religious order, in proportion to the happineſs and ſatisfaction which he finds in his condition.

The taſte and the cuſtoms of nations change with time; why ſhould we be obſtinate in retaining inſtitutions which are oppoſite to the preſent taſte? More enlightened than our anceſtors, why ſhould we not be equally wiſe, and attentive to our intereſt and happineſs? Many inſtitutions, which were long conſidered by them as ſacred points of religious and civil diſcipline, were at laſt abandoned, as ſoon as they diſcovered them to be pernicious and abſurd. Councils have contradicted councils; Popes have given the lie to Popes: the church, then omnipotent, forced by the power of reaſon and good ſenſe, deſtroyed her own work. Now that the church is gradually entering into the ſphere aſſigned her by humanity, there will be leſs difficulty in obtaining her conſent to any arrangements neceſſary to civil order. What have monaſtic inſtitutions to plead for themſelves, more than thoſe abſurd inſtitutions that were annulled by our forefathers?—They will not come againſt us, gentlemen, with bulls, grants, privileges, briefs, &c. No ſociety ever produced a greater quantity of theſe, or more imperious or peremptory than the Jeſuits; yet a powerful kingdom, and much more catholic than France, made little account of them when found in oppoſition to the public good.—As I muſt ſuppoſe you, gentlemen, concludes our Author, inacceſſible to the little arts and cabals of Devotees of either ſex, and to the greater intrigues of opulent Monks; you can meet with no other obſtacles in your deſign, but from ſophiſtry and falſe reaſoning, which are more or leſs dangerous in proportion as you are well or ill informed.—This is the ſubſtance of our Author's animated dedication.—Before he enters on the review or hiſtory of the founders of the Monkiſh eſtabliſhments, he obſerves, that it is idle and romantic to think of entirely deſtroying cloiſters or religious houſes; none, he tells us, can be of this opinion, but the advocates for the political viſions of *Jean-Jaques*; unleſs France were to turn *Hugonot* altogether, the thing is not to be thought of nor expected. Convents and

No oracle ever ſpoke better than
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Father Viret defends, againſt Volta
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where the ſuperiority of the Italian
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We ſhall give no extracts from the
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THIS very judicious and entertain
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proof or declaration that the intereſts
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amiſs, gentlemen, continues he, that a
at heart ſhould offer you his obſervation
ject. It is thus only you can arrive a

eaſily forcing the door, flew towards th
awaked in ſurpriſe—O Hercules! cri
you? what do you here? I am come t
tials, ſaid he; and in effect he would
had ſhe not oppoſed the man of nature
woman of education. Hercules did no
tions of delicacy. It was not thus, ſai
me—Where is your boaſted virtue and
to eſpouſe me, and now you refuſe. Th
I will inſtruct you how to keep your w
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The virtue which the man of natu
maſculine and intrepid kind, ſuch in ſho
name he received at his baptiſm. He
in all its latitude, when the cries of the
up her brother the Abbé, a pious old ſer
The ſight of theſe good people ſomewh
our hero. For heaven's ſake, my dear g
Abbé, what are you doing here? I am
the lover; I am fulfilling my promiſe, w

The Abbé remonſtrated on the enorm
and he defended himſelf on the principle
The former endeavoured to prove that the
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neceſſary, added he, that there ſhould be
neſſes, contracts, and diſpenſations. The
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cautions againſt you. I own, replied
knaves among us, and people on whom w
ſo would it be among the Hurons, were
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This reaſoning had a proper effect upo
length prevailed upon to return to his uncl
ever, fearing a relapſe upon the principle
ſcruple of breaking one of her beſt laws,

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* What pity it is that Mr. de Voltaire has
formity to this excellent rule himſelf! Had he
ſo often have ridiculed thoſe inſtitutions whic
the laws.

a convent. This affair ſoon came to the ears of young Her- les, who, when he was informed that a convent was a kind priſon, was no leſs furious than his name-ſake, when Euri- s, king of Œcatia, refuſed him his fair daughter Iöle. He reatened immediately to ſet fire to the convent, and carry off s miſtreſs, or expire with her in the flames. Mad. de Kerka- on deſpaired more than ever of ſeeing her nephew in holy ders, and ſaid, with tears in her eyes, that the Devil had rtainly entered into him ſince his baptiſm.

As he is walking along the ſea coaſt, indulging melancholy oughts, an Engliſh fleet makes a deſcent near the place; he ins the French militia, performs prodigies of valour, and by is means the Engliſh are repulſed. Upon his return to the riory, he is adviſed to go to Verſailles to ſolicit the reward of is ſervices—In his way he meets with ſome unhappy Hugonots ho are driven from their habitations by the cruel perſecutions nder Lewis the fourteenth. His humanity is ſhocked, as much s his unbiaſſed reaſon is confounded at their misfortunes. He romiſes to intercede for them with the king, but ſpeaking with ome aſperity againſt the Jeſuits, one of whom happened to be n the ſame machine, he by that means lays the foundation of ll his future misfortunes. This Jeſuit proved to be a ſpy who was retained by the king's confeſſor, and he fails not to repreſent the poor Huron as a perſon diſaffected to the Order. Conſequently, upon his arrival at Verſailles, he is taken up by a *Letter de cachet*, and thrown into priſon. The violence of his temper would certainly have produced ſome terrible effect upon this aſtoniſhing and unaccountable treatment, had he not met with a companion in his confinement, an old Janſeniſt, named Gordon, who by his philoſophy and humanity, reconciled him to his misfortune. Gordon had a few books with him in his priſon, which he recommends to his fellow priſoner, who ſoon becomes a conſiderable proficient in ſeveral branches of literature. His memory being unburthened and his mind unprejudiced with that lumber and thoſe ſubtilties that form the general education of youth, he retained with wonderful facility every thing that he read. The reflections that he makes on ancient hiſtory are worthy of Voltaire himſelf. "I imagine, ſays he, that the ſeveral nations of men have lain a long time in a ſtate of profound ignorance, and that, like myſelf, they have received inſtruction late; that for ages they have been little attentive to any thing but the moment that was paſſing over them, little ſolicitous about the paſt, and not at all about the future. I have traverſed five or ſix hundred leagues in Canada without diſcovering one ſingle monument, ſo little do the preſent race of men concern themſelves about the actions of their anceſtors! And is not this a natural idea of the ſtate of men in the earth with all their force, and in a ſhort time made a pit deep enough for Paul: they likewiſe aſſiſt in covering him with earth, and then diſappear.—What muſt we think of ſuch abſurd and ridiculous ſtories, told with ſo much gravity by a Doctor of the church, in other reſpects of a very venerable character?—To give credit to monkery among the weak and credulous vulgar, recourſe has been had, from its very original to the preſent times, to fables and falſe miracles.

‘Anthony took advantage of his priority of poſſeſſion of the deſart to render himſelf chief of thoſe miſerable beings that were tired of living alone. Bad nouriſhment and exceſſive faſting, while they weaken the body, affect the mind. The number of his companions increaſing, Anthony amuſed them by a variety of little tricks, the regularity of which has always charms for the idle vulgar. Being of a warm imagination himſelf, he found no difficulty in perſuading his companions of whatever he thought proper. Hence viſions, combats with the Devil, and with women: In order to render himſelf more worthy of the firſt, and to have them more frequently; and to fortify him againſt the latter, he invented faſting and macerations. This venerable community ſoon became a ſociety of fanatic fools or madmen, each of whom had his own particular folly, and ſeparated from his brethren in order to indulge it freely. One made a fox's hole his habitation, from which he never ſtirred till the evening, and returned again immediately at daybreak, convinced he ſhould have much merit with God Almighty by refuſing the light of the ſun, which his good providence cauſes to riſe daily for the benefit of all his creatures. Another made himſelf a great coat of free ſtone, with which he endeavoured to run about during the heat of the day. Another ſunk himſelf up to the neck in ſand for ſeveral hours every day, and ſung pſalms while the ſun darted perpendicularly on his head. One mounted a pillar, took up his habitation on its capital, from whence, naked as an ape, he exhibited himſelf to all that paſſed by.

‘Whatever is extraordinary, ſtrikes and aſtoniſhes the vulgar, and may become the object of their veneration. This is particularly true in regard to ſelf-maceration. Self-love is ſo ſtrong and univerſal a paſſion, that thoſe who are ignorant of the play of the other paſſions, have an exalted idea of a man who ſeems to renounce this, and torments himſelf in order to pleaſe the Deity. Hence it is, that the Authors of every religious inſtitution for the fanatic populace, have raiſed it on the foundation of corporal auſterities and external penitence. The moſt contemptible of the Chineſe Bonzes, Brachmans, or Mahometan Faquirs, afflict and torment themſelves from habit, to a degree that would make the hardeſt Capuchin ſhudder. Young people er honour. Matters are then changed; ſhe may ſurrender at iſcretion. The unhappy girl is diſtracted at the thought of er poor Huron's continuing in priſon; yet ſhe dies to think of the price of his liberty—She again ſolicits the cruel miniſter, and is again required to pay the ſacrifice—Her lover ſhall not periſh in a priſon; ſhe will redeem him, and die. In the midſt of tears and ſhame and anguiſh, the wretched forfeiture is ſnatched away—She receives the inſtrument of the Huron's freedom, flies to his priſon; ſtops, trembles at the gate, and delivers it to the keeper with mixt agitations of joy and agony. —The priſoner appears; ſhe forgets a moment that ſhe had loſt her virtue, and they adjourn to her lodgings, where their friends in Brittany were by that time aſſembled. The anguiſh of her ſoul returned, and became inſupportable. She withdrew on a pretence of wanting reſt. A violent fever ſoon ſeized her—She confeſſed her weakneſs to her lover, and expired. The Huron was bound, to prevent the effects of his deſpair— The friends ſtood weeping round him; the body was expoſed, as uſual, at the ſtreet door, to receive the prayers of thoſe that paſſed along. At this moment St. Pouange, not ſatiſfied with the gratifications he had already received, came to repeat them. "Where is the fair St. Ives?" Her body is at the door. She died within this hour of a broken heart—The courtier felt a pang of remorſe—He diſtributed his favours to the friends of the deceaſed, but it was not in his power to atone for that life and that virtue he had taken away.

There are ſeveral droll and ſtriking incidents in the courſe of this narrative, which we have been obliged to omit, for the ſake of brevity; but from the abſtract we have given our Readers will eaſily perceive the ſatirical drift of the whole; which is quite in the uſual ſpirit of M. de Voltaire.

Eſſai ſur cette queſtion, Quand et comment l'Amerique a-t-elle été peuplée d'Hommes & d'Animaux? Par E. B. d'E. i. e. An Eſſay upon the Queſtion, When and how was America peopled with Men and Animals? By E. B. d'E. 12mo. 5 vols. Amſterdam, 1767.

WHILE the politician and the merchant are conſulting how to make the greateſt advantage of the new world, and forming plans for extending our trade and influence over that vaſt continent; the philoſopher, infinitely ſuperior to all ambitious or lucrative views, carries his thoughts much higher, and enquires into the remoteſt origin of thoſe various nations which inhabit this quarter of the globe. Not ſatisfied with being told that, upon the firſt diſcovery of America, two large ments, infected Africa, raiſed diſturbances in the African Churches by their diſputes, and ſcandalized the faithful by the irregularity and licentiouſneſs of their conduct. They became inſenſibly maſters in Aſia, where the greateſt part of the biſhops were taken from cloiſters, and brought to court the genius and ſpirit of their orders. It is notorious, that if the Greek empire had kept the Monks under proper diſcipline, its declenſion would have been leſs rapid, and its fall, in all probability, retarded for ſome ages.'

Our Author now proceeds to the hiſtory of St. Benedict, the patron of the Benedictine order, and the firſt European Monk: this order is allowed to be now the moſt learned and reſpectable of any in France, we ſhall therefore give our Readers the hiſtory of its Founder.

'Notwithſtanding, ſays our Author, the communication between the two empires, that of the Weſt was preſerved from the contagion of Monachiſm; till the ſixth century the chriſtians of Europe were only chriſtians. At that time, a Roman, (a man of rank) took into his head to bid adieu to the world, and retire among the Alps with a ſmall band of followers. The gentleman's name was *Benedict*. Few names are more famous in Europe, tho' his moſt zealous hiſtorians allow, that we know little of his perſon or exploits but from uncertain and doubtful tradition. The inſtitution which goes under his name, is the work of the chiefs of the order who ſucceeded him, and who declared themſelves to be his diſciples and imitators. There are none, however, that I know of, excepting the Jeſuit *Hardouin*, and perſons of his turn, who deny that there was ever ſuch a perſon as *Benedict*, or that he got together a handful of men among the Alps, and obliged them to follow a particular *regimen*. In all probability, ſome domeſtic diſtreſs or diſguſt was the cauſe of the *vocation* of this firſt European Monk; for it is obſervable, that the inſtitutors of every order, who were not downright fools and madmen, were perſons in deſpair. Perſons of a gentle and tender character, inſtead of putting an end to their lives, as men of a different make would probably have done, turned themſelves entirely towards the Deity, and concentred all their affections in him. With many this affection roſe to a degree of madneſs, which carried them to exceſſes inconſiſtent with humanity and common ſenſe. The *Benedictine Chronicle* tells us a fact, which does no great honour to the prudence of the Patriarch. It affirms, that after he had formed a numerous community of Monks, his ſiſter joined him in his retreat, and eſtabliſhed a ſociety of nuns, at a little diſtance from his abbey, on the ſame plan with his.—In our times, it would not be thought quite decent, that the two ſexes ſhould be ſo near neighbours in a deſart. But the brethren collected by Benedict

Abrégé de l'Hiſtoire de Port Royal. i. e. An Abridgment of the Hiſtory of Port-Royal. By Monſ. Racine of the French Academy. 12mo. Paris, 1767.

BOILEAU looked upon this work *as the moſt finiſhed and perfect piece of hiſtory in the French language*; and *Abbe d'Olivet*, a very able and judicious critic, ſays, that it entitled Racine *to hold the ſame rank among the beſt proſe writers in France, that he holds among the poets.*

It is not certain at what time Racine compoſed this hiſtory, but the Editor thinks it was about the year 1693. According to what Lewis Racine tells us in the memoirs of his Father's life, it was never intended by the Author that it ſhould be publiſhed; a little before his death, he put it into the hands of a particular friend; and his family, notwithſtanding the moſt diligent ſearch, could never get a copy of it. In 1742 the firſt part of it appeared; the ſecond, for political reaſons (Cardinal Fleury being then alive) was ſtill concealed. The late Abbé Racine, into whoſe hands a complete copy of the work had fallen, contented himſelf with inſerting ſome extracts from it in his abridgment of eccleſiaſtical hiſtory. From this Abbe's copy the edition now before us is publiſhed, as the obſtacles, which till now have prevented its publication, are happily removed by the proſcription of the Jeſuits.—The work will be peruſed with pleaſure by every reader of taſte, who, to uſe the words of the Editor, will be pleaſed with a picture of the virtues, which characterized the eſtabliſhment of Port-Royal, drawn by the Author of Athaliah.

Eloge du Prince Henri. i. e. The Eulogium of Prince Henry. By the King of Pruſſia; read, by his Majeſty's Order, at an extraordinary Meeting of the Academy of Sciences at Berlin. 8vo. Berlin, 1768.

WE are extremely ſorry that this *Eloge* (though tranſmitted to us by the poſt, immediately on its public appearance at Berlin) came ſo late to our hands; the ſubject of it, and the character of the illuſtrious Author, entitle it to particular notice. The laſt ſheet of our Appendix was almoſt printed before we received it, otherwiſe, we ſhould have taken pleaſure in preſenting our Engliſh Readers with a tranſlation of the whole.

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habitations in the midſt of foreſts, with which the greateſt part of France was then covered, and by their induſtry cultivated immenſe tracts of ground; built hamlets, villages, and even towns, brought agriculture into repute, and by very important ſervices, made amends to the nation for the injury they did it in hurting population. The ſucceſs of the labours of theſe good Monks enriched and made thoſe conſiderable who ſucceeded them; and in a ſhort time, ambition, covetouſneſs, with the train of paſſions that attend them, took hold of the Abbies, infected the whole order, and became the very ſoul of their monaſteries. They hoarded up riches to purchaſe great lordſhips, and were always on the watch to ſeduce rich proprietors to make donations. Their cloiſters were opened to receive youth, and inſtruct them, and ſuch of the Monks as had any talents for intrigue, made their appearance at court, and canvaſſed for biſhopricks. In a word, that nothing might be wanting to the degradation of this inſtitution of *Benedict*, the Abbies became belligerant powers, the Monks put on armour, and if the higher clergy had not formed a barrier to their enterprizes; if they had not united with the crown and with the nobles to humble and impoveriſh theſe high and mighty Monks, the Benedictines would have become a ſociety every way more dangerous and formidable to France, than that of the Jeſuits has been to any ſtate in Europe.'

As the character of the famous Ignatius Loyola, founder of the Jeſuits, is ſtrongly marked by ſome anecdotes which our Author relates of him, we cannot help laying this part of the work before our Readers.

'We muſt not, ſays our Author, confound the illuſtrious *Biſcayan* hero with the fools and madmen, who have already paſſed under our review. His *device* ſhould have been thoſe words of the goſpel, *I came not to ſend peace, but a ſword.* This immortal Patriarch of the diſturbers of the tranquillity of kingdoms, and of the peace of the church, had, no doubt, now and then ſome fits of madneſs, occaſioned by the reading of legends during the cure of the wound in his leg, which he received at the battle of Perpignan. The air of the court and of ſociety, however, ſoon diſſipated thoſe vapours, which only inflamed his vigorous imagination, without hurting his judgment. We ought rather to believe the great Condé's account of him, than Doctor Stillingfleet's.—In St. Ignatius, ſaid this prince, I always ſee a *Cæſar*, who does nothing without the beſt reaſons for his conduct; and in Francis Xavier I obſerve an *Alexander*, the ardour of whoſe courage carried him often too far.—*Ignatius*, a warrior, fond of power and command, was, in his *inſtitutions*, particularly attentive to the perpetuity and extenſion of his authority. It is well known, that in appointing the ge-

neralſhip

ighly probable, from the imperfect diſcoveries that have een made of countries lying between Aſia and South America, hat there was once a communication by land on that ſide, hough that has likewiſe been ſince interrupted by the changes roduced at the deluge. With reſpect to the northern parts, he is of opinion there might alſo have formerly been a tract of and continued from Kamſchatſka and Korea to North America: And that by theſe ſeveral routs colonies might eaſily be ſent out rom very different parts to people this diſtant region. It is true ndeed he only attempts to account for the migration of the *human ſpecies*. As to *animals*, it appears to him much more reaſonable to ſuppoſe, that they, as well as plants, were the original products of their reſpective countries; a ſuppoſition which he thinks is favoured by the Moſaic hiſtory of the creation. And it muſt be owned, that upon any other ſcheme it is extremely difficult, if not impoſſible, to account for that variety of animals, which is to be found in all parts of the globe, many of them ſuited to that particular climate where they live, and not capable of enduring any great alteration; not to ſpeak of others, whoſe motion is ſo ſlow, that they could not without a miracle have removed to any conſiderable diſtance.

It is evident from what has been already ſuggeſted, that, according to this Author, the deluge was not univerſal; a point which, as appears from the ſummary given above, he has laboured not a little. Accordingly he ſuppoſes that it did not reach the Antediluvian colonies, with which America was peopled.

Having laid down theſe general principles, he proceeds to enquire into the hiſtory of the natives of America, in order to diſcover what might favour his ſcheme. With this view he collects the imperfect accounts which the Spaniſh writers have tranſmitted to us of the original inhabitants of Mexico and Peru: from which it appears that the Mexicans, whom the Spaniards found ſo powerful and civilized a nation, had ſettled there but a few ages ago, having removed from that part of North America which is now called New-Mexico, and that the ancient inhabitants, whom they diſpoſſeſſed, and who were called Chichimechas, were quite rude and barbarous. The ſame account is given of the ancient Peruvians, before the family of the Yncas came thither. Mango-capac, the firſt Ynca found them ſunk into a very low, barbarous ſtate, without either religion or government. But from ſome remains of ancient buildings and ſtatues, which one of the Yncas diſcovered in a neighbouring country, where he was extending his dominion, our Author concludes that the ſtate of things in this nation muſt formerly have been very different, and that the arts were once carried to a great degree of perfection. Theſe monuments of antiquity we are told are not inferior to the ruins of Palmyra,

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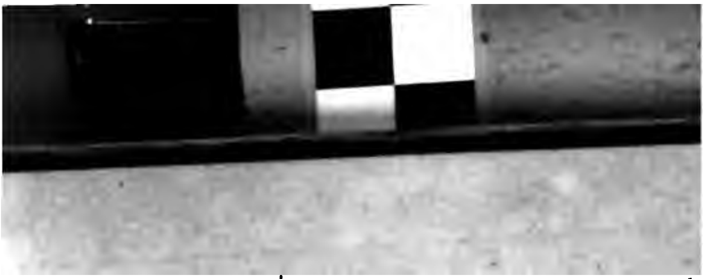

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